

A HVNDRED

Sermons vpõ the

Apocalips of Iesu Chreste, reuelled in
odee by Changell of the Worde: but seen or
receiued and written by the apostle and Euange
list. S. Iohn: Compiled by the famous and
godly learned man, Henry Bullinger, chief
pastor of the Congregation of
Zoryk.

Newly set forth and allowed, ac-
cording to the order appoynted in
the Quenes maiesties Injunctions.

The argument, worthines, commo-
ditie, and vse of this worke, thou shalt fynd
in the Preface, After which thou hast a most ex-
act & able to leade thee into all the princi-
pall matters containned therein.

Mark 27.

This is my welbeloued sun in whom
I take pleasure, heare hym.

Anno. 1561.

TO THE RIGHT HO-
norable Syr Thomas Wentworth knight

Lorde VVentworth Lorde Lifetenaunt of the
Quenes Maiesties Countie of Suffolk ,&c.

Hys singular good Lorde and Master.

Iohn Daus his obedient Seruaunt wil.

Weth health and peace in the Lorde

with thincrease of honor and

dignitye.



IF we waigh and consider al-
well this present peece of Scripture in-
titled the Reuelatiō, as also the whole
body of the same (Ryght honorable
and my singular Lorde) we shall fynde
that the trewe Church of Chryst hath
ben euer from the first creation of the
world, is now, and still shall be to the
consumation thereof, subiecte to greate
aduersities, persecutions, and troubles,
out of the which notwithstanding the
Lord when he seeth it good deliuereth
and preserveth the same, and suffereth her not to perysh. Whereupon
the Romish hane a trewe saying, that Peters Ship may with billowes
and waues of tempestuous stormes be ouerwhelmed, but can neuer
be drowned, which saying is doubtlesse most true, although thei the
felices sayle not therein, but rather like to dround the same by ouer-
sighting her with the heavy burthen of many traditions. For certē-
ly the Shippe of Peter which is the figure of Chrystes Church is in
deede ofte tossed and tourmoyled with outrageous stormes and tem-
pestes, but can neuer be drenched or swallowed vp of the same. For
Chryst bothe Master and owner thereof, can and wyll, for his mercy &
rather sake appeace all rages at his pleasure. Hurin both the Papistes
and Gospellers do agree. But whether of them are the trewe Church-
this matter is yet in controuerſie & hangereth before the Iudg, which
this present worke shall discorne and put out of all doubt. And to en-
ter a litle into the matter as it were with a certen preamble, the true
Church of Chryste is not called the stony temple wherein we assem-
ble to heare Gods worde, receyue the Sacramentes, and to praye in,
for soche are builded with handes, and with handes are destroyed a-
gaine, and yet as it called the congregation of certen Byshops of al

nations assembled in a generall Counsell, for they all though in the
 fiste layfull and godly counsellors, were in my good meane and excel-
 lent members of Christes Church, yet were they not the whole Church
 which could not erre, and the which had authoritie to make new Ar-
 ticles of the faith, but the Church is called the whole fission of peo-
 ple that acknowledge the Gospel of Christe and beleue in him. And
 this Church is not to be of one time only but of all tymes & ages. As
 Adam with Eue his wife, his son Abel & his familie was the church,
 Noah with his familie was the church. Melchizedec with his Eunu-
 lie was the Church, Abraham also with his familie. Likewise Isaac,
 Jacob, David, the Prophetes and Apostles with theyr Auditors that
 beleued in the Gospel of Christ were the church, and where for that
 at this daye the Gospel of Christ is receyued and beleued there is also
 the church of Christ which by a figurative speache may be spely cal-
 led the Ship of Peter or Arcke of Noe. Now let vs consider the time
 of the church vnder Adam, wherof the chiefe member was righte-
 ous Abel, but him doth his brother Cain persecute for Religion and
 slayeth hym. And this was the beginning of the tempest that arose
 against the Ship of Peter, the beginning I meane, of the persecution
 of the church which shal last to the worldes ende. Likewise dyd the
 church vnder Abraham suffer persecution by Ismaell, vnder Isaac by
 Esau, vnder Moses of Pharaon, vnder Els the high Priest the Arke of the
 Lorde was taken by the Philistines, and then it was thought that the
 church shoulde haue quyte perished vnder Achab and wicked Iezabel,
 the Church was not onely afflicted and sore oppressed, but also in a
 maner extinguished where the Prophet Helias complayned that he
 was lesse alone. Vnder Ieremie, the Cite of Ierusalem was destroyed
 of the Babylonians, and the church was not lyke then in perill, but
 rather vntoely lost already, when Christ the head of the Church was
 crucified, it was iudged that the church had then ben cleane destruyed.
 We had thought (say they) that he shoulde haue redeemed Ismaell.
 what tyme king Pharaon with his host had inclosed the Israelites: that
 is to wytte, the church betwene the mountaynes and the Red Sea, it
 was lyke that the church shoulde haue perished, but Moses prayed &
 the Lorde miraculously deliuered them. Againe, the church seemed to
 be in extreme daunger when Sennacherib spoyled the kyngdome of
 Iuda, and went to destroy Ierusalem, but through the prayer of Ie-
 chias the Kyng, God sent his Angell and destroyed the host of the As-
 syrians. The church seemed to tend to ruine, when Herod had kil-
 led James with the sword, and minded also Peter, but the congrega-
 tion contynewyng in prayer, the Lorde sent his Angel to deliuer Pe-
 ter. And to be short in those ten greuous persecutions which follow-
 ed immediately after the Apostles time, the church many tymes seemed

brought

brought into utter decay, but alwayes when God saw it good it was
 renewed, and as it were refreshed agayne. What shold I recite the per-
 secutions of the church in the time of Athanasius wherein the Arrian
 Bishoppes so preynted that the Emperour and his whole Armye so
 persecuted Athanasius, that the good Bishop was fayne to lye hyd in
 an holle, where he saw no sunne by the space of sixe yeares. And who
 wold then haue thought that euer the trew church of Christ shoulde
 haue flourished agayne? I neede not here to rehearse the cruell persecu-
 tions of the church vnder the Romish antichrist which neuerthelesse
 haue ben and be yet styll most tyrannical and blouddye. For that the
 same shal in this present worke more clerely appere, then that I neede
 to make any discourse therof, only I wolde shew, briefly as dothe
 my Author, at large, that Christes trewe church, is alwayes subiect
 to persecutions. To chintene therefore to passe ouer many thynges vn-
 touched, and to come neuer our fathers memorye, in the tyme of the
 Emperoure Sigismunde, there was holden a counsell at Constance,
 wherein the Bishops so conspired, to extinguishe Christes veritie, that
 contrary to thancient libertie of a free and general Counsell, and co-
 ntrary to the Emperours sadconduct, they not only burned there Iohn
 Husle and Thome of Prage, professours of Chrystes Gospel, but de-
 creed also, that the bones of Iohn Wicklesse, sometime Person of Lut-
 terworth, here in Englande: shuld be taken vp and brent. whose be-
 stiall crueltie, of raging against dead men, our popishe prelatie of late
 dayes, rightly Imitarynge, as the children of one father, that was a
 murderer fro the beginning, prattysed lyke tyranny with the bones
 of Martin Bucer and Paulus Fagius at Cambridge. Such raging surges
 of late dayes did beate against the Ship of Peter. Blessed be the Lorde
 Iesus, that hath sent vs a goodly caulme, accordyng to the saying of
 the Prophet David. The iuste shall suffer muche tribulation, but the
 Lorde delyuereth them out of all. And this is verely the argument &
 sum of this booke, that Chrystes church shall suffer greuous persecu-
 tion, but shall neuer be left destitute. For where the dragon lighteth
 on the sand, the Lambe Chryst like a conquerour, standeth on Mount
 Zion, right hable to succour all his, to the great comfort and consolati-
 on of his chosen, whiche of necessitie, muste suffer with Chryst, yf
 with him we will be glorified: And as Christ him selfe, when he was
 rayled vpon, gaue no euil words again. So is the true church of Christ
 knowen in this, that it suffereth persecution, and doeth not persecute
 agayne. Wherefore lyke as wise kinge Salomon iudged her, to be the
 true mother of the childe, which had suche compassion on it, that she
 had rather forgo the whole, then haue it diuided and dismembred, &
 the other to be the harlot, that had overlayne her childe whiche had
 also consented to the death of thother: Right so maye we discern e-

A. iii.

widely

The Epistle.

widely the whorish church of Antichrist by her bloody persecutions from the true church and spouse of Christ, the one with sword and fyre seeketh alwayes to quench the truth, the other through the spirit of lenitie, to wone men to the same, the one by compulsion and violent oppression, thother by perswasion: and make intercession, the one by the sworde, the other by the worde, the one gouth aboute to pervert and deprave, the other seeketh all meanes, to conuerte and save. But lest I shoulde excede here the iuste measure of an Epistle, and through prolixitie, be to your honour tedious, which eā (as the proverbe sayeth) discerneth a Lion by his clawes. I will breake of the thred of my discourse, notwithstanding, that the matter is so ample & large, that it wold require an other worke, wherein it is harder to fynde an ende, then it was a beginning, contented by these fewe examples of sondry tymes, to have signified not to your Lordship, which knowe them much better then I: And have red this present work in Latin as you do all others right diligently. But through your ientil patience, to the plaine English Reader, that the true church of Christ hath ben in all ages persecuted, and that this present worke, written vpon the Revelation of S. Iohn, & into an hundred Sermons digested, declareth no lesse, and is as it were an Ecclesiastical History of the troubles and persecutions of the Church, especially from the Apostles tyme, vntill the last day, wherein Christ, the head of the same shall come a righteous Iudge, to condemn Antichrist, and all Antichristian hypocrites & bloody persecutors: But to receyue his elect people and to crowne them with glory: And shall deliver vp his kingdome, to his Father, & God shall be all in all. Which worke vnderstanding right well, that it shuld to your honour be acceptable. I dedicate and consecrate to your name, as you best haue deserved. Which in this and other like emerprises, haue ben to me, a golden spurre, that by you all others may receyue commoditie therof, to the glory of God and saluation of theyr owne soules. The Lorde Iesus with his principall spirite, strengthen and confirme youre good Lordeshyp in all youre Godly desires,
From Ipswich the kalendes of
Maigh. Anno. Do. 1551.

A Sixain touching the contentes of thys booke.

Who list to moue his lippes,
and heere to take and rede:
In this Apocalypses,
these thyngs shall fynde in dede.

What Antichrist first is,
who, and where he doth dwell:
And that his coming is:
from the depe pitte of hell.

Then what is tholde Serpent,
the Dragon and the rest:
And also what is meant,
by the Image of the best.

That Roome is Babylon,
the beastes with her heedes all:
The wyche sitting thereon,
is Pope that downe shall fall.

The thre soule sprets like frogs,
we Legates of the fyve:
And shal haue parte with dogges,
though new Prelates of wyche.

The Locusts to declare,
as flies in Summer tyme:
The Popes clergie are,
a people full of stynke.

They longe is nothing els,
but wyches coare, coare:
Holy church holi masse, holi bells,
holi bread, holi oyle, holi swace.

By the marke of the Beest,
they may both by and sell:
And as they sape at least,
redeme soules out of hell.

They wynges yet shal decaye,
and perishe in an houre:
All shal be take away,
their oyle, wyne and fyne floure.

And Rome shal do some be cast,
and drowned in the depe:
Her marchants then at last,
wylent shal wayle and wepe.

The Dragon and the best,
Sathan that Serpent olde:
Antichrist and the rest,
in paynes shal aye ben holde.

All ye that Godly be,
from Rome quickly depart:
Or els with her pousee,
of plagues ye must haue parte.

This booke shal eke declare,
of Sunne, Moone and of starres:
Candelstickes, what they are,
of battell and of warres.

Whiche Antichrist shal meane,
against Christes church to fight:
And those that wyl beleue,
in Christ, to death wyl dyght.

But Christ on Sion Mounte,
the Lamb shal aye preynt:
Of his maketh accompte,
and wyl them neuer faynt.

The sealed are the elect,
whom God hath chosen free:
All others are relect,
and condemned shall be.

The Raynbow and white cloude:
and martirs many one:
The angels crie cloude,
blessed be God in trone.

The angels and spretes holi,
Riders and Beastes foure:
Praise God continually,
so shuld we encremore.

The elect wyl good intent,
praye come Lorde Iesu come:
vnto the last Iudgement,
to iudge both all and summe.

They that dye in the Lorde,
sleyghtwaye do passe to byster:
This scripture both receyue,
where to ye and glorie is.

A Sixain touching the contents of this booke.

The troups that Angels haue
and battles of Gods ire:
Declare God to confounde,
that will hys selfe desire.

The Beasts and vntage,
say a myly sygher:
That came to top of age
and on the top of the world.

The woman clad with furre,
fourth tharres the crowned myght:
The church is and her furre,
our Saluour Christ a myght.

The newe Jerusalem,
of Christ the spouse to pure:
The church of faithfull men,
in ioye shall hym endure.

In it no temple is,
no house no more at all:
for Christe her gloze is,
and God is all in all.

Then Reader by this booke,
thou shalt thee not repent:
yf thou wilt heron loke,
no more better spent.

T. 105.



THE PREFACE OF

Henry Bullinger vpon the Apocalips of Iesu Christ
set forth by the Apostle and Euangelist s. Iohn, vn-
to all the xiles for the name of Christ in Germany
and Swyterland, of Fraunce, England, Italy and of
other Realmes or nations, and generally to all
the faithfull where soeuer they be, abiding
and loking for the comyng of Christe
oure Lorde and Iudge.



Hat this Apocalips
was reueled of Iesus Christ
king of kinges and high Bi-
shop, our lord from the right
hand of the Father, and set
forth by thapostolical spirite,
for the salutiō of al faithfull
chiefly of those that shall be
in the latter dayes, before the
last iudgment, both the mat-
ter it selfe, whiche is treated,
right necessary to be knowen,
holow and excellēt, proueth:
And also the simple manner &
meane, whereby it is handled
being euident and plaine, de-
clareth.

I will speake of ether bryefly, Collectyng those thinges only,
which seme to be moze profitable and moze necessary. The Lorde had
said in the Gospell, how he wolde ascende into heauen, and sed thence
wolde send to his Apostles the holy Ghost, the comforter, which shoulde
leade them into all truth, and shew them the thinges that are to come.
And that which he sayd he wolde do in wordes, the same verily hath
he also performed in dede abundantly. The holy Ghost being sent to
his Apostles, which induced them into all truth, and opened to them
the thinges that were to come, especially to the Apostle and Euange-
list, s. Iohn, who receiued this Reuelatiō, exhibited to him of Christ,
from the ryght hand of the Father, by the ministry of an Angel, in the
holly Ghost, who also by Christe his commaundement, committed the
same to wytyng. The summe and ende of the which wytyng is this:
That Christe Iesus our Lord, wil neuer sayle hys church in earth,
but wil gouerne it with his spirite and worde, through the ecclesiasti-
cal ministry. But that the church it selfe, whilst it remaineth in this
worlde shall suffer many thinges, and that for Christe and the truthe

Iohn. xvi.

The summe &
ende of the A-
pocalipse.

of hys

The Preface.

of his Gospel professed. And it openeth al and sheweth out in a maner, that the church that suffer, shewing how it must be exercised with common calamities, as warre, plague famine and such other like, Wher it shall privately suffer of the false brethren through heresies, schismes and greivous and continuall Orfices, contentions & corruptions in the matter of religion: finally how terribly it shalbe vexed by the most cruell persecutions of tholde Idollmans Empire, And laste by the wicked crafts & extreme Oppression of Antichrist. Al the which thinges apperteyne to this ende, that all the chosen being sufficiently warned before, and provided, in all ages whilist this worlde shall endure, may with true faith alone, cleave unto Christ our redemer, king and high preste, only and eternall, and may purely and sincerely profess hym, call upon him, in the innocencie of conscience, serve him, and patiently attend after him, commyng to Judgemente and to belyuee and save the body: But contrarywise, that they dispise all superstitions and the worlde it selfe with those his sondye religions, felicities and pleasures: and beware of al ungodlines. And chieflie that they see Antichrist which shall com in the ende of the worlde, usurping to himselfe most traitorly the kingdom and Priesthod of Christ, and greivously persecuting the church of Christ, even to the laste Judgemente. In the whiche at the laste he with all his adherentes, shall be throwen downe hebelonge into Hell.

The firste
chapter of the
Apocalips.

What thinges
are created in
this booke, & in
what order.

Seven churches
are.

And, S. John beginneth this holisome matter of Christe hymselfe, Lord, king and high Bishop, in whose wonderful and most goodly description, after the Apostolike maner, he placeth in the very beginning, as the foundation of the whole worlde. The same description dooeth so largely set forth the Lord, that all the church may easily know, dispersed throughout the whole worlde, in Christ our Lord all thinges to be accomplished, what so ever he had sayd before shalbe fulfilled in him, namely that he shalbe exalted, one to the ryght hand of his father, into all celestiall glory, power and maiestie, & there to be kinge of kinges, of all other most myghte, and the true and only hygh Bishop, Saviour, gouvernour, Lord and generall defendour of the Catholike church. For blessed, S. John not only saw him such him selfe, but also exhibiteth him such, to be seene of vs all in this his writinge so godly, by a most hygh and goodly vision. And moreover to thintent it myght be knowne to vs all, in what sorte our Lord Jesus Christ, king and preste sitting or working in heauen on the ryght hande of his father, is neuerthelesse in the middes of the catholyke church wherof he hath faithfull care, how lovingly and fully he governeth it, & in best order governeth it. S. John sheweth in this his vision, that Christ walketh amonge the seven golden candlestickes, & holdeth in his right hande, seven starres. And streightway declareth what thing he understandeth by the candlestickes and starres, calling the candlestickes churches, and the starres, Angells of the churches. That is to witte, Messengers, ministers and pastors. For the Lord chose unto him selfe seven famous churches in Asia, with whom he treateth now generally and compendiously, bying S. John for hym

inter.

The Preface.

interpretour: which he doth perpetually in all churches throughout the world, and will neuer cease to do tyll the worldes ende. For these seven number, which is most used in this booke, and is the number of fulnes, comprehendeth in it all churches. Wherfore S. John doeth so propounde, moderate, and temper all thynges that he treateth with these seven churches, that they may be applyed vnto all the Churches that shalbe in the worlde, vntill the worldes ende, for they learnyng and edifying. And for the same cause, these seven churches may be examples of all other churches. For loke what thing then, did please or displease the Lord in those seven churches, what tyme these thynges were revealed: the selfe same in all other churches, shall please or displease him, so long as the worlde shall laste. And as he wolde haue those instructed and taught: so wyl he that all and singular be instructed at all seasons. Therefore in these seven churches we haue examples of churches most excellent in dede, and of God deuely beloued: And agayne of most corrupte, meane also, and finally mixed. And in these al is shewed, what is, or shall be, the disposition, maners and vertues of all the churches in the whole worlde, and of al tymes and seasons, likewise the vices of them and remedies of the same. Therefore the Lord in this instructeth, reproveth, chidereth, threatneth, exhorteth, comforteth, promiset. Wherfore in these we shall see, as it were in a table set before vs, what the true and ryght doctrine of the church is. And againe, which is the false and the corrupt doctrine. We shall heare and learne, that the church beloued of God, must stande still in the preaching of the Gospel, once receyued of the Apostles of our Lord Jesus Christ: and muste loke for no new, nor other mo doctrines, and to haue no neede of other Reuelations: For the church ys already instructed with a most complete doctrine. There is it taught also, what we ought to do with corrupte doctrines, and teachers. And where it is easy to fall into vices, this booke doth diligently and plentifully minister medicines, teaching, how the church falling downe maie be set vp and repaired againe: And here it treateth much of true repentance, of the fruites of repentance, of the duties of Saints, or of very good smother. Moreover, it exhorteth the afflicted to patience and constancy, and to the confession of Christes name, withoute feare, and to all godlynes: many times setting forth the most ample rewardes of god, And also affirming that tormentes are prepared for the disobedient and reuoltes. By this waye I meane. S. John sheweth to the church how our Lord Jesus Christ bring in heauen, on the right hande of his father, in the meane tyme, & neuerthelesse worketh in the middes of the congregation of his faithful, inspiring, quickenyng, keepyng and governing it. And agayne, how the church hanging in this world, may be our notwithstanding in Christ, and be quickened of him, of whom it dependeth wholte, whom only it regardeth, and in whom it is preferred. And so he wyl not acknowledge this handling of the matter, to be all together Apostolike, and right well grounded in the doctrine of Christ: But in the worlde it selfe, all and euery thyng, shall to vs be muche more evidently declared.

Chap. 1. and 3.

The church is
direct to rep-
resentations & per-
secutions.

Chapter. iiii.

The seven
joines of the
Lambe.
Chap. v.

Seven scales.

But where as Christ in the Gospel hath said, that the church is
wellbelov'd spouse, shoulde be exercised with sundry afflictions, in the
which he notwithstanding, he shoulde never faile her: Nowe in orde to
the right hand of his father, he recompteth most plentifully and in a
most goodly order of all the dolefull distresses of the church, to the
intent that whilst the church is subiecte to sundry euils, she may re-
member these thinges, and comfort her selfe, lest she being discou-
raged with aduersitie, she begin to doubt of the good will of God to-
wardes her, and fall againe to Idolatrye for saken, into the errors of
theyr fathers, and into the slippery pleasures of this world: but ra-
ther that she go forwarde in the Religion of Christ once receyved,
that she holde on through constant patience to professe Christ, to
cleave unto him vnseparably, that at the length we maye also be com-
med with the same, in a heavenly countrey. Which is verely the marke
and ende of our life, & the course of all faithful in this miserable world.
Is wherebeit, whereas in the calamities and persecutions of the faithful,
and in the felicitie & triumphing of the infidels, the maide euen of the
holpest seruant of God, is sore moued, and grievously tempted, before
he come to declare the heauy and miserable distresses of the church, he
setteyth forth vnto them, a most beautiful type or figure of the reue-
rende, help, and euermore blessed Trinitie, wherein is set forth, to be
sene of theyes of all men, the vnspokeable wisdom of God, power &
maiestie, the wise government of the same, and holy iudgement in all
thinges: And is also declared, that almightie God the father, by that
Lambe, that is, by his son, our onely redeemer, in the vertu of the holy
Ghost, doth govern well althinges, what soeuer they be either in hea-
uen or in earth. And also the very distresses of the church, which are
written in the booke of his eternal providence, closed with seuen scales.
There appereth the Lambe of God, set forth with seuen hornes: That
is, furnished with most full power aswell princely as plebeie, the great-
est of al, and in all the most absolute. The Lambe receyueyth, that booke
of the right hand of hym that sitteth in the Throne, and vndoeth and
openeth in order those seuen scales. For he receyueyth of his father all
power, bothe in heauen and in earth. And that the Lambe aloue ope-
neth those seuen scales, it contynerh a sweete mystery, and ministrerh a
singular comfort to the faithful. For where we beleue, that the Lambe
of God, our redeemer Iesus Christ doth loue mankind so exceedingly,
that neyther in heauen nor in earth, maye any thyng be founde, that
loueth vs more intierly: And now see the very same, and none other
to open the seuen scales, which opened, sundry calamities issew out by
and by, into the world: Who wold doubt, the same to be sent to him
for his health, since they are sent not without his prouidence and dis-
position, who directeth al thinges for the saluation of his chosen: vnto
all the which thinges, that notable matter is added, that al the spe-
rites Angelicall, ethiops also, and all heauenly creatures, worship
God and the Lambe, praye and commend his righteousness, and for
his exceeding good government, geue him unmozall thanks. For
therof we inferable moztall men, inuited with synfull desire, ought
to learne,

we learne, that for shuld acknowledge also, the iustice of God in all his
workes, and not murmur at his government and most rightfull ad-
ministration: rather to worship God, to submit vs vnto him, to praye
for his righte iustice, and geue thanks for his most holy government,
and to crye with the prophet, thou art iust O Lord, in all thy wayes,
and holy in all thy workes. These thinges, being on thiswise promp-
sed, and the minde of the faithful, thus instructed and prepared, in
the opening of the seuen scales, severally is accomplished and relined by,
what was now greates euils shuld inuade men, from the which not so
much as a littell liuing in this world, shuld be free, Warres, flaugh-
ters, famine, pestilences are receyved, and suche other lyke plagues: &
great persecutions, seditions, and a great deale worse then al these the
seducing, and destroying of men through corrupt doctrine.

But because this booke of the Apocalippes, is most euangelicall &
spiritual, it minglith doubtles in all that declaration, often tymes
usefull thinges with sorrowful, and comforterh the faithful exceeding-
ly, in mozte and greatest daungers. And therefore in the calamities,
troubles, paines and temptations declared hitherto, the Angel of God
is brought in, who marketh the elect of God, in theyr foreheades: and
all they in dede, through the goodness and custodie of God, are saved
from perdition. And of these are accounted innumerable thousandes.
Wherby we learne that the mercy of God is mozte ample in saving of
soules: and that we ought to hope well, of the saluation of oure elects,
wherof though the most part issued vnder the corrupt spue of Bap-
tisme, yet followeth not thereof, theyr saluation to be doubtfull, at the
last euen for this cause, that we see, that God had, & hath his church
at all tymes, euen when they be most daungertous: To haue hym se-
led, to haue such as worship hym, which hee as in times past, haue
not so much theyr knees to beail. At the which through his vnspoke-
able goodness and mercy he hath saved from perdition, and merciful-
ly clensed, from all corruption.

And out of the seuen scales, are brought consequently seuen tro-
pers, by the which are denounced greuous condicions of the faithful and
infidels. Yet before that these thinges are expounded, Christ is shew-
ed before the Throne of God, making intercession for vs. And to him
are the faithful sent, in theyr perils, to craue helpe of him, for comfort, and
deliuerance. And the Deuill, master of lyes, bloweth the one, sente to
his men: Againe the holy spirit of God, soundeth the trompet to the
beleeuers. They ioyne together in battell here, the goodly and vngodly,
by the disciples of the pure, and of the corrupt doctrine, the folowers of
Christ, and of the Deuill. Here are great daungers, and the number of
the godly are more grievously afflicted and tempted with peruerse doc-
trines in the church, then with the cruel sword of tyrantes, and ele-
ment of calamities. Here are sundry heresies resisted, which impugn
and corrupt the euangelical veritie. And as by the seuen scales he vn-
derstandeth many calamities, by the last iudgement of God proposed
vnto the world: so vnder the seuen trompets, he comprehendeth
al heathen in the world, and perditionary opinions against the apostolical
doctrine.

Chap. vi.

Gospel of
Consolation.

Chap. vii.

We must hope
wel of the sal-
uation of oure
foresaiders.

Seven trom-
pets.

Chap. viii.

The Preface.

Chap. ix.

doctrines. And sheweth that amongest those corrupte depopulations, Mahometrie and Papistrie, bid most excell. He describeth the wanton and tedious clergie of the Pope, which to men is almost intolerable, vnder the kinde of grasshoppers. And Lawrence Walla, a most excellently learned, though he was a Romane boine, and that of a noble house. Where the libertie mete for Christe, was of him more esteemed, then so hard and monstrous a bondage, could not refrain, but intyghed against the Popish clergie, and said: I verely ys I have any sayth at all, beleue nothing to be more hatefull, neyther to God, nor to other men, then so greates a licentiousnes of the Clergie in temporall matters. And no lesse evidently exposteth, the Turkische crueltie, vnder the kinde of terrible hoxles. brenting out sincke and fyre. By all the which thinges, he setteth forth the church to be most miserably afflicted and tormented, viterly after the same sorte, that we see the beyed at this day, vnder the maske vnhappie papistrie, a mahometrie.

The Gospel,
of consolation.

Chap. x.

Againe yet lest any man shuld be in so great euils discouraged, and shuld thinke that God, his promesses touching the endes of good and euill men, were vayne, & also concerning the deliuerance of the faithfull, by the last iudgment. Agayne after the disposition and manner Apostollicall, he annexeth and setteth against all these perilles and calamities, a most strong consolation. For he bringeth forth, the Lorde Christ hymselfe confirming by a solenne othe, that doubtlesse an end of all these thynges shulde come: And that God of hys iustice wold assuredly render rewardes to the goodly, and punishment to the wicked. Where he dissemblieth not, that John himselfe, shall prophecy again, to write in thapostollicall spirite and doctrine, to kynges, nations, and many people. Moreover, he affirmeth manifestly that he wold send in to the worlde, teachers of the veritie, and of certayne saluation, which also most sharply, shal rebuke the wickednes, and wicked men, of the most corrupt last age, shall preache Christ, sincerely, and accorde Antichrist most greuously. These he shal doo by a figure of two excellent doctours, whom he saith, for the libertie of preaching, and constancie of sayth, shuld be most cruelly slayne of Antichrist. But he addeyth, that these shal receyue of God, most ample rewardes: And that Antichrist shall labour in vayne to suppress by fyre and swoorde, the preaching of the Gospel: so muche as the Lorde shall ostentynes fyre by new preachers, which shal lighten the truth obscured. He addeyth further more, that many shal daily reuolt from Antichrists kingdom, and that the same finally by the coming of the Judge, shal be viterly brought to nought, and he maketh no conclusion, at this present in this place of the last iudgment of Christ, but differreth the exposition of treating of that matter, to an other place more convenient, which he treateth in the. xix. and. xx. Chapters. And these thinges hitherto hath he spoken generally of the perils, calamities, contentions, troubles, sectes, and persecutions of the church of Christ, which shal exercise it from the time of Christ and his Apostles, to the worlde end. He annexeth consequentely, a singular or private, and that a plentiful treatise of the most greuous persecutions and persecutions of the church.

Chap. xi.

The Preface.

Chap. xii.

For it behoorth chiefe the sinners, to haue knowne these thynges, that in the very perilles and afflictions, they may remember this godly admonition, and beare in minde, that the Lorde hath tolde before, of the things that they now suffer, who ruleth & gouerneth al things, knoweth who can and wil deliuer them from al these euils, when, how, and wher as he of his good will shall see it good. Furste therefore he propouneth agayne, generally the parties of this conflict or strife, a woman clothed with the sunne, crowned, tracling, which is a figure of the lanchall church: she steeeth against her a most fierce and cruel enemy, I say the great dragon, Red, with seven heades. &c. A figure doubtles of that olde serpent, the Deuill. After are set forth they that remayne, nature, force and conflict of fight. And here again for a consolation, is expressed the victory of Christ the head, and of the church, and members of the same. Afterward the Lord by John, rehearseth, severally in the vision, the special instruments or members of the dragon, by the which he assaulteth, and most cruelly vexeth, and wrieth the church. And these instrumentes are, the beaste with seven heades and ten homes, and the beast with two hornes, that is, the empire and false prophet, and the image of the empire. These thynges he painteth out after the Imagination of Daniell so lively, and (as it is sayd) with theyr owne colours, in the. xiii. and. xiiii. Chap. that no man can chouse but see, and muche more perceyue, of whom he speaketh: verely of the olde Romane Empire, and of Papistrie. He calleth beastes after the imitation of Daniell, cruel kyngdomes or empires. And the thyng it selfe declareth, that our very Lorde Jesus Christ, the head and king of all Sannes, suffered and was crucified vnder Ponce Pilate, gouernour of Iuri, but sent thither fro Rome, and gouerning al things in the name of the Emperour Tiberius. Agayne, every man knoweth that the first persecutio against the Christians, was styed by by Nero Emperour of Rome. The seconde by Flauius Domitian Emperour of Rome, which intrapped also the Purhour of this worke. And after this we reade of eight other persecutions or mo styed by by the residues of Romane Emperours, against the faithful spouse of Christ by the which she was cruelly rent in peaces and troben vnder foote. And that for no other cause, then for that she woulde not worship the deualities, that is, that she wold not receyue the superstitious and heathen rites of the Romane Empire. I meane the false gods, and idolatrie of the heathen. And for that she worshipped one God, alone through Christ, and cleared to him & serued him, after his Gospel. Where they are excepted Constantine, Constantine, Gratian, Theodose, and other goodly and christen princes or Emperours, which be not reckened vnder the beastyly beast. For an Empire or kingdom of it selfe, as St. Paul saith, is of God: wherfore if good men rule, and geue not ouer themselves to be ruled of the Deuill, they shall verely appertaine to the body of holy church, and not to the abominable body of the beast. In the meane tyme, whilste that olde Rome wold not seriously repert, with iourne to Christ, forsaking theyr false gods and superstitions, at the last it was condemned of Christ, by the law of like penaltie. If of

Seven heades
of the Dragon

Chap. xiii.

Seven heades
of the beast.

with the same measure, that the Romans met to other nations, with the selfe same, did other nations measure agayn to Rome. Wherby the Persians, Hunnes, Frenchmen, Alemans, well Gothians, Wandalles, and East Gothians, invaded their empire, rent the whole Empire in peeces. And at the last, besieged Rome it self, brake in to it, looted it, spoiled, sacked, burnt & destroyed it. And so at the length, the Lord Jesus by iust iudgement, reuenged the blood of his seruantes, and Rome lay, and perlyth in ruine, and shall neuer be repaired to the ancient beautie. And it belongeth the ruine of it, to remayne in token of the betrie, and reuengement of Christ Jesus: that men therof al godly may gather, & God wyl be most true in thother promyses of Christ also as yet not fulfilled. Moreover the Romane Empire well warr, lay neglected without an Emperoure, aboute this hundred and twentye yeares, from Augustulus, whom Epater a Germane oppressed, to Charles the great king of France. And in these times of desolation, that is, of the empire oppressed and extinguished in the west. The Bishop of Rome, began by little and little to gather to him no small power and possessions, by the authority which he took vpon him under the pretence of Christ and the Apostles Peter and Paul, yll such time as he began to reygne also. But tholde Popes, his predecessors, were not Princes in the Church, ruling vnder pretence of Religion: but were ministers of the church, simple pastors and poore. And Saint Paul prophesied, that of the ruine of the Empire, and destruction of the title, Antichrist shoulde spring vp. For he sayd, only this holynge now (or, only this) let that now decayeth) till it come to passe that it be taken away, and then shall that which be reuenged, be signified: therefore that Antichrist shoulde not reygne, com, nor appere, before that olde Romane empire were taken away. For this being overthrowne, that the same See of Rome shoulde be erected. For Tertullian, who liued a thousand and thre hundred yeres past, in his booke of the resurrection of the Beche: Who, sayeth he, shall be taken out of the way, but the state of Rome, whose departing, being dispersed in to ten kinges, shall liue in Antichrist. And, S. Hieron in the xl. question to Augustin: The Romane Empire, sayeth he, which now possesseth all nations, depart and shalbe taken away: and then shal Antichrist come, the welspying of iniquitie. The same author, by Babylon in this booke of S. John, understandeth Rome. And John hym self in this booke sheweth, that the seven headed and high old empire of Rome, being taken away, an other beaste shal arise, and that with two hornes: that is to witte, such a Pope, whiche shall challenge to hymselfe, a double title of kingdome, fulnes, & say, of power, as much in thynges spirituall as temporell. And this same doth the whole worlde at this tyme acknowledge to be the Bishop of Rome, decked with his triple crowne, undoubtedly of the three hornes, which according to the prophete of Daniell, cyther brought lowe, or take away this beaste & conuerted hohne and Arme with two keyes, signifying hym to be king and Bishop the most myghty Monarche, in matters spirituall & temporell, Christes vicar in earth, hauing full power in thynges and

temporell. The hym selfe in tymes past, caused men to set vp the Image of the beaste: that is, to set vp a new empire, after the Image and the imitation of the olde Romane Empire. Whiche thing after it was begun in Charles the great, a right noble prince, and furthermoze auanced and commen from the kings of France, to the Germans, which in orde were stout, Godly, and worthy Princes. The Bishop of Rome was not ashamed in strange wise to beere trouble, excommunication, depose, & to substitute others in theyr place, & to styte vpon warres in many Realmes at once, and set them together by the eares, so long till those kynges did frame themselves after hys wyl and appetyte, and wolde fall downe to kille hym selfe: And he hym selfe at the length toke vpon hym the empire, & publishing his decrees to the whole world, boasted hymselfe to be the Monarche, or soule ruler of the world, who myght at hys pleasure both depose kynges, and set them vp in kyngdome: Finally, & he was supreme iudge in earth, whiche may iudge al men, but he hym selfe, may in no wyse be iudged of any man. Therfore lyke as in tholde empire, we sequestred from the communion of the beastes all good men, which were, or liued vnder the empire: so in this new also we do alwayes except the graue and witte, the good & godly men and al religious people, which mixed among them, not only as by he stoll in Christ, but also as they abhorre and contemne the beaste, or to theyr power fight against him: Wherby they come not in the newe of the beaste. And this two horned beaste, maketh his worshipers with a Character: And those that refuse this character, he excommunicateth out of al mens company, so that it is lawfull for them, neither to by nor sel: Yea more he condemneth them for hereticks & schismatics for damned and lost creatures. If thou confesse thy self now to be a Christian, and profite with a sincere and foyall hart the belefe or crede of the Apostles, & one holy church of Christ and of al sainctes, and dost not aboute all thynges confesse the Pope to be Christes vicar in earth, with the fulnes of power, and the Romish church, which is the mother of all churches, and can not erre: thou shalte seme as yet to haue confessed nothing, but shalt be sayed rather to be suspected of heresy, and therefore to be more straitly examined. This thing can not be dissimuled, for it is knownen to all men in the whole world. But to chynce, we shoulde not erre in a matter so needfull to be knowne, and that we might more easely see Antichrist once knowne. S. John also addeth the number of the name of the beaste, & 666: by the whiche we betely come to the name, or knowledg of Antichrist. For if we accept from the setting forth of the Apocalips, sepe hundred threescore & sepe pte, we shal come to the yere of our Lord. 763. To the same time, I say wherein the Bishop of Rome, forgettyng his humilitie, simplicitie, powerie and also his office and ministerie, let his mynd to beare rule, and escaped exceeding great reward of king Pope and of other Princes, and prepared hym selfe away, wherby after ward he climeth to the high dignitie of the empire. Whiche thyng in the worke he selfe shall appere more playnly out of his owne.

And as he doth once or twise before, so now also. S. John after the

The fall of
tholde Empire
is the ryng
of a new.

The two horned
beaste.

Daniel. vii.

The Character
of the beaste.

The number of
the name of the
beaste.

Comforte.
Chap. xiiij.

Apostolicke maner comforteth the afflicted and faithfull Churchie, least haply in this distress and continuall persecutions of Antichrist it shoulde faile, and shoulde thinke that religion and the church were cleane forsaken. Ye sheweth therfore, howe cruelly so euer bothe the ten horned beaste and the two horned beaste do rage, yet standeth the lambe neuertheless in mounte Sion, not as the Dragon in the suber. And that Christ hath in this wicked worlde polluted of Antichrist, his chosen church, which he will moste faithfully preserve, nurture and mainteyne, he addeth, that howe much so euer the beast conspireth to haue the sacred and holie preachinge of the Gospell oppressed, the Gospell shal neuertheless be preached, and that cleerly, and that Babylon shall certainly faile, and the church of Christ be established.

Ye addeth moreover for a comforte, that the soules of Saints that are in daunger or suffer for Christ, do assuredly and straightwaie flie from this corporall death to eternall life. Agayne, that the Lord is ready to take vengeance of all his enemies, & to requyte them abundantly, which he sheweth typicly by 3 parables of vintage & harvest.

Of therewards
& punishments
of good & euill.

Also these things handled on this booke, he proceedeth to declare diligently, not the laste place of this booke, of the reward of good and euill, men, of moche ample rewardes to be geuen to the good, happyes of Christ, and of moche grievous paines and tormentes to be inflicted to the adherentes of Antichrist. When of no small estimation strike in these things doubtfull, and the common people herein are muche ashamed: why lest for the present felicitie of the wicked and continuall miserie of the goodly they doubt whether paynes be appointed for the wicked, or so greates rewardes for the goodly. For each for this cause frowne kepte they standynge, and more laugh at Christe and his wordes, and embrace the present pleasures of this present worlde, followynge the more happie and victoriorous parte.

Chap. xv.
Seven vials.

Therefore blessed Saint Iohn, not without cause (the Lord commaundinge him) bestoweth very muche diligence in declaringe these things exactly. And firste after his manner he bringeth forth the seven Angels, hauinge coppes of the plagues of God, and charginge them to come out of the temple: signifieng the iudgements of God in punishmente the wicked to be moste righteous. And the seventh nombre comprehendeth agayne all maner, and the most ful plagues of God.

Chap. xvi.

The Angels powre out these vialles vpon the Antichristians, the enemies of Gods wordes, and the hard hearted that can not repent. For Gods moste righteous plageth the unrepentent wordes with sundry tormentes: reseruinge yet more grievous then these, to punish them in the wordes to come. But especially he exhibiteth the iudgement that is to witte, the punishment of the harlot in purple, I meane of the Pope and the beaste, to be sent. Firste he brought forth an honest and noble matrone, to witte, the very spouse of Christ: howe as it wer by opposition he seareth against her a prostitute whore, that false newe start by Romishe Church, who extollage her selfe braggerly more of her outward apparell then of inward vertue. And he affirmeth that she shall perish for her greates offences, yea as

it is

it is evident that shoulde beaste was torne in pieces and burnt. And that Dromet that is called the whore of Babilon, sitteth on the beaste. For Rome is the seate of the same church that is called both the whore and most holy church. Whereby all men may see that St. Iohn hath spoken so faithfully, that he hath as it were pointed with the finger, as they commonly saye) whom he meaneth, as of wch he speaketh, doubtles thurcient wyters, as I tolde you a litle before, denienne by Babylon Rome it selfe. But afterwarde he discourseth at length the destruction of Babylon with a marvelous plenty of playne wordes, as it were pointing out a certen kinde of eloquence: and compendiously collectynge all amplifications and figures that beautifie the speech, which are any where to be founde amonges the Prophets. But by the way he placeth among these, certen most pleasant things of the marriage of the lambe, and of the wyde preparynge

Chap. xvij.

her selfe to the marriage, and of the certainty of the saluation of 3 godly and what maner a thinge that blessed felicity is. Whiche finally, he describeth immediately to 3 same laste iudgement, which I suppose is no where else in the whole scripture, as it is here not only so described, but also painted out with lively coloures. For here is described the person of the Judge comynge to Iudgement with his saints & howe glorieous and gloire. There stande against him the ranks of his enemies breathing most cruel things against the Saints of God. By and by succeedeth the most terrible iudgement, but yet most iust. For the false prophet is throwen downe into hell, howe in the beaste throwen, and downe are cast all wicked and unrepentent persons. There is shewed here moreover the iustice and equitie of this vniuersall Iudgement in the ende of the worlde, wherein is punishment taken of all persones of what nation, religion degree or state & sexe so euer they be, that are sequestred and alienated from the true religion of Christ. Where both the resurrection of the dead is touched, and the processe of the whome iudgement, is figured. Wherunto he annexeth a most copious dissertation of the blessed life, shewing firste generally, what it is, and that it shall most certainly be geuen to the faithfull, by the which treatise most strongly is beaten downe the distrust or dissension that is naturally grafted in vs. After particularly and plentifully vnder the Type or Image of a most beautiful Citie, he shadoweth

Chap. xix.

Chap. xx.

Chap. xvij.

after a litle, the place & palace of the blessed, omitting verily nothing at all, that is either copious, comfortable, delectable, or precious, which he affirmeth not to be in 3 court celestiall most abundantly & wordes without ende. Notwithstandynge we know well enough that touching the way to come albeif, Iohn hath hitherto spoken neuer solargely, yet hath there nothing be said worthy so greates matter, wher both propheticall & Apostolicall scrip, saith, 3 which the eye hath not seen, nor 3 eare hath heard, nor yet hath ascended into the harte of man, the same hath God prepared for those that loue him. Witte those things which I haue hitherto shewen into an abridgement (the title and conclusion of the booke omitted, the order of the booke shewed also by the way). So Iohn his Apocalypse deliuered by Christ (as afore 3

Chap. xxi.
xxxj.

The Preface.

The doctrine of
the Apocalypse
is the apostoli-
call doctrine.
Iohn. v.
i. Iohn. ij.

have said, through the ministry of a most excellent Sungen, comin-
beth to the vniuersall Church of Christ, and chiefly to do, in whom
thence of the world hath chaunced: wherein he hath taught nothing
at all contrary to that, which he hath taught in his euangelicall story,
and his epistles. In his story he reciteth certain thinges, concerning
the persecutions of the church, by the wordes of our Saviour Christ.
Of Antechrist nothing, vntilse he sayd this only, which many vnder-
stode to be spoken of Antechrist: I came in my fathers name, and you
receiue me not. If an other shall come in his owne name, hym ye will
receiue. In the epistle, he toucheth by the way Antechristen matter, &
sayde: here children, the last tyme is at hand, and as you have heard,
that Antechrist shall come, euen now many Antechristes have begun
to be. But in this last booke of his, S. Iohn tolke vpo hym to declare
peculiarly, and in dew order, and plentifully, such thinges as our lord
Jesus Christ, had distinctly and playnly reuealed to hym, of that
great Antechrist, and of the perills and persecutions of the church. And
for that cause he appereth to haue vsed moze plentiful copie, and a kind
of speech, better furnished, moze painted, variable and polished: so that
it is no maruell, though the phrase of this booke vary somewhat from
the style of his other booke. Whereof we shal touche somewhat also, in
this that followeth. In the meane tyme you wil say, there wanteth
nothing in this booke, if you way every thing moze diligently, which
you shulde require of a booke mozte euangelicall and apostolicall. We
haue in the same, not only expessed, but also well expounded the chief
articles of our beleife. Moreover, innumerable places of the prophets
are expounded in this booke. For the whiche cause this, S. Iohn was
called of Iohn Decolampadius, notwithstanding cause the exposition of the
prophets. And as the Apostles had this peculiar to themselves, to re-
sume such thinges as they taught, by the wordinges of the prophets:
So in the exposition of the booke it shal appere, that this holy wynter,
S. Iohn, hath either borrowed all his thinges of the scriptures, or
to beautifie and confirme his wythinges by the scripture. But chiefly
by this booke of, S. Iohn setteth forth the kingdome and priesthode of
our lord and sauoure Jesus Christ, the power, glory, and maiestie,
of his deitie and humanitie, the misery and betrie of his redemption.
And I doubt whether (after the Gospel) there may be founde in any
other booke of the scripture moze goodly and moze godly & fit descrip-
tions of Christ, neither do I desire, that credit shulde be geue to
these my wordes, let the triall be made of the thinge it selfe. Yea the
church also, the chesen spouse of Christ is painted out most beauti-
fully, and she with her vertues and vices is touched, also the fall of her,
and likewise, the reparation and reformation, and the conduct of right
of the same: here be moreover described the perills, ayde, and victories:
that you may seme to haue herein, an abridgement of the story of the
church. Moreover, it appereth by this booke what is the true and sin-
cere doctrine in the church of God, & which is false & corrupted. Fur-
thermoze it sheweth vs also sondry descriptions & figuratiōs of mat-
ters mozt weyghtie, but first and chiefly of that honorable Trinitie, of

W. H. D.

The Preface.

Christ also (as I said before) our sauoure and iudge. Finally proce-
dour and president, governing all thinges most wisely & in most goodly
order for the saluation of his chesen, watching ouer his word, and
ouer his church, and ministers of the same: Justifying also, sanctifying
and preferring all the faithfull, in the felowship of the church: Pun-
ishing likewise all the wicked, with all superstition and vngodlynes.
Whiche no where neglecting the chofe, no where sparing the enemics.
Besides this it setteth forth to vs, the description also of the Deuil, &
of his malice and warre: And setteth before our eyes also, the hor-
rible tormentes, and paynes that they suffer in hell. It setteth open to
vs heauen it selfe, and sheweth what may be the hope of the faithfull:
And affirmeth the true resurrection of all flesh. In this booke is taught,
how great is the grace and mercy of almighty God, howe righteous
he is & true. Here is taught, what is the true repentance of the faith-
full, here are taught the true good workes of the true faith, what be
the duties of true pietie, and what, be the holy exercises, due & to God
acceptable of Sainctes in earth. Here are shewed also most diligently
those wicked dedes, whiche are to God most hateful. Here is the way
most pleasant, what shal at the length be the end of good men and e-
uill, what shal be the sonerayne felicitie, and what the extreme misery
and infelicitie. In somuche that this booke maye euen by the thinge it
selfe as matter, that it treateth and setteth forth, commend it selfe to
all godly people, and may shew and proue in dede, that it was writte
by the spirite of chapselle.

Now all these matters are set forth and handled after the Aposto-
licke manner, and accustomed fashion of holy scripture, playne and full of
perspicuitie. At the beginning God propounded diuine matters, and
the which concerned our saluation, as it were vnder a veale, and vnder
figures, not to thintente to darken or obscure them: but rather to
vntoile them and set them forth. For this manner of declaring inui-
sible thinges, by visible, is moze fit to teache, moze mete to moue, moze
apt for perspicuitie, and most convenient and fitting, that thinges may
be moze depely imprinted in minde, and the lesse fall out of the same.
And therefore we rede that sondry visions, were exhibited to the Pa-
triarckes, as to Abraham, Isaac, Ioseph, Moses and others. Cer-
tainly you take fro the booke of the Prophets, the visions, parables,
and sondry figures of speache, how much, I pray you, shall you leane
of theyr doctrine: amongs these, be more notable in visions, Ezechiel,
Daniel, and Zacharie. Neether is thys manner of teaching by vi-
sions, parables, and sondry figures, take away in the new testament,
like as I haue shewed els where. The very story of the Gospel both
figurate and teache most thinges by parables. And, S. Iohn himself
in his Gospel, is heri much in the mention of light, darknes, of bread,
water, of a sheperd, and shepe, and sicke other lyke. In the meane
while I am not ignorant, howe great a difference, there is betwene
parables, metaphores or Allegories, and visions: But who agayne
knoweth not, that in teaching, and setting forth of matters the manner
of rather to be after a sort al one, and of the same effect? For they serue

By what
meane and in
what sort these
are set forth.

The booke is
plaine and may
be vnderstand.

for plainnes and perspicuitie. But let such as thinke not a little, that
Parables taken of earthly things, differ very much from heavenly
visions. Consider, how these celestial visions are exhibited to the Apo-
stle. **S** John, by Christ now reuincing in heauen, and requiring that
his seruantes, having theyr mindes lifted vp to heavenly things,
shuld learne to saue our spirituall matters. Where he yet neuertheless
hath obserued plainnes and perspicuitie. I suppose verely this booke to
be simple and plaine to the faithful, that wil read it attentively & with
devotion. I graunt that those expositours of this booke haue stuck full
oft in expounding the same, & could not alwayes winde themselves out
but in the meane season it is euident, that the same men haue said oft-
ner the once, that hardely shuld this booke be vnderstand before it were
fulfilled. And in dede to those ancient fathers, the vision of Daniell
seemed vnto them most obscure. But when such things were accomplished,
as he had hid vnder figures, there wanted not that sayde, how he had
written a story of things done, and not a prophetic of things to be done.
And our lord him selfe also in the Gospel of **S**. Matthew. When you
shall see, sayth he, the abomination of desolation, which was spoken of by
Daniel the Prophet, standing in the holy place, he that readeth let him
vnderstand. Woth not **S**. say also in a manner in all his propheties, af-
ter the coming of Christ, and most of the misteries of the kingdom
of God accomplished, some likewise to haue compiled a most plaine li-
story: And doubtles, if we read with diligence this same booke of the
Apocalips, & confer those things which he speaketh vnder a shadowe,
with the same that stories tell us to be done: We shall say also, that he
tellet plain histories. I haue verely loued this booke from my youth
upward, I haue gladly red in it, & bestowed much labour, there vpon,
observing what things it had out of the booke of **S**. prophets, & howe
the propheties herof did agree with thother propheties of **S**. prophets,
& doctrine of the Apostles. I haue searched finally, after the capacite
of my slender wit, diuers doctores, which I thought to make for the
opening of the sense of this prophetic. I haue searched also the opinions of
other expositours: And haue diligently compared domestic matters,
which are done now in our tyme, with this narration of **S**. John: of all the
which things, and chiefly being ayded by the helpe of God, which I
called for, I haue gathered such things as I now do communicate here
to the godly readers. Hereunto came also the singular learning & di-
ligence, and aptnes in expounding the holy scriptures of the most god-
ly man, **D**. Theodore Bibliander doctour of Dinant in the vniuersi-
tite of Zurich, who this yere past, red openly, and to his greates
praise, this booke of reuelation: of which, vntill I wold confesse my selfe
to be very much holpe, I were exceedingly vnthankful. There reman-
neth as yet a faithful relation of the same, imprinted at Basel the yere
of our Lord, 1549. Wherein he disposeth this booke of **S**. John, & ge-
ueth a light to it with his scoles. And bothe of old and new that I
could get, I haue red ouer I retna, the successor of Ambrose bishop of
Caserta, whose exposition vpon this booke, he allegeth oftner the once,
S. Iulien also, bishop of Wypon, and Pulmasius Bishop of Citica.
Neither haue I condemned Thomas of Aquine, nor dispised the ou-

Doctor The-
odore Bibli-
ander.

Who haue
written vpon
the Apocalips.

diary gloze, as they terme it, of the newer sort. **S**. Sebastian Mier-
mincker of the church of Bernes, xx. yeres since a man of great vertue
and learning, hath faithfully, and not without great fruite traueled in
expounding this booke, whose commentaries vpon the Apocalips were
imprinted many yeres since at Zurich, by my friend J. Frolicher. And
D. Frances Lambert of Turion, a most godly and excellent lear-
ner man hath laboured in expounding the same booke, who had by the
red it at Marlepurge, the noble vniuersitie of Wyntia: And after in the
same citie he caused to be printed and set forth, seuen booke of the expo-
sition therof, the yere of our Lord, 1518. Whereafter, there was im-
printed at Wittenberg, in Germany a commentary vpon the Apocalips, writ-
ten an hundred yeres past, and sent to **D**. Luther out of the further-
most parts of Germany, namely out of Sarmatia and tartaria, which
I red also: as likewise certain thyngs of **D**. Luthers vpon this booke
of Reuelation. And here I may not forget the most excellent learned
men, and the which haue right well deserved of learning, Erasmus of
Rotterdam, and Laurence Valla, who haue also left thejr annota-
tions vpon this booke. Vpon all whose labours I confesse my selfe to be
very much holpen: whiche I relate frankly for this purpose, that I
would dissuade nothing, nor seeme to offend against ciuilitie, or defraud
any man wrongfully of his deserved praise: And therefore wold admo-
nith the godly, that if I seeme to any man to haue done any thing in this
work praiseworthy, he may know that I haue done nothing without
contribution: And that he refer this whole benefite to God the author
and fountain of all goodness, & geue hym thanks therfore. And al these
thyngs of mine I propound to be iudged of the godly readers & au-
ditours, that they may take that shall seeme good herin: and where I
seme to haue erred fro the right rule, they may eschewe the same. Ne-
ther wil I contend with any man, neither wil I enuy better learned,
or better exercised, wherof some haue promised already commentaries
vpon this booke: if they shal bring forth better thyngs: yea, I am alwayes
ready my selfe, not only to receiue better thyngs, but also to geue them
thanks that offer the same. In the meane season I put out my talent,
which I haue receiued of the Lord, that I may win some lucre with
it for my Lord. And I beseeche the Lord that he wold prosper it wel,
and blesse this my simple traffike.

Where moreouer I take God to witnes, that I haue takē this pain,
for no great hatred to wards any man, for no desire of rayling, nor for
any intent to procure any mans displeasure: but simply to expound this
excellent and right profitable booke of the new Testament which haue
lately with my commentaries set forth al the residue of the booke of the
new Testament. And besides all this, many godly & learned men out
of sundry places, in their letters writte to me, haue required my expo-
sition vpon the Apocalips. To whose iudgements I gaue very much,
I did in dede more easily consent to this editio. And wherin I meane
time the hateful cause of Antichrist (as many men call it) cometh in the
beginning of the worke to be handled, I myghter ought, nor myghte
omitt it.

That these ob-
scurities are freely
written.

Moreover, this is playne, that I haue brought forth nothing in this matter, that is new, strange, or hath not ben heard of: nor that I rote this alone. How al the world crieth out, that no other antichrist shall come into the world, then he that is comen already in the Bishops of Rome: Who shal in the meane time be satte with the sword of God, his sword in the hartes of the faithful, and shortly shalbe wholly abolished, by the glorious coming of Christe vnto iudgement. If I shal suppress and conceale this thing, the stones wyl cry out. For now is the time fulfilled, and the kingdom of God is comen. Blessed, and for ever blessed be those, that watche and loke for Christ vnto saluation. I tency an holy Bishop sayde, a thousand and foure hundred yeres since: Antichrist where he is but a seruaunt, will be worshipped as God. Tertullian and S. Hierom. (as I haue said now olier the once) haue expounded this prophetic of S. John touching Babylon of Rome plainly. Gregory the first of that name, who was also Bishop of Rome, was not afrayd to pronounce openly, that he was the haunter of Antichrist, that wolde suffer him selfe to be called the vniuersal and high Bishop. But then did the bishop of Constantinople, vsurpe to himselfe this title, who ran before the latter bishops of Rome. And in the xxxv. epistle to John Bishop of Constantinople. Nithinges, saith he, that are spoken before are don. The king of yds, so wit antichrist, is at hand: And the which is not lawfull to bespoken. An army of priestes is prepared for him. For they serue in the bande of yds, which wer placed to be guides of humilitie. And these things wrote Gregory, nine hundredeth & fiftie yeres syne. I raulphus a mabery godly & lerned, Bishop of Wyke, 550. yeres since in the consail of Weins, speaking openly of the Bishop of Rome, brake out at the last into these wordes. What thinke you him to be that sitteth in the high seat, in the purple garment, glistering with gold, whom, I say, think you him to be? Verily, if he be destitute of Charitie, and be persecuted by & extolled with only knowledg, he is Antichrist, sitting in the Temple of God, and boasting himselfe, as though he were God. But if he be neyther grounded vpon charite, nor yet exalted with knowledg, he is in the Temple of God as an Idoll. Thus far he: who semeth by these his wordes, to haue alluded to the places of holy scripture. Apocalips. xix. ii. Thessa. ii. Zacha. xi. S. Barnard. Where that by reason of the infelicite of his time, he agreeth not with him selfe in all thinges: Yet inuoyed so against the Pope, bishops, and clergy of his time, that if any shuld at this day omitting his name, blehis wordes, he shuld be called the greatest heretike that lyeth. Where notwithstanding al things at now more corrupted, the they wer in y time of S. Barnard. His sermon which he had to the clergy in the consail of Weins, remaneth. In his booke of consideration he is more vehement, especially in the ii. and fourth boke. He liued about the yere of our Lord. 1150. In the yere of our Lord 1240. was summoned a consail of Princes and Bishops at Regenspurge, and that for the Turbup of bishops of Rome, most greuously oppressing the godly Emperour, Frederick the second of that name. In the which Eberhard

The best and most common doctrine that the Pope is Antichrist. Gregory the first Pope.

I raulphus bishop of Wyke.

Eberhard bishop of Salis-

Archbishop of Salisburg, standing by, Under the Title, saith he, of the greatest Bishop. We perceiue in a Sheperds clothe, a most cruel wolfe, vnlesse we be blind. Bishops of Rome haue war against al Christians, by attempting, discippling, & making war vpon war, making great, they kil and murder the poore shepe: peace and concord they paynt out of the earth, Civile warres, & domestical vyces, they comure out of hell: daily more and more, they weaken the forces of al men, that they may treade them all vnder foote, may deuoure all, and bring all into bondage. Hilberd an hundredeth and threescore and ten yeres past, lieth vnder the pretence of religion, layed the foundation of Antichristes kingdom: He first began this wicked war, which by his successors, hath ben continued hitherto. And by and by: The bishops of Babylon, cōyet to reigne alone, they can not abide theye pere, because for my experience, they wil not cease, til hanting brought the peruerse vnder, and the dignitie of the Romane empire dissolved, & the true pathours oppressed, they may on this wise extinguish all thinges, tread al thinges vnder theye fete, and sit in the Temple of God, and be exalted aboue al that is worshipped. He is seruaunt of seruantes, seareth to be Lord of Lordes, in like case as if he were God. He hathe new deuises in his hart, that he may establish the empire for him selfe: He chaungeth the lawes, & setteth forth his owne lawes: That losse man, whom they are wont to cal Antichrist, polluteth, Robbeth, spoileth, defraudeth, sleeth, in whose forehead is written the name of reproche: I am God, I can not erre: he sitteth in the temple of god, and ruleth far & nere. And a litle after, the maiestie of p people of Rome, wherewith in times past the world was gouerned, is takin out of the earth. The kingdom is multiplied, the gouernment disperced into many, cut of, lessened, I wyl not lay, rent in pieces. The emperours, to a dawne calling, & w only a shadow. There be ten kings atones, which haue parted the world, which in times, was the Romane empire, not to gouerne it, but to consume it. The ten hornes (which thing is, S. Baile saith incredible) Turks, Greks, Egyptians, africans, Spaniards, France men, Englishmen, Germans, Sicilians, Italians possess the Romane prouinces, & in them haue destroyed the Roman inhabitants: And a litle horne hath growen by vnder these, that hath eyes and a mouth speaking great things. It hath brought in subiection especially three kingdomes of Sicilie, Italy, and Germany, & compelled them to serue him, with intolerable tyranny, it beareth the people of Christ, and the fatnets of God, it confoundeth all thinges, contemning God and man, and attempteth deistish thinges. And the red dragon which is to be red in the. 85. lease, in the seuenth boke of Auerlynes cronicles, which in the yere of our Lord. 1554. were printed at Ingolstadt, by the emperours privilege, out of the which I wot word for word al that I haue hitherto recited in y name of Eberhard Archbishop of Salisburg. About the same time, liued Abbot Joachim of Calabria, who likewise callith the Pope, Antichrist, and setteth the apocalips with propheticall pictures, & scollies in Italia. Fraunce

Abbot Joachim. Fraunce cratch.

ished about the yere of our Lorde 1350. Who also leaft such wy-
tyngs behynd hym agaynst the See of Rome, agaynst the court there,
and agaynst the Pope, that yf they wer comparde with these thyngs,
whyche in our tyme, M. Luther wrote most bitterly agaynst Rome, he
may seme to be utterly vauquished of him. In the .xx. epistle, he callith
the Popes court, both Babylon, and also the wyhoze of Babylon, spe-
tyng vpon the waters, the mother of all Idolatry and fornication.
There is mozeouer a learned boke of Marcellus Patavinus, whiche
for Lewis the .4. Emperour agaynst the Pope, wherein he inveigheth
sharply agaynst the bishop of Rome, and his tyrannical lawes. In the
same age, so vnto two hundred yeres past, flourished also Michael Ca-
lenas, general of the Monies, who openly accused the Pope as An-
tichrist, and the church and See of Rome as the wyhoze of Babylon
dronken with the blood of saints. In hundred yeres since lived La-
rence Ailla, a gentleman of Rome of a noble house, who also objected
him self to the Pope and the Romish See, for the which cause he was
bruen into exile: but of the kyng of Naples, he was honorably recey-
ued. Mozeouer, Hieronimus Savonarola of Ferrare, an excellent
diuine and philosopher in hys tyme, a man in holynes of lyfe (as he is
sayde of many) notable, preached openly in Italy, that the Pope was
Antichrist: for the whyche cause he was most cruelly burnt at Florece
by Pope Alexander the sixt. Thys is had yet in the fresh memoire
of men, where it was don about the yere of our lord. 1499. Yet John
Fraunces Picus, Counte of Mirandula callith the same Savonar-
ola, an holy prophet. Albeit that Hieroclerus signifieth in hys booke
that he did many thyngs for ambition sake and for bayne glorie. And
Marcellus Picinus attributeth to the same Savonarola the spiryte
of prophete, in a certeyn epistle. Furthermoze, Philippus Comitus
an Historiographer witnesseth that he was an holy man, and to haue
had the spiryte of prophete. For they say how he propheted of the
sackynge of Florence and Rome, and therelauratyon or refozmation
of the church, and of many other thynges that shuld chaunce vnto Ita-
ly, whyche came to passe there in the meane season. I remembre, when
I was yonge and folloved my study in sonny vniuersities, to haue
hearde certen blacke freers say, that Savonarola prouoked the in-
dygnation of Alexander the sixt, the court of Rome agaynst hym by
nothing moze, then for that he preached agaynst them in Italy the A-
pocalyps of S. John. What shuld I say, that the Waldensians four
hundred yeres past in Fraunce, Itali, Germany, Boheme, Polande,
and in other parts of the world, professing the gospel of Iudas Christ,
accused the bishop of Rome with diuers wytyngs, and continual pre-
chynge as the dreym Antichrist, propheted by, S. John the apostle and
therfore to be abhorred. They themselves beyng put to most greuous
torments, haue constantly testified the sayth by glayous marty-
dom, and stil do at this day. For they could neuer be roted out, whych
thyng notwithstanding hath ben full oft attempted by most myghty
kings and princes, inspired by the bishop of Rome, the wyf of God be-
ing otherwile. But why rehearse I these thynges, Ience theye pears

1554. was printed at Basill, a register of the witnesses of the heretic,
which before our tyme, haue spoke agaynst the Pope, wherof the num-
ber in dede is great, and the moze parte of them called the Bishop of
Rome, with out any prouerbe, that Antichrist, which shuld come into
the world: Therfore it is manifest, that I in this my wyke byng
togethe no vnknowne thing, or that hath not ben heard of before, wher
as we so plainly vnderstand that this long hath in so many ages be
sung, written, painted, printed, and beaten in of the best, holpest, and
swift excellently learned men, yea and confirmed to, with the vnume-
rable blood of martyrs. Furthermoze, yf any remayne that be desi-
rous of good thynges amongs the bishops or prelates of the church, &
in the clergieit seife, let the not be offended with me, in case any where
in expounding the Apocalyps, I byng soothly they sayings & doings,
and compare the with the Apocalyps words: Let them rather be displea-
sed with theyr owne wordes and dedes, spoken and done belydes and
agaynst Gods word, Let them leaue doing that they do: Yea, let them
do penitence, so shall they haue prayse in the church of Saints. But
yf they hold on euen agaynst their conscience to defend and maintayne
their kinde of lyfe, they pleasures, they riches, they honours & dig-
nities, and to accuse, persecute and murder the preachers of the veri-
tie, as enemies of the church: let them take heed, it chaunce not to the
suddenly, that the Gospel resiecth, of the dronke seruant, who did bere
and beate his fellow seruants: but was of the chief Lord him self op-
pressed, wherhe thought least of it, and heuen al to pieces.

But yf there were euer any tyme here toloze, wherun it behoued
to serue, to dyge, and beate in this doctrine to al the people. This is
chyd necessary to be don in this our tyme. For this age of ours hath
in the Popes kingdom, sharpe and quick wittes, which comend with
maruolous playse, both the Pope and the popish church, & perfwade
and byp into the heads of the soft vblearned, cleane contrary thyngs
to the euangelical and Apostolical doctrine. Mozeouer they haue wo-
derfull craftis, wherewith the wittist number are also disceined. They
haue wylth and riches, authoritie, armure, munition, they earnings, pro-
messes and cymments, wherby some strong also are made wery, and ar
halde away to the popish parte. There be many without experience,
whyche esteeme not this thing, as it ought to be esteemed, suche care not,
nor passe not what religion be preached, whether it be euangelicall or
popish, or what thyng be of eyther beleurd, or not beleurd. For they
suppose all these thyngs to concerne them nothing. In the meane sea-
son many perishe and are in daunger, not a few fall away, diuerse sick
to wylde partie, and the kingdom of Christ is abbreviated. For the pa-
pistes omit nothing, which may make for repairing of the kingdom,
and wyllyng downe of the kingdom of Christ. Therfore where these
fellowes spare in this case, neith paines nor cost, that they may con-
uerse all thyngs to oppresse the sayth of the Gospel, and to bypne
the simpler sayers for sake it: We ought not to suffer that the
church, and the simple people affected and tempted in the same.

All good men
at all times
haue spoken a-
gainst the pope

Daniel. xii.

Math. xxiii.

The apocalyps
in our tyme is
not only profit-
fable but neces-
sary.

The Preface.

thoudest want that comfort, admonition, and doctrine, which in tym past the lord Iesus him self by S. Iohn, hath prepared for these hard things & times, by revealing this Apocalyp. And in dede these things here have a singular grace and vertu, which are revealed to vs of God. Neither that the adversary and enemy of Christ be overthowen with any corporal weapons, save only with the sword of Gods word. For now it is needful that antichrist should waxe vile, & perish in the iudgement of men, that Christ alone might live again, and be glorified for ever.

Concionos
sermons.

And thus my exposition I have divided into sermons, both for that I have now, these yeares of a. 1555. and. 1556. expounded this booke to the faithful church of Christ, which I serve, making in a manner these same sermons to the people: and also that being requested, I should deliver some copy, to such as will read and expound the same booke to the churches committed to their credit also. Where not withstanding I admonish the readers, that they looke not for all things of this my work: for think that these things are to be rehearsed word for word to the auditors. For certain things, which I propounded to the people, for the consideration of the time and place, I have not set forth in these my sermons, studying much, for brevity: And other thynges, namely such as concerne the conferring of songs, and the kind & manner of speaking, and such other like, I referred not to the congregation: but have written them here in my sermons, to the profit of those that will can set these things to gether more diligently. It shall be the part of the preacher to have a respect chiefly to such thynges as make both for the plainnes of speache, that he may be understood, even of the grossest sort: and also for the edifying of the audience, that he bypasse nothing, that should little profit. Let every man therefore applye these things to the edifying of the church where he is, having consideration of the place, time, and persons: Yet alwayes observing the true sense of the booke or of Gods words. For violent wrestlings, and long digressions far from the purpoe, deserve no prayse in preaching: for what tyme swearing overmuch from the playne sense of the scripture, we bould out I wot not what mysteries.

The dedica-
tion of the
worke.

And all this work compiled not without my great labour & travail, but chiefly by the grace of God, to the glory of Iesus Christ, and written to the salvation and confirmation of his afflicted church, I dedicate to you banished men, as many of you as comyng or being out of France, England, Italy, & other realmes and nations for Iesus Christ and the gospels sake, dwell in Germany, Swisserland, & other places, where God hath permitted you: And also I dedicate this my worke to all you, which dispersed in sondry realmes and nations, are consecrated only to Christ our Lord, looking for his coming to iudgement, in the which we shall undoubtedly be delivred at the last fro all evils, and then shall be made that long looked for, and in al ages and most fortunate restitution, most expressly & constantly promised, both of the prophets and Apostles. And surely your Godly zeale, banished brethren, which had rather forsake your country, then the Gospel, & to want your temporel commodities, then to be polluted with a reigned

Actes. iii.

The Preface.

strangeness from Christ, deserveth no small prayse. But you have James. i. made us of constancie, and wonderfull patience, that after you have ben Math. xxiiij. tried, you may receive the crowne of lyfe, which the Lord hath promised to them which persevere unto the ende. The heavenly regeneration north not so change vs, but that some doubtfull & trouble some wayes of olde Idole remaine. Therefore alwayes the regenerated fele sundry temptations, and harde conflicts: then especially, when such things chaunce as they had leaste looked for. The godly therefore had evermore neede of consolation. But this booke of the Apocalypse doth minister the same with greates plentie: which if you will reade ever diligently, you shall finde all things that happen to you, & that were you now with painefulnes, to have ben already so prophesied in this booke, as they now come to passe. Whereunto are added eschatymes most comfortable and sweete consolations. Whosoever ye are not ignorant right honorable and dere brethren, what chastised to sure fathers the holiest of all others. Howe they wandered in mansions uncertein, and howe they demeaned them selves in those most paynfull sittings, you understande me to speake of Abraham, Isaac, and Jacob, and Ioseph: whose peregrinations out of Chaldee into Palestine, from thence into Egypt, and agayne into Palestine, & from thence agayne into Syria, and agayne into Palestine & Egypt, are well known to the whole worlde. Howe what banishmentes and perills abode that moode the servant of God and most excellent prophet Moses, is not unknown so much as to those that be ignorant in matters of antiquitie. Whose faith the vessel of election S. Paule commendeth: as he saith (saith he) Moses when he was greates, refused to be called the sonne of Pharaons daughter: And chose rather to suffer adversitie with the people of God, then to inioye the pleasures of sinne for a season: And esteemed the rebuke of Christ greater riches, then the treasures of Egypt, for he had respect unto the reward. What shall we saye that our Lord Iesus Christ hym selfe was constrained in his infancie to flee into Egypt, even from hys fosterfathers cloutes teaching him to suffer exile? Who is read also in the Gospel to have sayed: For we have holes, and the byrdes thaye have nestes. But the sonne of man hath not wher on to reile his head. Of this Iohanne we reade in dede that Daniel prophesied: whom who so will acknowledge, he will promote him to greates honours and make him the lord of many, and shall distribute the earth for money. Contrarywise we shall heare in the. xii. chapter of this Booke, that both Christ and the Church his spouse, suffer greivous persecution of the dragon: That Christ is take up into heauen, the church cast out in to wilderness. But Christ ascending into heauen hath opened heauen also for us faithful: And there sheweth a place permanent a blessed society, to the that have in manner no habitatio in earth. From thence he will come to Iudge the quicke and dead, and to assume unto hym the faithful into ioye everlastinge, and to geve them what thyngs so ever he him selfe in the Gospel and the Prophets and Apostles have promised. Of which most ample hope this booke of Apocalypse most plentifully and goodly discourseth, instructyn all that desyre to heave

Heb. xij

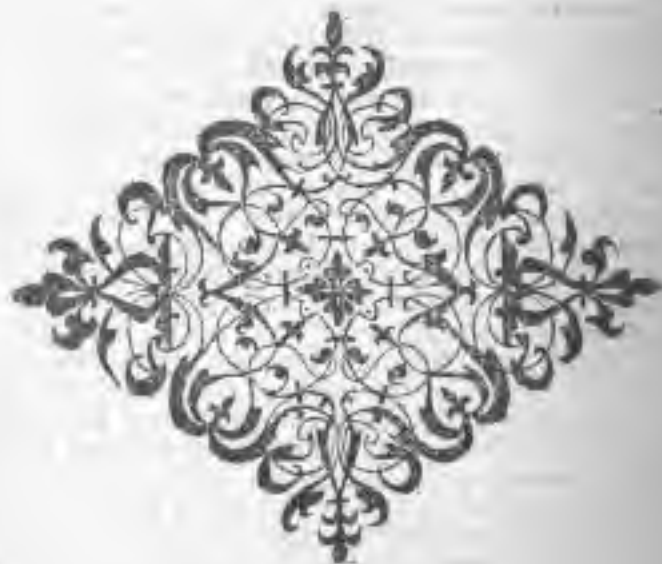
Dan. xi.

scripne

The Preface.

certayne things and most full of comfort vnto all you therfore cristen
and godly throughout the whole world, desyringe the compynge of
Christe our Lorde and iudge of all, I offer and comende and dedicate
this my labour, w^{ch} accept it with louing minds: which I setfoorth to
non other ende but that (deere Ditchp^{er}) you shoulde cleaue to
Christe alone, fringe all your trulle in him alone, where we lye al-
ready from heauen for the lesse sake Lorde, which shall chynge our
vile bodye, that it maye be lyke fashioned vnto his gloriouse bodye,
accorpyng to the woorkynge, wherby he is able to subdew all
things to hym selfe, he blesse vs all, and bypnyge vs in that daye,
into the sight of hys father: that we maye see hys glorie,
whych he had before this worlde was made, to him
alone be glorie. From Zurich, the moneth
of Januarie, in the yere of our Lorde.

1557



An Index or table of the most notable things and wordes contained in this work.

| | | |
|---|---|--------------------------------|
| A | Abaddon. 165 | they counterfeite patients. 53 |
| Abominable par sons. 643 | Adaptologia. 453 | |
| Abomination is Footlary. 511 | Anathema. 696 | |
| Abraham's Co- sum. 198 | Antichrist's beginninge. 187, ho- line. 111, kingd ^{om} cōtinueth til the worlde end. 217, shall haue an end. 451, foundation therof laid by Hylderbrand. 415, hys palace where. 618, his power. 188, his speech. 189, 190, hys subjects. 411, he shall worship God with gold and silver. 411, he hath reined, & Christe shall reine. 110, shall be saint, howe. 318, his seat betwixt v. seas. 508 he is set forth by the 12 prophets & he overcometh and ruleth. 127, &c. he is typicall painted. 148, his tyme. 414, his basit- tutto. 188 | |
| Abuse & presence of Christ. 184 | Antipas martyred. 77, is praised. 77. | |
| Accusation of Christ is for an- dement. 56 | Apocalyp ^s neglected of manye, wh ^{ch} . 1. made by John theuan- geliste. 4, approued by iudge- ment of many olde scripters. 4, ought to be commended to all men. 697, to be known and not hid. 686, belongeth to all ages 30, to the hool church. 19, to all churches. 61, specially chiefly for our tyme. 8, is euangelicall. 21 & is gospellyke. 184, 419, is the last booke of the canonical scrip- turs wh ^{ch} . 673, expostion therof taken out of the scripture. 348, doctryne therof, what it is, 1, methode and perspicuete. 113, division. 10, 11, Commodities 676, a propheticall. 677, the end therof. 14, to know Antichrist and beware. 159, wh ^{er} & wher it was written. 16, when it came. 14, doctryn therof is ge- nerall. 83 | |
| Acknowledging of beleuers by God. 109 | Apollyon | |
| Adoring of minshinge from the script. 695, 86. | | |
| Adoration external and inward. 191. | | |
| Adversities remedied. 385 | | |
| Adversitie comforted. 17 | | |
| Adultery Nicolas fault. 60 | | |
| Aegypt for Home. 317 | | |
| Affairs of marriage. 563 | | |
| Affliction is fourfold. 64, is sum- me for my self. 68, is felt of the goodly & vngodly also. 487 is comforted. 17 | | |
| Agailst corrupt. 592 | | |
| Agailst 9 Turke's pernicious. 175 | | |
| Agailst figure of heil ^y doctrine. 153 | | |
| Alarik captain of the west goths 526 | | |
| Alletyn. 552 | | |
| Al shol not be laied, but the faith full only. 111, 221, 454, 450, 618. | | |
| Alteration figured by the moone. 149 | | |
| Embassadoys of the Pope. 433 | | |
| Amn. 124, 125 | | |
| Amendment of lyfe, requyred 92. 56 | | |
| Amtes p ^{er} uincis of Mahomete. 113 | | |
| Anabaptists. 661, &c. worthy to be sharply loked vnto. 290 | | |

| | | | |
|--|--|--|------------------------------|
| Apollyon. | 165 | Angelicall hereticks. | 177 |
| Apostles doctryne persyt. 98. how they are the foundation of the Church. 65. 1. 8c. they humiliate. 18. counterfeited and fals. | 52 | Aurelianus. | 194 |
| Apostolicall Pope, Rome, and sea. | 511 | Babel confusion. | 511 |
| Apparill of the faithfull. 112. to meet the Lord in. 565. defiled & undefiled. 107. the use therof 107. of the choise. 510. of popish priests. 162. of the Antechyrians. | 316 | Babylon title of the Romische Church. | 511 |
| Ark of the testament is Christe | 345 | Babylon for Rome. | 491. 501 |
| Arms of great number. | 172 | Badge of Antechrist. | 411 |
| Armour of the faithfull. | 110 | Badge of Gods children is faith | 421. and the sacraments. |
| Arrias. | 245 | Balans, token of right and equitie. | 188 |
| Arminius. | 115 | Balaams doctryne. | 80 |
| Asia. | 48 | Banquets and making. | 81 |
| Ascension of Christ. | 22 | Banishment of John. | 27 |
| Assenation of the scrip. 673. 8c. | | Barbards threatened. | 94 |
| Astians of Christ. | 50 | Bawl or gloob figure of monstancie. | 655 |
| Attilla invaded Rome. | 517 | Boastings of victories. | 174 |
| Augustinus Stenchus, a papist. | 338 | Beast Persian monarchie. | 371 |
| Augustus began and ended the Roman Monarch. | 518 | Beast and image of the beast. | 515 |
| Baltar signifieth Christ. | 197 | Beasts, lig. sign. at creatures. | 149 |
| Baltar golden. 167. is Christe. | 236 | Bed in the script. bled for liues wherewith. 8c. | 94 |
| Angels good and bad. 114. are ministers. 651. are mens keepers 486. are pastors of church 45. are figures of preachers. 446. their excellencie. 569. 8c. 570. they ought not to be worshipp. | 571. 573. 175. are our fellow seruants. 572. their office & deuotie 176. they prayse Christe. 175. they description. 175. do differ from blessed soules. | 486 | Beginning God hath noon. 637 |
| Angell signifieth. 8c. 580. for a host nation. 171. worshipped of John. | 677 | Beginning of creatures of God. | 115 |
| Angell of the botimles pit. 165 | | Behaved for Christ. | 501 |

| | | | |
|---|-----|---|--------|
| against 4 faithfull. 66. of Rome 508 of the Romains iii. wayes 178 | | Called into. | 567 |
| Blissness of the faithfull, what 568. 459 consisteth in. 8. thynge 231. what it is. | 130 | Calling of ministers. | 300 |
| Blessed, how they shal be occupied here. | 670 | Cadets watched by christ. 50. 51 | |
| Blessing, what it is. 19. for praise 227 | | Candlesticks what they signifie. | 46. 24 |
| Bliss of the soul. | 457 | Capacities of man very small. 128 | |
| Bliss is rest from all labour. | 462 | Cardinals leaders of armies. | 160. |
| Block man is not. | 115 | Carpocratys. | 59 |
| Blind in the scrip. 108 betokeneth officers and punishment. | 319 | Casting out. | 307 |
| Blind lycing of Rome. | 557 | Cat of the mountain. | 372 |
| Blind how it maketh whyt. | 130 | Cataphrygians. | 90 |
| Blind garment taken of a conquerour. | 579 | Cataphrygians byzants of new relations. | 97 |
| Blindnes. | 118 | Catholic church communion of saints. | 24 |
| Blindnes cured. | 132 | Cerinthus heretick. | 52 |
| Book of life. 109. 625. of God. 156. open and shut. 187. to eat a booke. | 302 | Cerentic of the scrip. 674. 26. | |
| Books of the holy scripture most excellent. 132. incorrupted. 695 | | Chalcolibanum. | 17 |
| why they were put in writing. 31 | | Chartot of God. | 148 |
| Body humaine of Christe in one place. | 34 | Charitie. | 58 |
| Boisnes necessary for a preacher 681 | | Charles the great renewed the Empire of the west. decayed. | 409 |
| Bonargen. | 288 | Chastisement of the Lord. | 133 |
| Boniface Bishop of Rome. | 387 | Chen token of captiuitie. | 591 |
| Bosom of Abraham. | 198 | Chen that bynd the deuel, sin doctrine. | 608 |
| Bottomles pit. | 252 | Cherubin. | 148 |
| Boze. | 151 | Children of God who. | 109 |
| Brethene of John and Christe 571 | | Choint a mesure. | 189 |
| Bretherhod in Christianity. 16 | | Chosen assailed to the lamb. 563 | |
| Bretherhod of Saints. | 572 | Chosen people lyuely temple of God. | 305 |
| Bynd of the lamb. | 563 | Christians worldly. | 114 |
| Bynd of the Pope. | 458 | Christ described. 21. 22. 162. 32 | |
| Byrd all denied by papists to the godly. | 325 | 183. 577. | |
| Byrd taken for doctryne. | 68 | Christ hath all power. 8c. given him. 161. 165. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. | |

gimnyng. 381. figured by Jun-
geis. 356. by Clachin. 43. is
head of the Church. 36. prelat
of the Church. 47. an altar.
197. 236. a mighty Angel. 284
236. offeth by our prayers sit-
ting on the right hand of God.
237. of the same substance wyth
the father coequall. 41. 42. 668
670. is not author of corrup-
ting the treuth though he opē the
sixt seal. 105. cast out of church
by the Pope & Mahomet. shall
return with glory. 287. is not
fought against but the lab. 521
author of thapocalyps. 688. be-
ry God & lord of angels. 689.
author of saluatiō. 218. begottē
in vs. 350. no creature. 125. our
best apparil. 108. king & priest
35. trew. 112. help. 111. a purely
fountain. 251. word of God. 579
most necessari to be known. 159
Christ hath charge of seuē cābles
50. 51. receueth things of f fa-
ther how. 166. shalbe subject to
the father. 339. must be honored
449. is not al oꝝ sufficiēt to him
210. is set toxi in thapocalyps
9. hath the key of David. 112. is
the trew mān. 84. liedeth. lea-
deth. gueth. 212 receueth po-
wer & reinerth. 340. openeth the
book. 158. knoweth our works
64. nedis no vicar. 35. hys be-
gynnyng. 125. his cumming of
h. sozt. 213. his cumming to iud-
gēt. 24. his image serfōt. 33
his body suffred. 268. hys hu-
main body in one place. 34. god-
hed euery wher. 34
Church descrebed. 350. is the ci-
tie of God. 121. is both mother
and daughter. 366. is figured by
the moon. 207. bi a womā. 348
is belouid of God. 116. dwels
when Shatā's seat is. 73. shalbe

in the midst of troubles. 301.
hyedeth false. 309. spech into
wildernes. 391. is among the
gentils. 365. shalbe alwaies in
the world. 183. hath alwaies in
this lyfe that may be repeche-
d. 79. traueleth and bringeth
foꝝthi way. 350. remoued. whē
57. the garnishinge therof. 570.
glory therof is to cum. 648.
chief enemies therof. 347. hys
hoꝝy therof discourtid. 287
Church old of Rome distinguis-
hed. 542
Church of Rome. church of Rom
81. 496
Church fallible noty. press and
tranquility. 194
Church how they wer goun-
ned at the beginning. 387
Circes of Rome. 518
Cite great oꝝ heuenly. 648. 20.
Cite great diuided into thre.
301
Cite great in the romish church.
510
Cite of God and name therof.
121
Cities greatest comendaciō.
650
Citizens of the kingdom of God.
who. 109
Clamitat in celis vox lang. 24.
198
Cleannes figured by fyre. 268
Clergye compared to locusts.
256.
Clergie innumerable. 255
Clergie anchaours of watres. 260
Clermont counsel. 611
Clothed in whet what they be.
119
Cloud in the script. 285
Column erecting. 120
Comfort exciding. in thapocalyps
12
Comfort in tribulaciō. 27

Committing of hoꝝdum in the
script. 507
Commodities. 524
Commodities and theyꝝ causes.
106
Commodities of thapocalyps. 12
Condemned are many condemn-
ed. 589
Confessing of beleuerz by Chyest.
109
Confessing of trespass is beginning
of repentaunce. 56
Confusion of Romish Religion.
511
Congregacions how they may be
kept. 115
Consolation of the faithfull. 305.
306.
Consolation in affliction. 61
Consolation in the Apocalyps.
12
Consolation soloeth humility. 40
Consuancy. 71
Constantin emperor abhored
Rome. 383
Constitutions of man nēd not.
199
Construic and continuans figu-
red by a square. 655
Constantinoples destruction.
275
Consens in faith. 113
Constitutions of men. 69. 100
Contentment of the blessed lyfe.
252
Contention for ryfles oght not
to be. 19
Contracting of matrimony. 561.
Contractacion is our garment.
108
Cosy and gorgeous things in the
church. 510
Cora prospering oꝝ perishing es-
meth by God. 190
Coronacion of a Pope. 511
Corrupt doctryns hytōz. 234
Covetous ryche men are pooꝝ.
128

Covetousness of the Romains.
393
Could not boot. 126
Counsel pale sign. 20.
190
Counsel can not iudge the Pope.
406
Counsell general. 111. 168
Counsell holuini. 119
Counsell of Clermont. 613
Counsels of God insearcheable.
380
Counsels to condemn impurity.
nēd not. 80
Countenance of Christ. 38
Cowl of our lady. 112
Creaturs al submit the to Christ
178
Creatures are not to be woꝝshyp-
ped. 175. 177. 678.
Creatures of Gods begynnyng.
125
Crown. 183
Crown of lyfe whet. 69
Crown token of a kyngdom. 349
Crown. for honoꝝ. glory & victoꝝ
118. 110
Crosse soloeth Godes woꝝde.
303
Cruelty of Rome. 508
Cruelty of Antichrist. 314
Cruelty of the Romains. 369
Cruelty figured by Lyons tieth
262
Crying for vengeance. 198
Comfort in persecution. 204. 333
326
Comfort gospilly. 234
Comfort against Antichyest.
285
Cumming of Chyest of h. sozt. 223
Curious inquirie of Godes iudges
ments. 144
Curiositie in serching Godes con-
sels repressed. 380
Curiosity repelled by currente &
submission unto God. 152
*it. Cur

| | | |
|----------------------------------|--------------------|-----------------------------------|
| Cura banished. | 670 | Dionysius Hieronymus of the |
| Cursing of the Pope. | 399 | authoriti of thapocalyps. |
| D | | Dionys temple. |
| Damnation eternall described. | 455 | Discipline. |
| Damnation everlasting. | 618 | Dissales of churches howe they |
| Damnation eternall for seducing | 584 | shold be helpen. |
| Damned are iustly damned. | 589 | Dispar of all men what consist. |
| Damned parsons. | 641 | Dispar remoued. |
| David is called Christ. | 357 | Disposition of order of thapoca- |
| Day last of end of the world. | 575 | lyps. |
| Death of 9. soys. | 605. | Disputations clamorous. |
| Spiritual | 101 | Dissemblers. |
| Death after this death. | 70 | Dissem. |
| Death for trewthy sake. | 69 | Dissem. |
| Death of Christ. | 22. 171 | Dissentio in the church, no nesce |
| Death giues by the dead. | 617 | 52 |
| Dead ryle again. | 616 | Distoyers of the earth of diuers |
| Decay and spied by ruin compared | 367 | soys. |
| to sand | 367 | Distoye Popes name. |
| Decius Traianus. | 194 | Destruction of reames through |
| Decretals. | 404. | reuoiting from trewe religion. |
| Decrees and de- | 100 | 278 |
| cretalles. | 100 | Diuersitie of opinions. |
| Defectiue reason. | 277 | Diuinitie of Christ. |
| Defence figured by egles wings. | 364 | 64. 177 |
| Degrees of punishment. | 585 | Do as ye would be doone vnto. |
| Decking of the church. | 510 | 383 |
| Delays of returning to God. | 214 | Doctryn resembled by wynd, by |
| Delay of Gods help. | 118 | lenen. |
| Deliterans in persecutiō. | 364. 8c | 214 |
| Deniall of God. | 460 | Doctryn holsum figured by nre. |
| Denyall of Christ and hys gos- | 76 | 253 |
| pel many wayes. | 76 | Doctryn euangelicall shalbe re- |
| Denyall of Christs name. | 114 | stoyed. |
| Derth and famine. | 189 | 297 |
| Descending of Christ from heauē | 184 | Doctryn newe is not to be laide |
| Desert of man. | 248 | by. |
| Demul author of al. | 185. | 118 |
| a slaun- | 356. | Doctryn of Christ perpetual. |
| deret. | 356. | Doctryn corrupted. |
| banquished. | 591 | 205 |
| bound. | 596. | Doctryn peruers figured by snails |
| cast out. | 595 | 253 |
| how. | 595 | Doctryn new. |
| 608. | where he reygnech. | 447 |
| 362. | his four names. | 443 |
| 359. | 36. | Doctryn peruers, in uncleannes |
| wour- | shipped. | of hoordum. |
| 179 | 179 | 512 |
| Dioces. | 403. 8c | Doctryn hereticall compared to |
| Diocletian. | 194 | hail, barnet, lenen, chaff. |
| | | 26. 242 |
| | | Dogges in holy script. |
| | | 683 |
| | | Donny day. |
| | | 479 |
| | | Domitian. |
| | | 194 |
| | | Domitian banished Thon. |
| | | 27 |

| | | |
|---------------------------------|-----------|----------------------------------|
| Would be called a God. | 29 | End of the world. |
| Doct for euer. | 604 | 575. most cor- |
| Door open. | 113 | rupt. |
| Dragon the great. | 351 | 599 |
| Dragon fighteth. | 357 | End at hand. |
| Drught and heat. | 488 | 295. 500 |
| Drunkennes. | 82 | Euengies wbo. |
| Drunkennes of Rome. | 513 | 119. of the church. |
| Drawing. | 235 | 347. of religion. |
| Drawing to God. | 129 | 114. 116. praid |
| Dulcis and lacrim. | 570 | for. 199. theye |
| Dwelling amongst the it is dau- | 75. 76 | harines reioys. |
| gerous but not simply wicked. | 459 | at. |
| Dying in the Lord. | 459 | Englands sail reioysed at. |
| E | | 318 |
| Earthquake in the script. | 206. 334 | Enoch and Elias cumming. |
| Earth helpeth the godlye pers- | 366. | 312 |
| on. | 366. | Epicurism in the papists. |
| shall be burnt. | 530 | 308 |
| Eating of a booke. | 302 | Epicurys carlesnes in God confu- |
| Egles wings. | 364 | ted. |
| Elders xing. in seats. | 142 | 64 |
| Elders whether they be saued or | 217 | Epicurs confuted. |
| no. | 217 | 502 |
| Electors assigned. | 412 | Ephesus light of Asia. |
| Elachim a figure of Christ. | 432 | 48 |
| Elias cumming before the iudge- | 298 | ἐπὶ ἀσέπας. |
| ment. | 298 | 371 |
| Emperour Elent to the Pope. | 405. 416 | Equalitie of the citie head. |
| Emperour warring on Gods e- | 615 | 656 |
| uenies in y east. | 615 | Errors of saints. |
| the Pope sets | 407 | 571 |
| upon him in the west. | 407 | Euengies of God. |
| Emperours under the beast sum | 393 | 340 |
| good. | 393 | Euengies signified by grie- |
| Emperours of Rome godly. | 393 | nes. |
| Emperours excommunicated. | 397 | 141 |
| Emperours retus from Charles | 411 | Eucharistia, sacrifice how. |
| how long. | 411 | 237 |
| Empyre conuerted from the frsch | 410. | Enil bled vnto the good and pro- |
| to the Germans. | 410. | fit of the elect. |
| made de- | 410. | 407 |
| solate. | 418. | Euphrates riuer. |
| worshipped. | 370. | 270. dyed vpon |
| the image of the beast. | 410. | 492. |
| and image of the old. | 403 | Exarchat genē to the Pope. |
| Empties be of God. | 380. 406. | 435 |
| Eni. | 415. | Exarchat of Italie. |
| Eni. | 415. | 431 |
| Eni. | 415. | Excommunication. |
| Eni. | 415. | 306 |
| Eni. | 415. | Excommunication strongst link |
| Eni. | 415. | of the popish tyranny. |
| Eni. | 415. | 307 |
| Eni. | 415. | Excommunication Popes thuns |
| Eni. | 415. | derbolt. |
| Eni. | 415. | 399 |
| Eni. | 415. | Exposition of the scriptary best |
| Eni. | 415. | elowed. |
| Eni. | 415. | 3 |
| Eni. | 415. | Epe salue. |
| Eni. | 415. | 132 |
| Eni. | 415. | Eyes of Christ lyke hyper. |
| Eni. | 415. | 578. see |
| Eni. | 415. | all thigs perfectly. |
| Eni. | 415. | 125. 87. quils |
| Eni. | 415. | lighted. |
| Eni. | 415. | 36. |
| Eni. | 415. | F |
| Eni. | 415. | Face of Christ syning. |
| Eni. | 415. | 285. 286 |
| Eni. | 415. | Face of man sign. |
| Eni. | 415. | 149 |
| Eni. | 415. | Faces of men for humanitie. |
| Eni. | 415. | 261 |
| Eni. | 415. | Faith of Rome, mark of the beast |
| Eni. | 415. | 424. |
| Eni. | 415. | Faith of promis keeping. |
| Eni. | 415. | 88. con- |
| Eni. | 415. | sisteth in the cause of n. mē. |
| Eni. | 415. | 249 |
| Eni. | 415. | requirerth fighting and victory. |
| Eni. | 415. | 7. illa. |

| | |
|--|---|
| 640. wher it appereth. 626. is not without the word. 219. necessary in troubles. 385. is the badge of Gods children. 422. 441. affects therof. 640 | Forgiveness of sinnes. 23. soberly 247 |
| Faithfull only shalbe saved. 628. | Forgiveness, a whyt flower. 84 |
| Falling down is wourshipping. 168. 678. | Foster representeth the mynd. 220 |
| Fals prophet a tale. 274. 351. | Fornication. 60 |
| Fals profets, welis without water. 483 | Fornication what. 506 |
| Fals preachers sign butympe. 208. locusts. 254. 260 | Fornication simple sin taketh no sinne. 102. 103 |
| Fals teachers scorpions. 256 | Fornication of divers kinds. 180 |
| Famine and penury. 189 | Fore setting on, figureth possession. 286 |
| Father described. 20. 21 | Four sign. many. 214 |
| Fear of God. 448 | Fourth number. 149 |
| Fear of God, what is foundation therof. 72 | Frailnes of man kyn to fall. 678 |
| Fear of God of ii. sorts. 212 | Fraternities of saints. 972 |
| Fear of princes in a preacher, is to be cast away. 368 | Frauncis Petrarche of Rome. 537 |
| Fear that is to be amoned. 674 | Frederick Barbaros Emperour trod under Popes feet. 416 |
| Fear in professing treuth ought to be banished. 77 | Freemen defend the Pope. 432 |
| Fearfull. 641 | Frie will. 159. 247. 248. 260 |
| Felicitie chief to tie to God. 671. | Frie will men confuted, in that Christ is the beginning of the creat. &c. 125 |
| Felicitie of this worlde no bew estimation of religion. 323 | Frie justification. 619 |
| Fervencie in godlines is necessary. 55 | Frienes of speech against Rome. 506 |
| Few good at Sardis. 107 | Friely sign. 639 |
| Fier of the Pope kilt. 521 | Friers gray innumerable. 255 |
| Fier lph bras. 87 | Friers and monks. 196 |
| Figs fals preachers. 208 | Frogs for papists. 496 |
| Fight against wyckednes schall. 119 | Furlong what it containeth. 635 |
| Figures of illitie and profit. 2 | Fyre sign. Gods vengeance. 467. 86. |
| First and second death. 70 | Fyre figure of puritie. 286 |
| First fruits. 444 | Fyre from heven. 399 |
| Flattery figured in a tale. 351 | Fyre sent into therth. 248 |
| Flight from Rome. 540 | Fyre out of preachers mouth. 317. 86. |
| Flouds of sectes, discencions. 365 | |
| Foundation of the church. 652 | |
| Fountain truly is Christ. 252 | |
| Forfatheris hand or not. 217 | |
| Forgetting of God. 624 | |

General

| | |
|--|--|
| Generall Bish: Antichristis foot miner. 388 | God and Magod. 608. 610 |
| Gentils called to the kingdom of Christ. 20 | Good intent. 226 |
| Gentils wilderness. 364. 353 | Good men, looke Saintz |
| Gertrude brought in by the Pope 193 | Good works. 89 |
| Genesis unadeth Rome. 527 | Gild to honour God wythall. 510 |
| German princes comended. 413 | Gild silver, and precious things in the temple is gentilitie. 308 |
| Germanus ruperous. 412 | Gild tryed. 130 |
| Giaffe sea figur of the frail world and brittle. 473 | Gospell is everlastynge. 447. 118. |
| Glorie belongeth to God, & how we shall give it unto him. 24. 151 | new doctryn. 590. was preached through the world, a thousand yeres. 589. 447. had ever sin folowers. 600. causeth no ill in the world. 527. is no heretic. 445 |
| Glorie of the saints. 612. 633 | Gospells contentes. 448. 31. |
| Glorie of the church of christ. 648 | Gospell preaching shalbe restored. 197 |
| Grasick. 59. hereticks. 244 | Goths burn Rome. 416 |
| God one. 180. author of good. 185. no author of sinne. 531. no block. 342. fautes when we receive him not. 135. rebp. to receive repentant sinners. 134. by his nature cannot be dissy. ned. 141. is to be prayesd why 562. 86. is creator of all things 155. Gods properties. 376. remembrance of sinne & forgetfulness. 544. honoz standeth not in gold & silver. 511. word that not be kept. 232. wythe, weapon of preachers. 317 | Gouvernante of God. 148 |
| Godhead of Christ. 137 | Grace of God is originall of all our goodnes. 116. 117. is it that iustifyeth vs. 640. is compared to rain. 319. is not given for any desert of man. 248. com. prehending al gyftes of Christ. 698. what it is. 20 |
| Godhead of Christ every wher. 14 | Greek tung called hereticall of the Papists. 428 |
| Godlines must increase, not stand at a stay. 89 | Griffenes sign. eternitie. 142 |
| Goodly life is necessary and hard of papistry or Mahometry &c. is not enough. 277 | Grading at Gods gouvernement rebuked. 178 |
| Goodly mens beginning. 125 | |
| Goodly men subject to euill also. why. 192. 193. | |
| Goodly are they that sleep, not that hear or read only the commonnouncements of God. 686 | |
| Country of Guallois. 613 | |

H

| |
|---|
| Habergions hart inflexible. 163 |
| Heretys Pope. 604 |
| Heretikes angelicall. 177. principall. 268 |
| Heretic how it ought to be confuted. 80 |
| Heretys ought nether to be martyred nor born forth. 79 |
| Heretys of divers sortes. 244 |
| Heretikes maye be punished otherwise then by the wyorde. 318. |

* ill. 35a

Hereticks must be examined. 51.
 53. ordered. in. swears of it. 51.
 Had resembleth corrupt doctyn.
 24. 1. 24. 7.
 Hall yk talents. 903.
 Hand of Chyrlie is a token of. 51.
 Hand holding bp for an oth. 29. 2.
 Hand fasting or contract of matris
 mony. 563.
 Happie or unhappie who are. 34. 3.
 Harp in the scrip. 169.
 Harps of God. 474.
 Hart of man knoweth but god. 96.
 Harts inflexible habergions. 263.
 Haruest. 465.
 Harred must be toward the died.
 not the parson. 58.
 Heads such are 7 hills. 517.
 Head of the churches. 519.
 Head of the church. 253.
 Head of the church must be. 51.
 51.
 Hear of women for saintines. 262.
 Hebeon. 51.
 Hebrews tng called Jewish of the
 papists. 418.
 Hebrews sanguinallie. 533.
 Heithen are all papists. 380.
 Heithenish religion brought in
 by the Pope. 303.
 Hel what. 627.
 Hel figured by a wynn fat. 468.
 Hel tozmetis everlasting. 455. 51.
 Helias cunning. 288.
 Helen in the script. 209.
 Helen is atcheued with f. impud
 in this world not with the bo-
 dy. 139.
 Hene opened to the faithful. 344.
 139.
 Hid can nothinge be from Gods
 spyer eyes. 87.
 Hierom for praisng to lites. 595.
 Hierusalem new. 122. 632.
 Hierusalem what it teacheth.
 130.
 High priestly ministry. 73.
 Hildebrand Pope touch bp him
 the authoritie of the emperor.
 414.
 History of corrupt doctyn. 124.
 of Rome. 525. 51. of the church
 183.
 Hodgworth of papistry & the gose
 pell. 124.
 Holy ghost proceeding. 30.
 Holy ghost is sent spirits. 20. 13.
 Holy ghosts mystery. 146.
 Holy ghosts signen thunder. 51.
 145.
 Help ghosts operations. 142.
 Holy ghost, did not the Apostles
 geue, but God. 309.
 Holines of God. 190.
 Homicides. 644.
 Honor of God. 444.
 Honor due to God. 191.
 Honoring or worshipping of lites
 154.
 Hoordum. 81. what. 501.
 Hoordum better then matrimo-
 ny with papists. 81.
 Hoordum & unclennes by Bawli
 religion. 51.
 Hoordmongers and their kindes.
 643. 281.
 Hoot and conde. 126.
 Hope of the faithful is not daye
 287.
 Horn sign. power and kyngdom.
 165.
 Horns sign. kyngdome & power.
 371.
 Horns of the lamb. 44.
 Horns an image of pydes. 260.
 Horns reb. 411.
 Horses of sundry colers. 182.
 Hour, day, month and yere. 271.
 Hour, for the same tym. 519.
 Humanity of Chyrlie. 14.
 Human body of Chyrlie in/on pla-
 ce. 14.
 Humanity figured by force of
 men. 261.
 Humility to be learned. 340.
 Humility that find comfort at the
 Lords hand. 40.
 Humility of Saints. 153.
 Humility of an apostle. 28.
 Hungry in Rome. 527.
 Hungary lost to the Turks. 275.
 Hushe death reioysed at. 328.
 Hushe of Saints. 17. 2. 560.
 Hypocrites. 117.
 Hypocrites alwaies in my church
 73.
 Iste unto every one. 343.
 1.
 Jacobus heretick. 268.
 Janus Syrus heretick. 268.
 Jasper stone. 142.
 Jdol what. 644.
 Jools of the Gentils and Chy-
 rles differ not. 280.
 Joolers. 644. their excuses for
 images. 374.
 Joolery. Nicolas salt. 60. pro-
 hibited. 280. reuocid. by what
 men. 304. confirmed. 436.
 Jesus distressed. 21.
 Jesus face lyuely painted by Di-
 late. 60.
 Jewes conversion. 223.
 Jewes tale. 115.
 Jezebel cast into a bed. 94.
 Jezebelism. 90.
 Jguarant without a teacher. 229.
 Jguarant of Chyrlie without all
 confort. 159.
 Jguarant is a great ill. 128.
 Jguarant of the Turks &c. that
 not excuse them. 589.
 Jles be taken nations. 51.
 Image of thy is not attributed
 unto God. 141.
 Image of Chyrlie not in colours.
 37.
 Image of the beast set bp. 401.
 the properties therof. 403.
 Image worshippe, against
 God. 280. excused. 374. for bodē
 411.
 Images of same. 110.
 Impacien whet it suffereth. 289.
 Impotent sinners. 278.
 Imperfectnes in Saints. 104.
 Impossible things the. 37.
 Imprisonment and bonds. 67.
 Incarnation of Chyrlie. 352.
 Incens. 169.
 Inchanting. 280. in Rome. 597.
 Inconstancie figured by a ball of
 bowl. 645. by waters. 514.
 Inheritaunce spokē bi parte. 646.
 Inreie good. 216. 375.
 Intercession of saints. 84.
 Intercession of saints in heuen.
 170.
 Intercessio of saints is noon. 103.
 Interpretation of the script. best
 allowed. 3.
 Inuencions of men. 97. 375. 299.
 Inuincible is Chyrlie. 161.
 Inuocatio is but part of prayers
 170.
 Inuocation of saints. 573.
 John the eighth Pope, a woman.
 507.
 John the euangelists prais. 17. ba-
 nished by Domitian. 27. retur-
 neth from exil. 107. stretch. 571.
 Worshipping the angel. 677.
 dyed at Ephesus. 49. shall re-
 turne into the world before the
 iudgement. how. 299.
 Jopes & triumphes of the gobly.
 473.
 Jopes of heauen. 633. &c. vndou-
 tedly certain. 635.
 Jrm rod. 580.
 Jrael, all faithful. 222.
 Jraels reioysng. 222.
 Italy no patrimony of S. Peter.
 386. &c.
 Jubilee of Saints. 559.
 Judge inexorable Rhadamantus
 212.
 Judge of the last iudgement. 622.
 Judge clueth to iudgement. 576.
 Judging the quik and dead. 25.
 411. Judge.

men. 261.
 Humility to be learned. 340.
 Humility that find comfort at the
 Lords hand. 40.
 Humility of Saints. 153.
 Humility of an apostle. 28.
 Hungry in Rome. 527.
 Hungary lost to the Turks. 275.
 Hushe death reioysed at. 328.
 Hushe of Saints. 17. 2. 560.
 Hypocrites. 117.
 Hypocrites alwaies in my church
 73.
 Iste unto every one. 343.
 1.
 Jacobus heretick. 268.
 Janus Syrus heretick. 268.
 Jasper stone. 142.
 Jdol what. 644.
 Jools of the Gentils and Chy-
 rles differ not. 280.
 Joolers. 644. their excuses for
 images. 374.
 Joolery. Nicolas salt. 60. pro-
 hibited. 280. reuocid. by what
 men. 304. confirmed. 436.
 Jesus distressed. 21.
 Jesus face lyuely painted by Di-
 late. 60.
 Jewes conversion. 223.
 Jewes tale. 115.
 Jezebel cast into a bed. 94.
 Jezebelism. 90.
 Jguarant without a teacher. 229.
 Jguarant of Chyrlie without all
 confort. 159.
 Jguarant is a great ill. 128.
 Jguarant of the Turks &c. that
 not excuse them. 589.
 Jles be taken nations. 51.
 Image of thy is not attributed
 unto God. 141.
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 the properties therof. 403.
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 God. 280. excused. 374. for bodē
 411.
 Images of same. 110.
 Impacien whet it suffereth. 289.
 Impotent sinners. 278.
 Imperfectnes in Saints. 104.
 Impossible things the. 37.
 Imprisonment and bonds. 67.
 Incarnation of Chyrlie. 352.
 Incens. 169.
 Inchanting. 280. in Rome. 597.
 Inconstancie figured by a ball of
 bowl. 645. by waters. 514.
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 Inreie good. 216. 375.
 Intercession of saints. 84.
 Intercession of saints in heuen.
 170.
 Intercessio of saints is noon. 103.
 Interpretation of the script. best
 allowed. 3.
 Inuencions of men. 97. 375. 299.
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 170.
 Inuocation of saints. 573.
 John the eighth Pope, a woman.
 507.
 John the euangelists prais. 17. ba-
 nished by Domitian. 27. retur-
 neth from exil. 107. stretch. 571.
 Worshipping the angel. 677.
 dyed at Ephesus. 49. shall re-
 turne into the world before the
 iudgement. how. 299.
 Jopes & triumphes of the gobly.
 473.
 Jopes of heauen. 633. &c. vndou-
 tedly certain. 635.
 Jrm rod. 580.
 Jrael, all faithful. 222.
 Jraels reioysng. 222.
 Italy no patrimony of S. Peter.
 386. &c.
 Jubilee of Saints. 559.
 Judge inexorable Rhadamantus
 212.
 Judge of the last iudgement. 622.
 Judge clueth to iudgement. 576.
 Judging the quik and dead. 25.
 411. Judge.

| | | | |
|----------------------------------|--------------------------|-----------------------------------|------------------|
| Judgement of Christ. | 24 | by the Pope. | 389 |
| Judgement belongeth to god. | 555 | Knocking that God vseth. | 174 |
| Judgement of God. | 449 | Knowledge of God, necessary to | |
| Judgements of God of 9. sorts. | 619 | be perswaded to the people. | 71 |
| Judgement of God are paines of | | Knowledge of Christ. | 71, 74 |
| the wicked. | 476 | | L |
| Judgement last. | 575, 611, 465. | Labours effectu. | 51 |
| 466, 467, is at hand. | 295, is as- | Lab is fought against, not christ | |
| ured & iust. | 341. is certen and | 511. is married. | 563. is a figure |
| spedie. | 675, 676. is unknown | of innocencie. | 161. is slain. |
| to vs. | 337. is known to the fa- | helled from the begynnyng. | 381 |
| ther alone. | 315. is coveted of | Laodicea. | 111 |
| church. | 692, 698 | Latin church. | 428 |
| Iulius Africanus. | 194 | Latris and Dulcis. | 579 |
| Iustice of God commended. | 342 | Lawe of God signified by the | |
| Iustificatio. | 565. falsly attribu- | 120 | |
| ted. | 52 | Leage figured by the rainbow. | |
| Iustification where it is to be | | 285 | |
| sought. | 299 | Leag of God with vs perpetuall. | |
| Iustification by the law, whoos | | 142 | |
| heresy. | 243 | Legats a latere. | 481 |
| Iustifications sequels. | 640 | Leo Bishop of Rome. | 387 |
| | K | Luke warms. | 116 |
| Keeping of Christes word. | 116 | Libertie of speakinge the truth. | |
| Key of David. | 112. of the bottles | 368 | |
| pit. | 161 | Light benenip, what. | 650 |
| Eyes signify charge and gener- | | Linlie wulfie. | 116 |
| nement of the hous. | 43 | Lpar, who | 52 |
| Eyes of the Apostles. | 112. of bi- | Lpars with thep kynde. | 645 |
| ding and lawing. | 590. of hell | Lping. | 688 |
| and death are in Christes hands. | | Lyfe of 9. sortes. | 605. ought to |
| 443. of the Pope. | 252 | be loued aboute Christ. | 362. pre- |
| Falling gospil. | 317 | cedeth from God alone. | 668. is |
| King of France most Christian. | | figured by the river of the cele- | |
| 433 | | stiall Ctype. | 666. single. |
| King of Saints. | 475. of locusts | presenthow it may be conuend. | 457. spirituall. |
| the Pope. | 264 | 103. after thep | |
| Kings. | 662 | lyfe. | 70. euerydayng. |
| Kings, we are. | 24 | 619. 642 | |
| Kings clients to the Pope. | 416 | Lyon described. | 371 |
| Kingdoms are of God. | 370 | Lions teeth figure crueltie. | 362 |
| Kingdoms are all Christs. | 338 | Lyon in the scriptures. | 161 |
| Kingdomes all, thep proprietye | | Locusts authours of all doctryne. | |
| belongeth to the Pope, vnto | | 154. of locusts. | 157 |
| theyr princes. | 419 | Long suffering of God. | 118 |
| Kingdom and priesthod chalenge | | Long suffering of god contemned. | 91 |
| | | None of God goes before our love | |

| | | | | |
|-----------------------------------|------------------------|-----------------------------------|---------------|---------------------------|
| None of God originall of all ber- | | Waste. | 170. patched. | 116, 112 |
| son. | 116 | Washing and bankets. | | 81 |
| None of Christe incomparable. | | Watrmonit. | | 563 |
| 11 | | Watrmonye defileth no man. | | 443 |
| None of our neighbours petynerth | | Wacuntia prophetis. | | 91 |
| also to christianitie. | 177 | Wacuntia. | | 194 |
| Numbers planted in Italpe. | | Wagun a God. | | 609 |
| 432 | M | Wasure for measure. | | 544 |
| | | Wasuring for entending to build | | 305 |
| M | | Mediator only Christ. | | 103 |
| Mages of Rome. | 557 | Members how they are attribu- | | 148 |
| Magistrats office toward here- | | ted to God. | | 156 |
| 185. | 53 | Men of 9. sortes. | | 124 |
| Magistrats how far they are to | | Merch of God trusty only. | | 134 |
| be chosen. | 370 | Merch of God toward sinners. | | 97 |
| Magog Ephraim. | 610 | Merch of God exceeding. | | 190 |
| Mahometts begynnyng. | 169. | Merch God forgets nor, euen in | | 639 |
| lawes. | 170. religion patched. | the extremity of lyps punishmet | | 248 |
| 124 | | | | 630 |
| Mahometre when it began. | | Merits of God iustifieth vs, & no | | 84 |
| 608 | | merits of man. | | 460, 462 |
| Mahomet. | 124 | Merits of man haue no place in | | 84 |
| Mahomet of Christ. | 162, 163 | our iustification. | | 387 |
| Mahometus heresy. | 144, 148 | Merits of our owne or others. | | 246 |
| Mahomet decided in to Jewes | | | | 356 |
| and Gentils. | 223 | Michael Seruetus. | | 356 |
| Mahometus hys secret. | 83 | Michael captain against p Dea- | | 190 |
| Mahometus of the Pope. | 549 | gon. | | 221 |
| Marcus Antonius verus. | 124 | Michael typ of Christ. | | 556 |
| Mariage corporall and spirituall | | Michael warres. | | 556 |
| 443 | | Millenares error. | | 516 |
| Mariage in the script. | 563. of the | Millon drowned. | | 116 |
| lamb. | 564 | Millon cast into the sea. | | 197 |
| Marbles of the faithfull. | 442. of | Single mangle christianitie. | | 103. |
| Antichrist. | 422 | Ministers of the Church. | | 589. are figured by |
| Marys most plentifully heuē. | | Ministers of the Church. | | 312. are defended |
| 140 | | Ministers of the Church. | | and preserved by Christ. |
| Marys ought to be honozed. | | Ministers of the Church. | | are forbotten |
| not casted upon. | 78 | Ministers of the Church. | | Gouernement. |
| Marys wharmaketh. | 77 | Ministers of the Church. | | &c. 386. theyre despayre. |
| Marys, cause maketh, not tut- | | Ministers of the Church. | | * * * * * |
| ment. | 197 | Ministers of the Church. | | |
| Marys of John, Daniel, & | | Ministers of the Church. | | |
| the gods. | 514 | Ministers of the Church. | | |
| Mary the virgyn. | 352. inferior to | Ministers of the Church. | | |
| gods priests. | 163 | Ministers of the Church. | | |

| | |
|--|---|
| and officer, 300. ac. 590. to be obedient, 301. to be fervent, 301 | lyps, why it is added, 677 |
| Ministeries effect, 301 | Name new, what, 84 |
| Ministerie of the Ehyatiremans, 308 | Names of men for number, 314 |
| Miracles true and fals, 397 | Names for notable men, 105 |
| Mixture unallowfull, 118 | Name and estimation, 66 |
| Mockers of religion, 643 | Name of the beast, 424 |
| Moderie preposterous, 506 | Name of God, 578. of the iudge, 579 |
| Moharic hies figured, 372 | Name of God wyrtten in forhedn 671, geuen to the faithfull, 111 |
| Mone token of alterations, 349 | Name of Christ is faith of Christ 76 |
| Mone as blind, 107 | Nazarians heresy, 51 |
| Monestys, xij. 30. fyue, 157 | Nero persecutor, 154 |
| Monachitans heretiks, 169 | Nesw doctryn is not to be sought for, 118 |
| Monsters and wonders, 435 | New learning, 447 |
| Montanists, 90. 91 | New learning of Rome, 453 |
| Montanisten heresy, 244 | New name, 111 |
| Morning star, knowledge increasing, 101 | New name, what it sign, 84 |
| Mout for spirituall meaninge, 648 | New song, signif. &c, 171 |
| Mountains seuen, 517 | Newer, 127. 501. how they shal be orderd in the last iudgement, 588 |
| Mountains broken crames, &c, 110 | Nicodemits, 547 |
| Mountains figures of kingdomes, 244 | Nicolas a filthy heretik, 59 |
| Mouablenes figured by waters, 524 | Nicolaitans error, 80 |
| Mourning, 550 | Nicolaitans of our tyme, 81 |
| Multitude is no good defence of error, 107 | Notes and markes of the clere, 443. 444. &c. |
| Multitude no dew prouf of religion, 524 | Number certain for vncertainty, 334. 271 |
| Mungrels gospellers, 127 | Number of the name of the beast, 424. 426 |
| Munks honest lay men, 255 | Muns and sisters, 198 |
| Murmuring in persecution, 195 | O |
| Murmuring at God, remoued, 150. 151 | Obediens to whom it is new, & how far, 378 |
| Murther of diuers kinds, 280 | Ovace king of Rome, 518 |
| Murtherers, 643 | Ovours or prayers of saints, 217 |
| Musik, 169 | Ocolampadius for authority of thapocalys, 4 |
| Mutiny in persecution, 195 | Omens punished, 556 |
| Mysters of Bishops, 161. 389 | Omnipotence of God, 487 |
| N | Oppression sign, by treading vnder foot, 309 |
| Nakednes, 118 | Order of thapocalypse, 387 |
| Nakednes of the papistes, open, 498 | Organe, 109 |
| Name of the wyrtter of thapocalypse, 436 | Dike |

| | |
|--|--|
| Original sinne, 247 | Parus the Ile, 18 |
| Oth, what, 292. 294 | Paulus Samolatenus, 145 |
| Oth of swearing of God, 190 | Peace and quietnes in the church regarded, 29 |
| Ox and Lye yoked together, 116 | Belagians confuted, 640 |
| Oyl agard matter of preaching, 310 | Belagius doctryn, 247 |
| P | Benauns, 55. 55 |
| Papists, 61. 117. necessarie in troubles, 185. of saints, 456. of the Ehyatiremans, 89. Isfull & unfull, 51. 54 | Deny, sign, a great pyss, 189 |
| Paintings of the last iudgement, 584 | Deridion is not to aduillate, 344 |
| Paintings profit and commoditie, 2 | Despynes and impietynes in saints, 104 |
| Pain of the vngodly after thys lyfe, 619 | Despynes in non, 110 |
| Pain of the euerglasting, 455. &c | Dergamos church, 71. Seat of satan, 74 |
| Palt hore, 190 | Dermission of God, 185. 531. 26. |
| Palm token of victorie, 225 | Persecutions premonished, 303. from when they cum, 322. by the Dragon, 364. by the Romains, ten, 379. by Antichrist, 309. 321. maketh not a martyr, 77. of the church, 193. causes thereof, 195. when they shal end, 451. shall neuer ceas till the world end, 584. thepy tyme is short, 201 |
| Papists as gentils, 308. are figured by frogs, 445. are exhorted to turne to Christ, 425. are Cataphrygians, 97. fals wyltelles, 313. if they be saved or no, 116. they conserfist Christ, 116. 66. 67. error about power of sauls, 154. their pride and bragges intollerable, 338. their vobactp, 644. their stubbenes, 441 | Persecutoys set on by the Deuill, 68 |
| Papists described, 247. &c. begunneth, 186. is new, 447. passeth far all gentilitie, 610. is way to perdition, 216. is figured by a woman, why, 510. shall fall, 546. ought to be shid a vertuous lyfe also practysed, 277. first & chief principle thereof, 390 | Perseueras, 119. in godlines, 118 in faith, 319 |
| Parables, 666 | Persons thrie, 180 |
| Parus is euerglasting bles, 61 | Persons of the trinity discerned, 20 |
| Parsons, 640 | Pestilens or plague, 191. 43 |
| Parochie of Antichrist, 513 | Peter heretik, 168 |
| Par, for inheritance, 646 | Peters seat is heuen, 490 |
| Part freyn of thapocalypse, 31 | Petrarch of Rome, 537 |
| Passion of Christ not feyned, 268 | Pocas emperour made f. Hope head of churches, 519 |
| Passions deuotie, 111. to watch, 272. thepy office toward heretiks, 57 | Philadelphie a cite of Lydia, 111 |
| | Philosophers patriarchs of heretiks, 243 |
| | Phrase of scripture, 45 |
| | Pictures of the last iudgement, 584 |
| | People compared to waters, 524 |
| | Peoples office toward heretiks, 57 |
| | 55 |

Pillers figure of treuth. 286
 Pillers erectig, to what end, 129
 inscription. 12
 Pipin captain of the frech kinges
 garde. 430. begins to reyn. 435
 is authoꝝ of the Popes kyng-
 dom. 409
 Pit buttunles. 152
 Plagues. 320. 191. theyꝝ cause.
 481
 Pleasures what they brynge.
 538
 Pleasures of Rome. 551. &c.
 Pledges of Christ. 564
 Podeses a priestly garment. 35
 Pokes. 582
 Polycarp pastor of Smyrna. 63
 Pope openeth hel. 152. is made
 king. 433. 434. is king of lo-
 custs. 164. Lord ouer the empe-
 rour. 405. is both Pope & em-
 perour. 419. is a Monarch.
 415. &c. is Lord of all landes.
 392. is almightie. 521. giveth
 grace. 399. giveth the holy ghost
 399. is called holy. how woꝝ-
 thely. 111. is more feared then
 God. 448. hath not Chyrlens
 power given him. 47. hath not
 the keye of Dauid. 112. nor the
 gouernment of thinges. 158. 159
 holdeth anope hereby, of 7 soules
 state after this lyfe. 504. is a-
 gainst. 390. speaketh as the
 Deuill. 391. is not against
 Chyrlie but againste the lamb.
 521. is no head of the church. 36
 51. is aboue the counsell. 406. is
 vndouted Antichyrlie. 504. is
 authoꝝ of all persecucion. 123. is
 the cruellst murtherer of al. 643
 was neuer without aduersaris
 607. was resisted by many both
 emperours & kinges. 405. was
 deposed. 415. hath nothing to
 sel. 121. he & al papists ar heithē
 303. is to be preachen against.
 425. he & al papistes are to be
 deeply considered, not so inked at
 & let alone, as sum would. 426
 Pope at the first had not so great
 power. 409. was under thoud-
 biens of the emperour at the begin-
 ning. 409. are omnipotent. 521.
 are sorcerers. 412. &c. murther of
 wars & treason. 424. were there
 as one. 395. have had deadlye
 woundes. 395
 Popes tytle. 322. his talk lyk the
 Devils. 390. his power. 44. his
 blurped power. 47. 404. 405.
 his pryde. 417. his pryde against
 princes. 400. his wars. 150. his
 army described. 159. his tytan
 against princes. 416. his legats
 described. 493. his kingdōm
 of Mahometts. 422. his tōm-
 macis of the petoꝝ neglected. 411
 Popish church is the great crite.
 510
 Popish doctryne concerning pry-
 de. 449
 Popish priests ar Nicolaitā. 81
 Poperye how it ought to be seld.
 540. &c.
 Poperye is not to be spared in se-
 mons. 506
 Possessō of the church entred by
 Chyrlie. 586
 Power all is of God. 370
 Power vniuersally is submittid
 vnto God. 157
 Power haue we von of our selfe
 good. 135
 Pouertie comforted. 65
 Preachinge roynge of a Popis.
 187
 Prayer is necessarye. 301. below-
 geth only to God. 740. how ac-
 ceptable to God. 169. it hath
 7. parts, inuocation and. prest.
 170
 Prayers and thankes geuing ar
 the oblations of saints. 169. they
 are called sacrifice. 237. report
 of Godlye mournshyp. 168. of
 Saints

Prayers what they be. 127.
 Preaching to Saines. 170
 Praises of Saines. 559. 561. &c.
 Preachers haue thepp original of
 Chyrlie. 214. are called karys.
 35. 1208. 45. are called angels
 590. 438. are slain and reup-
 are. 317. against Antichyrlie
 what they muste be and wryth
 what qualites furnished. 300.
 they are in the hands of God.
 45. and defended by God vntill
 theyr hour be cum. 121. their re-
 wards. 662. theyꝝ victoꝝe is
 hymnall. 317
 Preaching directed by Chyrlie.
 187
 Preachinge called prophceyng.
 304
 Preachinge sincere is a chein to
 byn the Deuill. 608
 Preachinge prohibited. 214
 Preaching of Gods word oft re-
 forced. 330
 Preache to the good and bad.
 why. 631. truly and clearely.
 535
 Precious spoons. 658
 Prefate of the apolapys. 18
 Preparans sit to meet Chyrlie.
 565
 Preiens and abieus of Chyrlie.
 184
 Priestes popish & Nicolaitā. 81
 Priestes popish pass out. Labye.
 241
 Priestes mo go to the Deuill then
 plowmen. 585
 Priestes, chyrlie men be. 24
 Priestly garment. 35
 Priuate forbidden. 327
 Princes aduertised not to stryue
 against the treuth. 368
 Princes all sunnes to the Pope.
 419
 Priscilla and Quintilla proph-
 etes. 91
 Pryde figured by hoꝝes. 160
 Pryde figured by Romains. 377
 Printing. 287
 Proceeding of the holy ghost. 146
 Profession of God ought to be ope
 671
 Profession most noble when per-
 secution is most hott. 77
 Profession of religion openlye, is
 necessary. 76
 Prophy of this Apocalypsa. 380
 Prognostication for euer. 181
 Properties of God. 376
 Prophets are promised. 112. are
 Gods messengers. 1
 Prophets fals are dogges. 687.
 compared to a tail. 174
 Prophets doctrin, of maners, re-
 pentans, and of Chyrlie. 1
 Prophecy of 11. soꝝes. 16
 Prophecying for preaching. 304
 Prosperitie not of trew religion,
 the world saith. 374. 323
 Prosperitie abused. 546
 Prosperitie of the popish kingdō
 396. of the wicked. 224
 Prosperous success of bier. 282
 Punishment prepared for the
 wycked. 223. 686
 Punishment seuer for vnicennes
 83
 Punishment is by degrees. 585
 Purgatoꝝ ouer throwen. 461. 71
 Q
 Quyet is non despyd Chyrlie.
 211
 Quietnes in the church regarded
 19
 Quier casting out. 306
 R
 Railing upon the faithfull. 66
 Rainbow. 285. 142
 Rain signify the grace of God.
 319
 Rames all subiects to Rome.
 510
 Reason

Reason defectiue is to be supplied 277
 Rebellion against God expressed. 153
 Rebuking of vice hatefull. 303
 Rebuking of the Lord. 133
 Reconciliation figured by the rainbow. 185
 Red colour. 351
 Redemption chiefeft vertue of Christs death. 171, 173
 Recurie of Christ. 186
 Reformation lesul. 57
 Resplendings of saints. 559, 338. at the destruction of Rome. 553
 Reign of saints. 173
 Religion must be firmly holden, & boldly confessed. 76. in word & works. 271
 Religion consisteth in true knowledge of the last iudgement. 588
 Religions patched. 136
 Religion trew corrupted. 205
 Relicks. 572
 Remembrans of God. 624
 Remission likened to a white stone. 84
 Repentance. 94, 129, 278, 55
 Repentance apostolik. 105
 Repentance of penance, what it is. 82, 56, 57
 Repentance shalbe rewarded. 83
 Reprouing of the Lord. 133
 Resurrection of the dead. 626, 585, 141, 12
 Resurrection first and second. 605
 Revelations new. 97
 Revelation from whence. 14. of three sorts. 16
 Revolt from Rome & popery excused. 542
 Rewards of faithfull preachers. 332
 Reward prepared for the goodly. 183, 110, 121, 122. for good & ill. 685, 686. for vertue. 109, 108, 462. for wourkes. 742. for repentance. 83. for iniquity. 81.

Revol. how we shall ascribe it to God. 54
 Rhadamantus. 112
 Riches. 128. of the faithfull. 121. spiritual. 65
 Righteousnes. 565. effect of charity death. 171
 River of water of life from whence it springeth. 663
 Rivers for all kind of afflictions. 365
 Rod of iron. 450
 Rome old and new. 508. is like of all reames. 510. is taken and spoiled. 335. old. hellish and burnt. 525. taken theps in one pere. 529. seven times within few pers. 384. three hundred peres without an Emperour. 386, 402. came to a Dukedom. 431. is not head of all churches. 388. is no patrimony of I. Peter. 387. is Babylon. 402, 451
 is to be shined. 433. is the seat of Antich. 504. seat of Satan. 74, 75. is a hoole. 500. is cast down. 431. the tps the roof. 371
 Romaine beast. 371
 Romaine Emperre. 368. blasphemous. 371. is called a beast. why 369. is chief enemy of the church. 347. bestowed upon strange. 518. new Egypt. 385. now poor and bare. 403. decaeth. 429. falleth. 382
 Romans preb. 377. power. 380.
 Romish king confirmed by Pope. 405. Bishop. star fallen from heuē. 151. papistry. a beast. 388. their new doctrine. 451. theps religion received in France. 435. fra. chair of prelacy. 402. crueltie and other vices. 514
 Romish church. one notable. 240. set out with wooldy furniture. 510. is the great Cate. 410. Rome and Egypt. 347. is

dangerous to be spok against. 511. is no new church. 109.
 Rock salt. 451
 Roping of a Lyon figured preaching. 138
 Root of Wanto. 162
 Root of a tree nargot it. compared unto Christ. 690
 Ropener to the sickle. 466
 Rote of Rome. 551
 Sabbath changed into Sunday. 19
 Sacrament externall markes of Christians. 422
 Sanctities of Christians. 169.
 is thans geuing. 237
 Sacrifice signe of Christ. 382
 Sacrifice propitiatory for quik & dead. 170
 Saint of saints. 111
 Saints give power to God and take it not to them selves. 154.
 theps knowledge in heuen. 479.
 what they do in heuen. 670.
 145, 474. what is theys state. 130. are no greater then men. wherfore not to be sworne by. 193. they have no administration of things. 158. nor reuel other the elements. 486. are no intercessors. 238. do not punish the wicked. 555. they humilitie in heauen. 157. they are hither and fello seruants. 103. are not to be worshipped. 571. 573. 304. nor paid unto. 170. theps examples inay we follow. 169
 Saints fall. 56. how they desys vengeance. 190. they shalbe relieved and glorified. 571. are neuer separated fro their head. 579
 Sake of hear. 107
 Sackcloth mourning apparel. 316
 Salmes ascribed to whom. 225. of God through Christ. 117.
 where it is to be sought. 159.
 when it comes. 219. perfit how. 361. what it is. 215. is of meane grace. 633. comes to us freely. 639. is certain and sure. 566, 457. & that straight after death. 480. shall not be given to all. 456, 454. but to the faithfull only. 618
 Salvation of the poptes. what. 19
 Sand figure of swift ruin. 367
 Saracens came out of Spain. 171
 Sardinia. 142
 Sardis head city of Lydia. 102
 Sardis churches infirmity. 103
 Sathanas an adversary. 360
 Sathan cast out. how. 595. loved. 598, 35, 608
 Satisfaction trew. 57
 Satisfaction of our own deupasing. 210
 Shalbe the sum of all nations. 215.
 Shaved at many at point of death. 224
 Schisme objected to the protestants answered. 542
 Scourges of Gods wrath. 191
 Scorpions nature. 156
 Scoundrels against the godly. 66
 Scoundrel punished. 556
 Scriptures is Gods word. 568. sealed. sign. authentick and shut vp. 189. an authentick. 49. theps authority. 567. 30. certentie. 674. sufficiencie. 673. & that without counsell. 689. or agreeable with the selves. 86. are perfit and sufficient to salvation. 98. theps phrase. 45. & reading of the restreined. cause. 15. they are finet and better. 302. that they are better. in first ground of paprie. 390. are not obscure. 45. doubtful. uncertain. 2. to who. 308.
 ***. brought

| | | | |
|-----------------------------------|------------------------------------|-------------------------|----------|
| brought in doubt by the Pope, | 390. | Heavenly spirit of God, | 145 |
| Sea of Rome chair of pestilence, | 396 | Heavenly spirit of God, | 145 |
| Sea of Rome invaded by the De- | uel, | Heavenly spirit of God, | 145 |
| Sea glassy, | 147 | Heavenly spirit of God, | 145 |
| Sea shall be no more, | 631 | Heavenly spirit of God, | 145 |
| Sea figure of the world, | 244 | Heavenly spirit of God, | 145 |
| Seals whereto they serve, | 157 | Heavenly spirit of God, | 145 |
| Seal first opened, | 181 | Heavenly spirit of God, | 145 |
| Seal second, | 185 | Heavenly spirit of God, | 145 |
| Seal third opened, | 188 | Heavenly spirit of God, | 145 |
| Seal fourth opened, | 190 | Heavenly spirit of God, | 145 |
| Seal fifth opened, | 193 | Heavenly spirit of God, | 145 |
| Seal of the living God is Christ, | 218 | Heavenly spirit of God, | 145 |
| Seating, 285, used for ij. ended, | 679 | Heavenly spirit of God, | 145 |
| Seat described, | 148 | Heavenly spirit of God, | 145 |
| Seats celestial, | 601 | Heavenly spirit of God, | 145 |
| Seat of Antichrist, where, | 508. | Heavenly spirit of God, | 145 |
| 618, of the Devil where, | 75 | Heavenly spirit of God, | 145 |
| Seat of the beast, 489, of Christ | and Peter, | Heavenly spirit of God, | 145 |
| Second death, | 70 | Heavenly spirit of God, | 145 |
| Securitie from Antichrist, none | why is the world lallert, | Heavenly spirit of God, | 145 |
| 221 | Heavenly spirit of God, | Heavenly spirit of God, | 145 |
| Seiditions and they causes, | 206 | Heavenly spirit of God, | 145 |
| Seiductr, | 360 | Heavenly spirit of God, | 145 |
| Seing of God, is chief felicity, | 671 | Heavenly spirit of God, | 145 |
| Selling of all things in y church | 308, 309 | Heavenly spirit of God, | 145 |
| Septicollis Roma, | 517 | Heavenly spirit of God, | 145 |
| Septimus seuerus, | 194 | Heavenly spirit of God, | 145 |
| Servant, an ancient title of gods | mourshipers, | Heavenly spirit of God, | 145 |
| 16 | Heavenly spirit of God, | Heavenly spirit of God, | 145 |
| Servetus renewed the heresy of | Arius, | Heavenly spirit of God, | 145 |
| 168 | Heavenly spirit of God, | Heavenly spirit of God, | 145 |
| Servetus urged, | 163 | Heavenly spirit of God, | 145 |
| Servetus heresy, | 41 | Heavenly spirit of God, | 145 |
| Serpentold, | 359 | Heavenly spirit of God, | 145 |
| Seuerenth number, 19, frequent | in thapocalyps, 11, sig, perfectio | and fulner, | 165, 472 |
| Seueren formed spirit, | 203 | Heavenly spirit of God, | 145 |

| | | | |
|---|-------------------|--|---------------|
| Souls state after death before jud- gement. | 603 | Sunday in stead of the Sabbath. | 19 |
| Souls state after this life. | 457 | Supper for souls, &c. | 583 |
| they sleep not. | 460, 125, 604 | Supper of the lamb. | 568 |
| Souls separated from the body immortal, 196, where they re- main. | 127, in bles, 201 | Supping with God. | 136 |
| Spewing out of newtens. | 127 | Supremacie. | 409, 410 |
| Spirit seven formed. | 103 | Supremacie forbidden to minis- ters. | 386, 86. |
| Spirit how men are in. | 140 | Suspecting, &c. | 8 |
| Spiritually understanding signi- res by a mount. | 648 | Surrender of 7 popes power. | 411 |
| Spirituality of the Pope descri- bed. | 259 | Swearing of Christ. | 290 |
| Spoons of Christ. | 563 | Sword sign, power to hurt. | 185 |
| Square, figure of constancie. | 655 | Sword of the Judge. | 580 |
| Standing sign, ministering. | 140 | Sword two edged, 38, out of Christes mouth. | 73 |
| Star of the morning compared to Christ. | 691 | Swordes both in the power of the church. | 404 |
| Stars fall from heaven. | 108 | Swordes 9, of the Pope. | 389 |
| Stars figure preachers & Bish. | 150, 351 | Splens toke of attentiuenes. | 135 |
| State of saints, what. | 230 | Splens the 11, Pope soloweth the Deuel. | 412 |
| State of life everlasting. | 648 | Synagoge of Sathan. | 115 |
| Ston whet what it meaneth. | 84 | Sines receue the names of things. | 45 |
| Stary of Rome. | 525, 86 | Sion mount figure of Christes kingdom. | 440 |
| Strep in church. | 51 | T | |
| Subjects of Antichrist, who. | 41 | Tables of the law, both are to be regarded. | 277 |
| Submission unto god in all things | 150, 151, 153 | Tail figure of a fals prophet. | 274 |
| Suffering of hugodlines is pu- nishable. | 90 | 351 | |
| Sun of perdition. | 165 | Tartarians receiue Mahometes religion. | 270 |
| Suns of the Pope are all kings | 419 | Tau letter sign, the law. | 120 |
| Sun of God must be beleued by | 449 | Temples vse. | 660 |
| Sun of man, is Christ. | 34 | Temple of God is heuen. | 110 |
| Sun coequal with the Father. | 179 | Temple of God for secrets of god | 745 |
| Sun token of Christ. | 349 | Temple for church of God. | 305 |
| Sun wiping dark. | 207 | Temptacions grievous. | 182 |
| Sun third part darkned. | 248 | Temptacō of the godly hath his defens. | 117 |
| Sun passeth the mone, and popes kings. | 417 | Ten hornes. | 514 |
| Sunday, how it ought to be obser- ued. | 30 | Ten tynges for often. | 68 |
| | | Ten number, for many. | 518 |
| | | Tents of saints for the church. | 611, 1118. |
| | | 616 | |
| | | Tellimony of christ. | 125, 572, 86. |
| | | ***.ll. Testi- | |

| | | | |
|-----------------------------------|-------------------------|-----------------------------------|----------|
| Tedimony is sincere preaching. | 312 | Treuth in Holperys opinion. | 62 |
| Thanks beeing for victorie. | 240 | Tribulation of shevers soys. | 128 |
| Thanks beeing for prayers. | 237 | Tribut of a dead man. | 550 |
| Thet and his party. | 281 | Trinitie. 157. described. | 145. 100 |
| Thet thunder by strength. | 495 | Trinitie into persons. | 14 |
| Thet for avarice desys. | 640 | Trien signen. | 141 |
| Thet is my body, figuratiu spech. | 45 | Trouble in churchs. | 58 |
| Thoghts knowen only to God. | 96 | Troubles and tumultes authoys. | 205 |
| Thomas an English preacher. | 604 | Trumpets bsc. | 141 |
| Thousand yeres. | 593. 601 | Trutines of the Thypatrenians. | 88 |
| Thetnings of Christ. | 57 | Tyall of temptation of Saints. | 68 |
| Thetnings against the impi- | 81 | Tumultes. | 106 |
| tent. | 81 | Turks imagin bankets in heven. | 136 |
| Thron signifieth. &c. | 141 | Turks aid pernicious. | 135 |
| Thron of God. | 136 | Turkes receyue the religion of | 174 |
| Thunders. by preachers. | 288 | Shahomet. | 174 |
| Thunderbolt of the Pope. | 399 | Turkish emperours beginning. | 273 |
| Thettra described. | 86 | Turning to God profitable. | 11 |
| Tile of the apocalyps. | 13 | Two number. | 311. 80 |
| Topment maketh not martyrs. | 77 | Tym certain for byncertain. | 310. |
| Topments of the wicked, perpe- | 582 | Tym past for tym to cum. | 518 |
| tuall. | 582 | Tym tyms and half a tym. | 314 |
| Toribrant Rome. | 518 | Tyranny of Sanchyffe. | 511 |
| Traditions of men. 97. nothyng | 118. 673. 99. 100. 390. | Tyranny of the Bish. of Rome. | 415 |
| niceful. | 118. 673. 99. 100. 390. | | V |
| bring darkness. | 207 | Valentinians heretiks. | 247 |
| Traian persecutor. | 194 | Valdala invade Rome. | 537 |
| Translatours of the script. | 533. 80 | Vengeances of God figured by | 467 |
| Transubstantiation, is called god | 609 | hyper. | 467 |
| Wapsum. | 609 | Vengeances of God against the | 464. 468 |
| Travelling vnder foot. | 309 | pills. | 464. 468 |
| Trew religion corrupted. | 205 | Vengeances is despyed g. wales. | 100 |
| Treuth figured by pillars. | 286 | Vengeances reioysed at. | 451 |
| Treuth of Christ. | 111 | Vetew we have hooly of God. | 153 |
| Treuth neglected all misery fe- | 190 | Vetew reward. | 108 |
| loweth. | 190 | Vetuous lye necessary, hated | 177 |
| Treuth of the Gospel, most, he- | 584 | only of papistry & other heresies | 177 |
| naug to impugn. | 584 | is not mough. | 177 |
| Treuth is not to be kept in ples | 308 | | 177 |
| Treuth alwayes preached. | 183 | | 177 |
| Treuth had ever sum patrons. | 600 | | 177 |

| | | | |
|-----------------------------------|--------------|-----------------------------------|--------------|
| Wagis of every one. | 343 | Wages of every one. | 343 |
| Wages of the heavenly cite. | 650 | Wages of the heavenly cite. | 650 |
| Wantannes figured by womens | 103. | Wantannes figured by womens | 103. |
| loky. | 262 | Wantannes & hucienues. 21. look | 185 |
| Wantannes & hucienues. 21. look | 185 | more in fornication and adultery. | 185 |
| Wars occasioned by the Deuell. | 185 | Wars occasioned by the Deuell. | 185 |
| Wars are because men receiue not | 185 | Wars are because men receiue not | 185 |
| the gospel. | 185 | the gospel. | 185 |
| Wars moued by Popes. | 484 | Wars moued by Popes. | 484 |
| Wars between Popes & Empe- | 419 | Wars between Popes & Empe- | 419 |
| rors lasted 100. yeres. | 419 | rors lasted 100. yeres. | 419 |
| Wars of heretiks. 143. 144. 86. | 612. | Wars of heretiks. 143. 144. 86. | 612. |
| Wars of the holy land. 611. 612. | 598 | Wars of the holy land. 611. 612. | 598 |
| 613. &c. did hurt. | 119 | Wars of the holy land. 611. 612. | 598 |
| Warfar and victorie of Christiāns | 119 | Warfar and victorie of Christiāns | 119 |
| Warm lewys. | 116 | Warm lewys. | 116 |
| Warnings that God bleseth. | 134 | Warnings that God bleseth. | 134 |
| Was and is not. | 515. 518. | Was and is not. | 515. 518. |
| Water of lyfe. | 638. &c. 668 | Water of lyfe. | 638. &c. 668 |
| Water into blud; grace into pu- | 319 | Water into blud; grace into pu- | 319 |
| nishment. | 319 | Water into blud; grace into pu- | 319 |
| Water in abundans sign. a sea of | 365 | Water in abundans sign. a sea of | 365 |
| all illes. | 365 | Water in abundans sign. a sea of | 365 |
| Water for doctryn. | 483 | Water for doctryn. | 483 |
| Waters kingdōs dispersed. | 514 | Waters kingdōs dispersed. | 514 |
| Waters sign. people. | 442 | Waters sign. people. | 442 |
| Watching exhorted. | 497 | Watching exhorted. | 497 |
| Weak in faith oydred a right. | 51. | Weak in faith oydred a right. | 51. |
| Weapons of preachers Gods | 317 | Weapons of preachers Gods | 317 |
| woyd. | 317 | Weapons of preachers Gods | 317 |
| Wel of lyfe. | 618 | Wel of lyfe. | 618 |
| Welth of Rome copared to E- | 492 | Welth of Rome copared to E- | 492 |
| phrates. | 492 | Welth of Rome copared to E- | 492 |
| Women prophets. | 91 | Women prophets. | 91 |
| Whet aray. | 108 | Whet aray. | 108 |
| Whet coloy. | 182 | Whet coloy. | 182 |
| Whet stoon is remission of sinnes | 84 | Whet stoon is remission of sinnes | 84 |
| Wicked ought to be hated with a | 79 | Wicked ought to be hated with a | 79 |
| holy hatred, and in no wis nou- | 149 | holy hatred, and in no wis nou- | 149 |
| rished or inuict at. | 119 | holy hatred, and in no wis nou- | 149 |
| Weping of the ignozant. | 119 | Weping of the ignozant. | 119 |
| Will fre. | 119 | Will fre. | 119 |

Will of man what it helpeth to sal- 431
 uation. 694
 Wilderness figure of the Gentiles 353
 Wilderness for heathenness & grim- 508
 filen. 508
 Wilderness Christ is in. 213
 Warning of brethren, how. 115
 Winged locusts. 263
 Wishing pertained only to mini- 19
 sters 19
 Witness of Christ. 125
 Witnesses Apostles. 573
 Witnesses, figure ministers. 313
 Witch craft. 180. of Rome. 557
 Wo, wo, wo. 149
 Wo thir. 336
 Woman Hope. 507
 Woman figure of the church. 348
 Woman preacher prohibited. 91
 Worde of God beginning of re- 105
 pentance. 105
 Word of god & Christ al one. 579
 Word of God is tryed gonls. 130
 is sweet and better. 301
 Word of God and faith are not 219
 without the holy ghost. 219
 Word of God contemned, cause of 190
 all misery. 190
 Word of God brought in doubt by 390
 the Hope, as by the Deuell at 390
 the first in paradise. 390
 Word of Christ contemned. 38
 Word of Christ what. 114. how 114
 it is kept. 114
 Word of patients, and of the crosse. 117
 117
 World figured by the sea. 473
 World is not everlasting. 503
 World shalbe renewed. 631
 Worlds end at hand. 295
 World frail as glas. 147
 Worshippers. 124
 Wounds of Antechrist healed. 395
 395
 Wyrting: 436
 Wyrting of p scripturs, to what 567. 31.
 end. 567. 31.
 Wyrting why it is blest. 431
 Wullen cloth of A. sodden. 171
 Wunders and monstres. 435
 Works taken for hool conce- 404
 sation of men in woordes & wo- 404
 both. 404
 Works of the faithfull. 461
 Workes shall be be subgravy. 625
 625
 Works good of God, flou of the 371
 Deuell. 371
 Workes of meneshand. 279
 Workes of Christ in opposition to 100
 the workes of men. 100
 Workes must be preached in the 648
 church. 648
 Workes of euery man rewarded 96
 accordingly by God. 96
 Wormwood. 245
 Wourshipping signified by fel- 168
 ling down. 168
 Worship God only. 340. 450. 573. no creature. 179
 179
 Worship of God, is not ingratid 510. &c. is partly praise 168. external and in spirit. 173
 & filer. 510. &c. is partly praise 168. external and in spirit. 173
 lawfull and vnsleful. 645. of J= 644. &c. of anngels and 678. of the Deuils. 279
 279
 Worthynes of saints. 101
 Worthines figured by wnged. 163
 163
 Worthines we haue all of God 153
 153
 Wpn new in old bottles. 120
 Wpn fat figure of hel. 448
 Wpn in the script. 114
 114
 Y
 Yers, thre and a half. 319
 319
 Z
 Zeal godly. 54
 Zeal feruent against heretics ne- 86
 cessary. 86
 Zeal and feruentnes, remedy of 133
 warmnes of newtialtie. 133

Propter Sion non tacebo
Sed ruinas Romæ flebo
Quoadusq; iusticia,
Nobis rursus oriatur
Et ut Lampas accendatur
Initus in ecclesia,
Sedet vilis & in lato
Princeps facta sub tributo
Quod solēbam dicere:
Romam esse derelictam
Desolatam & afflictam
Expertus sum opere,
Vidi, vidi caput mundi
Inflax maris & profundi
Vorax guttur sicuti,
Ibi mundum subdidicimus
Ibi subbet aurum Crassus
Et argentum seculi,
Ibi latet Scilla rapax
Et Charibdis auri capax
Potius quam nauium,
Ibi pugna galearum
Et consiliis piratarum
Id est, Cardinalium,
Syrces insunt huic profundo
Et Syrenes torquendo
Minantes naufragium,
Ut hominis foris patet
In oculis corus latet
In forme demonium,
Habet iuxta rationem
Quidam in Perfranconem
Ne me credas frivolum,
Ibi duplex mare feruet
A quo non est qui reseruet
Sibi valent obulum,
Ibi venæ colliduntur
Ibi panni submerguntur
Byssam, Ostren, Purpura,

Franco nulli misereatur
Nullum sexum reueretur
Nulli pareat homini,
Omnes illuc dona ferunt
Illuc enim ascenderunt
Tribus, tribus domini,
Canes scyllæ possunt dici
Veritatis inimici
Aduocati curia,
Qui latrando falsa fingunt
Mergūt simul & cōfringunt
Carmina pecunia
Iste probat se legislam
Iste vero decretislam
Iudicem Gelasium,
Ad probandam questionem
Hic intendit actionem
Regendorum finiam,
Vt reum prosequatur
Hic Charibdis debaccatur,
Idem cancellaria,
Ibi nemo gratus gratis
Nulli datur absq; datis,
Gratiarum gratia,
Plumbam quod hic informatur
Super aurum dominatur
Et massam argenteam;
Æquitatis phantasia
Sedet teste Zacharia
Super Bullam plumbeam,
Qui sunt Syrces & Syrenes
Qui sermone blando lones
Attrahunt Bysantium,
Speciem prætendunt lenitatis
Sed Charibdis parcitatis
Superant marsupium,
Dulci cantu blandiuntur
Vt Syrenes & loquuntur
Primo quadam dulcia,

Terra vestra bene cepit
 Et benigne nos excepit
 In portu concilij.
 Vostri estis nostri, cunis
 Sacrosanctæ sedis huius
 Spirituales filij.
 Ita dicunt Cardinales
 Ita solent dii carnales
 In primis allucere.
 Sic Instillant fel draconis,
 Et in fine lectionis
 Cogunt rursus vomere.
 Tales regunt Petri nanem,
 Tales habent Petri clauem,
 Ligandi potentiam.
 Hi nos docent sed indoliti,
 Hi nos docent sed non noliti,
 Indicat scientiam.
 Cardinales ut prædixi,
 Nouo iure crucifixi,
 Vendunt patrimonium,
 Foris Petrus, intus Nero,
 Intus Lupi, foris vero
 Sicut agni onium.
 In galea sedet vna
 Mundi lues importuna
 Camelos deglutiens.
 Innoluta Camelino
 Cuncta vorat sicut Leo
 Rapiens & rugiens.
 Hic pyratæ principatur
 Et Iohannes nuncupatur.
 Sedens in insidijs,
 Ventre grosso loca cute
 Grande monstrum nec virtute
 Sed tantum cinctum vicijs.
 Maris huius non est dea
 Thetis mater Achilles
 De qua sepe legimus.
 Ino vero Cariborum
 Scylla foris & Scylla

Nam si buxus detonsa
 Surgat venti, mare crescat.
 Et Carina deperat.
 Sic a ventis circumdata
 Et a scopulis vexata
 periculo suberit.
 Et occurrunt carteræ rotæ
 Donec omnes sint peritæ
 Tam nimis quam vestibus.
 Tum securus sit viator
 Quia nudus & cantator
 Fit coram latronibus.
 Quod si verum placet scribi
 Duo portus tamen ibi
 Duo tamen insule
 Ad quas licet applicari
 Et iacturam reparari
 Contracta nauicula.
 Petrus enim papienſis
 Qui electus est Meldenſis
 Portus, recte dicitur.
 Nam cum mare fluctus tollit
 Ipse solus mare moluit
 Et ad ipsum fugitur.
 Est & ibi maior portus
 Factus ager florens hortus
 Pietatis Balsamum.
 Alexander ille meus
 Meus inquam eni det Deus
 Paradisi thalamum.
 Ille fouet litteratos
 Omnis mali incuruator
 Si posset cerneret.
 Verus esset cultor Dei
 Nisi latus Otisei
 Gressu corrumpere.
 Sed me rursus in hoc mari
 Ne contingat naufragari
 Dictis finem faciam.
 Quia dum securus eo
 Ne submergetur, ne meo

Of the author of the booke of Apocalypſe, of the argu-
 ment and partes thereof: ſpecially of the ſondy vſe, and
 moſte profitable commoditie of the ſame.

The first Sermon. 2 August 1534

The Prophetes of God of the olde
 Testament, were God his messengers to the
 people, expositours of Moyses or of Gods
 lawe, and euen ecclesiastical preachers, which
 applied the doctrine taken out of the lawe of
 God, to the people and times wherein they
 lived to the edifying of Congregations. And they al with one
 voice haue chiefly handled two thinges in their Sermons.
 For first they haue reprobued the corrupt manners of al states
 in their time, alledging the rule and prescript of Gods lawe:
 And exhorting all men to repentance vnto God moſte ac-
 ceptable. And to many that were vincible they threatened
 al hande of plagues, which they setting forth with all bea-
 uty of speache, shewed them plainly to be ſene with the eye, if
 they might ſo be made aſtrayd, and healed. Secondly
 they promiſed and ſet forth by the mouth of God, the Lord
 Chriſt, the true Meſſias: Whom alſo they deſcribed fully,
 and with all his holy church, teaching the ſaith in Chriſt, &
 what good thinges are prepared for the ſaithfull in
 Chriſt. And alſo what be the true duties of pietie & godlines.
 Neither haue they concealed ſuche thinges as were needfull
 to be knowne of Antichriſt: Admonishing vs moſt diligently
 what we ſhould beware of that wolfe, or rather the moſt deue-
 lous of all abominations, and that we ſhould ſtand faſt
 in the ſincere faith of Chriſt, &c.

I haue taken vpo me, through the help of God and your
 prayers, to expound vnto you the Apocalypſe, which is a doc-
 trine concerning the matters of Chriſtes church revealed
 euen heauen of Chriſt in glory, and a ſom of all godly reli-
 gion, an expolition and brief declaration of the Prophetes, &c.

what were
 the old pro-
 phets, and
 their doc-
 trine.

The Apo-
 calypſe.

The first Sermon. 2 August 1534

a prophetic of the newe Testament and sign of the church.
Howbeit, forasmuche as this booke is dispised of many
good and well learned men, and for that all men for the
most part are fully perswaded that it is an unprofitable booke,
I will speake here somewhat of the same matter.

This booke
is full of fi-
gures.

First many abhorre this booke for this cause only that it
is full of visions, types and figures, for they suppose how
this becometh not the Evangelicall and Apostolicall doc-
trine of the newe Testament. But by the same meane a good
part of Daniell should be cast away: Whiche neuertheless
is commended to us of Christ himselfe in Mathew. The
greatest matter of all, namelie the calling of the Gentils, is
shewed to S. Peter by a vision, as appereth in the acts.

Math. 24.

Actes. 10.

And the Prophet Joel sayd also, howe the people of the
newe Testament should see visions. And so doeth the bles-
sed Apostle S. Peter, expounde the same place in the Acts
of the Apostles, speaking of the people of the newe Testa-
ment. And our Saviour Christ in the Gospell, propounded
and declared to the people the moste part of the misteries by
parables, and in maner by fayned fables, as they call them.
And how much thinke you doe these visions, types, and fi-
gures of S. John, differ from the same? This kind of speech
doth not darken matters, but maketh them plaine: And ma-
keth much for the efficacitie and perspicuitie, and for the con-
firming of the memory. For by this meane, matters be not
only declared with wordes, and heard with the eares: But
are set forth also to be seene of the eyes, and after a sort be fixed
in the memory. Many for this cause attribute much to pain-
ting: But I suppose that I may much more rightly attribute
very much to this maner of speaking and teaching, wheche
the matter is uttered, not by a coloured, domine, & de ad pau-
ting, but as it were with a speaking & lively maner set forth
to be seene of the eyes. Whiche is therefore propounded, that
men myght rightly and exactly vnderstand the same. And
therefore that this whole booke in a maner consisteth of visions
and figures: Yet shall we in dede, through the inspiration of
Gods grace, shew in our exposition, that all that same ma-
keth for the perspicuitie and plainnesse, and not for the obscu-
ring or darkening of most high and godly matters. I will
begin

The plain-
nes of the
scripture.

What shall
be the expo-
sition of this
booke.

begin my exposition out of the very scriptures, by cōferring
layning thereunto the rule of faith and charitie. I will searche
out the circumstances, the thinges that follow & go before:
Proposing similitudes & dissimilitudes: I will adde also thee
unto the experience of thinges, & the faith of histories. Which
maner of expounding the scriptures all interpreters have
alwayes granted to be sound & true. If better thinges shalbe
revealed to others, I will gladly after the precept of the apo-
stle geue place unto my betters. For I offer these my doings
to be waived of godly, upon this conditiō, if they shuld erie
all thinges, & that which they shal find to be good, to hold fast.

1 Cor. 14
1 Ecl. 5

Secondly they object, that aswel new men as olde, of no
small authoritie, have both doubted of this booke, & of the au-
thority thereof, & also haue contemned it, as full of fables, & un-
worthy to be reckened canonical. Yet those that so thinke geue
me the same libertie, I desire them, which they vsurpe to the
selues, and thinke it lawfull. For if the booke of the Apocalypse
should therefore seme worthy to be contemned, for that some
notable men, both old & new, haue doubted of the authoritie
therof: Why may it not recouer his authoritie againe, if I
shew that the best doctours of the church both old & new, haue
had a right good opinion of this booke? And here to intent
I would dissimble nothing at all, I am not ignorant of doctor
Martin Luther, a man right notably learned, in his first edi-
tion of the new Testament in dutch, with a sharp preface set
before, hath stiched this booke as it were with a dagger. Howe
be it good & well learned men were offended with him for this
his iudgement, which in the same sound lack both of wit & mo-
destie. The same man therefore waying all thinges more upright-
ly & diligēly, what time he corrected his dutch Bible. &c. shew
most humble maister semeth also not to haue serued much by
this booke, & to haue ascribed it not to John the Apostle, but to
John whō they called a diuine. But herein there is no doubt
but he folowed plainly Erasmus of Roterdā, who is his an-
notations upon the new Testament. In all the Greke copies,
saith he, that I haue seene, the title was not of John the apostle,
but of John the diuine. Erasmus addeth that amongst the
Grekes & certain old writers, men doubted of this author,
whiche thing he declareth by the testimonies of Eusebius,

How men
of late days
haue doub-
ted of the au-
thority of
this booke.

D. Luther

and Hierom, of whose opinion shalbe spoken shortly hereafter. But the exemplar of Spanishe copple which is set forth after the faith of the moste auncient and approued German, exhibiteth to vs suche a title of this booke, *Αποκάλυψις τῆς τοῦ ἁγίου πνεύματος καὶ τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου*: That is the Apocalypse of the holy Apostle and Euangelist S. John the Diuine. For the auncient writers say, how S. John the Apostle and Euangelist, for his excellent writing of the soune of God, was commonly called, Diuine. Wherof it followeth, that this title doeth attribute and not take from S. John this booke. Certes Irenaeus was also, a Greke Nuchone, and bpshop of Cesaria: Of the auncientes, saierh he, certen haue plucked this Apocalypse from the tongue of that welbeloued John, ascribing it to another: but it is not so. For that same Gregori, which as well as he, is called a Diuine, accompteth this amongst those scriptures, which utterly want all suspicion of counterfeiting: saying, as the Apocalypse of S. John teacheth me. And the same man a litle after: But that this booke was written by the mouth of the holy ghost, S. Basil, Cyril, Papias and Hippolytus, fathers of the church, mete men to be credited. Thus saith he. What shal we say, that Erasmus confesseth, that the consent of the worlde, and authoritie of the church to be of suche force with hym, that he dare not refuse this booke?

Hippolytus

Eccolampadius.

Let vs heare now the iudgement of that moste excellent and best man D. Ioh. Eccolampadius, the moste faithfull pastor of the church of Casill, and excellently learned in the propheticall and in al the Canonieall scriptures, concerning this booke, which he left vs written in the. xii. Chap. of the second booke of his commentaries vpon Daniel: But S. John the Paraphraste or expositor of the Prophetes, saith he, (se how much he doth attribute to this our author) whom I maue, whp certen wylh so easie a iudgement doe reiect, as a dyamer, and franticke, and an vnprofitable wyrt of the church: Where neuerthelesse he propoundeth and setteth forth vey many of the most secret and hid things of the old testament and of the Prophetes. But those great men do be-
wray, what a weining they haue of them selues: Whose iudgements I would verely rather contemne as prophane, than I

than I would cast away such a treasure. I could here bringe forth goodly testimonies of other newe wyrters, but that I make halie to the iudgements of the auncient fathers.

The eldest of all after the Apostles, whose writings as yet remaine, Iustine and Irenaeus, the noble Martires of Christ, ascribe this booke to John the Apostle. For Eusebius in the. xiii. Chapter, of the fourth booke of the Ecclesiasticall story. Iustine, saith he, mentioneth of the Apocalypse of John saying plainly that it is the Apostles. S. Hierom also in the luse of blessed Iustine writeth, that Iustine expoundeth the Apocalypse of S. John, but the same exposition remaineth not so farre forth as I knowe. The same author writeth that Irenaeus set forth the Apocalypse of S. John, with a commentarie, which also is not to be had. He hym self, who is red to haue liued about the yeare of our Lorde, 160. Witnesseth plainly in the fift booke against the Valentinians, that this reuelation was exhibited to John the Apostle a litle before his dayes. We alledge certen wordes of him in the. xiii. Chapter of this booke. Tertullian, who liued about the yeare of our Lorde two hundred and. xx. in the fourth booke against Marcion. Albert saith he, that Marcion refuseth the Apocalypse of John, yet shall the order of his shoppes rekened up to the very beginning, affirme S. John to be author thereof. In graue matters, and reasoning against heretikes, he useth gladly the testimonies of this booke.

The iudgements of the auncient doctours of the church of the Apocalypse. Iustine.

Irenaeus.

Tertullian.

The same thinges are also recited of the blessed Martire S. Cyprian, vnder the title of John the Apostle in his Epistles, treatises and Sermons. Eusebius also in the. xiii. Chapter of the fift booke of the Ecclesiasticall historie, sheweth, that Apollonius a moste auncient wyrtter useth the testimonies of the Apocalypse of S. John: And Iheronimus Bishop of Antioche. Whiche he affirmeth in the. xiii. Chapter of the fourth booke of the Ecclesiasticall story. Also Origen, a great man in the church of God in the. xxi. Chapter of the first booke of the same Eusebius. And he more, saith he, the Apocalypse, which rested vpon the Lorde by Iste. ac.

S. Cyprian.

Apollonius.

Iheronimus.

Origen.

I haue hitherto recited the opinions of the most ancient Martyrs and Doctours of the christen church, touching the Apocalypse, I meane Iustine, Irenaeus, Tertullian, Eusebian, Hippolytus, Theophilus, and Origen: I will shew here after byng yet moore iudgements boeth of the Greke and Latin wryters, of mooste authoritie in the church, agreeing with the myndes of them that we haue alleaged hitherto: Wherbeit I will first touche brieflye suche thynges as Dionysius of Alexandria, left wrytten of the same booke in the fyne and twenty Chapter of the seventh booke of Eusebius, whome I suppose they haue followed, as many as after hym haue spoken against this booke. He saith howe diuerse that were his predecessours, dyd utterly reprove and reiecte this booke. Next he sheweth he the cause, why they so dyd, for that the kyngdome of Christe is ascribed therein to be earthly. Wherunto doubtlesse they referred that precious citie, and the rest whiche vnder terrestriall kyngdes, figured spirituall thynges. Whiche when we had in the treatynge thereof haue dissolued, declaringe this booke not to edifie the earthly kyngdome of Christe, but a spirituall and celestiaall, no man I trowe, will reiecte a good and Godly booke, for because certain abusing the testimonies thereof, geue vnto it a wrong sense.

Chilastus,
or Millenar
ius.

Heretikes haue wasted verie many places of the scripture, to the defence of their error, shoulde therefore the authoritie of the scripture itselfe be brought in doubte: John fauoureth nothing at all the Chilastus or Millenarius in this booke: he geueth them no weapons.

Eusebius saith verie well in the ende of the third booke, speaking of Papias, the first author of the Millenaries. He thought, saith he, that after the resurrection Christe should reigne here corporally with his a thousand yeares in earth. Whiche I suppose he thought for that he understood not well the Apostles wordes, neither that he considered not well those thynges that were spoken of hym vnder figures, for that he was indewed with a small iudgement.

But in the meane tyme Dionysius hym self, I saye he.

Do not reiecte this booke. He addeth by and by, that he thought it not yet to be the booke of John the Apostle, but of some other, but yet who that should be, he knewe not. He gathereth also by certain coniectures, by the phrase of speech, and handling of the booke, and by the vniuersity of wytte, that this booke should be an other mans, than his that wrote the Gospel and Epistle. But seeing that the argumentes of the story and Epistle be so diuerse, that neither they two be like, and the argument of the booke of Reuelation mooste diuerse of all: Why shoulde it seme maruell, though it agree not with them in all thynges?

This can no man denie, but that in consent of doctrine there is great agreement. The Epistle to the Hebrewes seemed to many to fauour in the sort and tenth Chap. The Prouerbes of Ecclesiastes. The diuersitie of style was noted to differ from the rest of Saint Pauls Epistles. But if we should so iudge of holy scriptures, I knowe not what shuld be firme and sure enough. Leauing therefore this disputation in suspense, I will nowe procede to byng forth the iudgements of other olde wryters concerning this booke.

Eusebius surnamed Pamphilus Bishop of Cesarea, living in the tyme of great Constantine the Emperour, and a mooste diligent reader of olde wryters, whome many suppose to be demeriting the authoritie of this booke to fauour them, saye eloquently in the eighteenth Chapter of the third booke of his story, taunting the Tyranny of Domitian, affirmeth that John exiled in to Patmos, wrote there his Reuelation.

Eusebius.

And where other historiographers doe also the same. He againe in the xxiii. Chapter in the third booke, concerning the Apocalypse, saith he, the opinion of men is diuerse, some approving, and others reproving the same. Again wher he should byng forth his opinion touching the Canon of the new Testament in the xxv. Chapter. He ioyneth the Apocalypse with 7 bookes vndoubted: although he dissembleth not that he will shew in another place what other men thinke thereof. Whilist he this performeth, heretikes many moore a better, whiche iudged the Apocalypse to be of S. John the Apo-

C.iii.

file, and

and embraced it as a moste Godly booke, than those which denied or reproveth the same.

Epiphani. Epiphanius Bishop of Salamine in Cyprus, a Greeke Authour also doeth manifestly ascribe this booke to S. John the Apostle. Reade, that he hath left written against Theologians in the xv. heresie. And S. Hierome attributeth verie muche to this Epiphanius. And S. Hierome hymselfe ascribeth this booke to John the Apostle, to Paulinus: The Apocalypse of S. John, sayth he, hath so many Sacramentes, as it hath wordes. Moreover Philastrius Bishop of Brixia, whome S. Austen sayth he sawe with S. Ambrose at Milan, accompteth them for Heretikes, that rejecte the Apocalypse of John, and save that it is not of John the Apostle, but of Cerinthus an Heretike. Verely S. Ambrose hym selfe alledgeth in his booke testimonies of the Apocalypse, under the name of S. John the Apostle.

Austen. S. Austen embraced this booke as Apostolicall: and read the same to his church, leaving certain treatises upon the same. **Primasius.** Primasius also Bishop of Utica in Africke, expounded the same as Apostolicall. Of Bede and the residue of that sorte, I speake nothing, since his opinion is knowne to all men. Andreas also Bishop of Cesaria, wrote upon this booke: As Irenaeus reporteth in his commentaries, whose opinion I declared before.

We thinke I have sufficiently confirmed the authorities of this booke, against them that diminishe the same. But that same seemeth strongest of all, that the thinge it selfe, and the handling thereof proueth, that it did procede from the Apostle. Whiche thing we shall proue in the treatise it selfe.

The Apo- But in case those blessed fathers in their tyme did expounde
clips must the Apocalypse to theyr churches, why should it not be law-
be expoun- full for vs also in our tyme, to expounde it to our men, which
ded to the are in the ende of the worlde, where nowe all thynges be
churches. more fully then they were than accomplished? For these thynges serue moste chiefly for vs and for our tyme, since that we trauell and be exercised under Antichriste.

In vayne therefore many praetell, that this booke is obscure and can not be understande: And for the same cause to be

read in

read in the Church without any profit or fruite.

For to speake nothing hereof, that nothing is set forth in holy scripture, whiche hath not an excellent fruite: For they must we by and by dispayre of the true understanding, although at the first sight of the holy scripture it be obscure, whiche is opened of God hymselfe, and to be opened, is opened by prayres, and Godly exercises: Certes we are not ignorant that many had rather nothing were spoken of Antichriste, to the intent he myght regne more carelesly, and they them selues be lesse subiecte to perilles. But Christ commaundeth vs to trouble hym. Let vs therefore go forward in the worke of the Worde.

And where it offendeth them, that John maketh little mention of name of Christ, where notwithstanding the mention of Christ is, to intimate alwayes Christ, and the grace of redemption: We suppose this same booke more thoroughly looked upon, to proue the contrary. Whose argument nowe I will recite.

The Prophet Zacharie in the thirde Chapter, objecteth the whole mistetie of Christe to all mens eyes in a moste evident figure to be sene. For he seeth Iesus the high priest, appareled in vile garments, and like a coale that is taken out of the fyre, to suffer muche contradiction of the Deuill: by and by the same to haue put of the vile clothynge, and put on vylyte garments, to be glorified, and proclaimed King and priest and Saviour of all.

This figure the Apostle and Euangelist S. John expoundeth: And first in dede the Gospel being set forth, he describeth Christ in vile apparell, howe muche contradiction being taken he suffered of the wycked, till at the length he was nailed to the crosse. He toucheth there also his glory: Whiche notwithstanding, the Apocalypse thereto annexed, he declareth more at large, shewing the same vnto vs in a vylyte garment and in glory, howe verely after this humbling being exalting, he obteyned a name aboue all names: And now being in glory, howe he worketh neuerthelesse in the church, the saviour of all the faithfull in the church. In his Epistle he commendeth this whole mistetie of pietie and

C.v. beatech

beatech into all men.

For the whole booke is diuided into forepartes.

The diuision of the booke. For first to set the title with the beginning and some of the worke, and with a briefe narration; And all this is in the first part of the first chapter.

Secondly from the middes of the first Chapter to the fourth Chapter, is described Christ reigning in glory, on the right hand of the Father, and is declared, howe he is conuersant in the Church by his spirite, and ministry of his worde. What thyng he teacheth from heauen and what is the sincere doctrine of the church: what is also the repairing of Churches that are fallen, and the preservation of the same.

Then from the fourth Chapter to the. xii. Christ still admonisheth his Church diligently by seven Seales, and seven trumpettes, what thynges shall happen to the Church, all the which are most iustly gouerned of God hym self by the Lambe Christ.

Moreouer from the. xii. Chapter to the. xv. is more fully described the conflict of the Church with the olde Serpent, and with the olde and newe beast. Where also the Romische Tyranny both old and newe, and verie Antichriste hym self is truly painted sooth in his colours: and withstanding that afterwarde also these thynges are againe more playnly declared.

And from the fiftenth Chapter to the two and twentieth Chapter, are recited the paynes and tourmentes of Antichriste, and Antichristians, and the destruction of the same, and the condemnation of all the wicked. Also the Iudgme of Christe is sette sooth, and the processe of an eternall iudgement is figured. There is also rehearsed the triumphe, Joye, and reward of Saintes. Where also heauen it self is opened to be scene of our eyes, that none we make by saythe looke in to the same. The depth of Hell is opened, that we make looke in to it also: And make take good heade that we be not throtten therewith headlong.

Finally in the ende of the. xxii. Chapter, followeth the conclusion.

conclusion, and commendation of the worke, with the sealing up of the same.

And here I will not hyde an other diuision of this booke not to be contempned, which I see the expositours haue followed. For first they rehearse the Title and beginning. After they annert the whole worke it selfe, diuided by seven visions. And indeede the seventh numbre is most frequent, and as it were peculiar to this booke. It will then adde to the conclusion of the worke in a maner comprised in the last Chapter. And these visions be compassed within their limites.

In the three first Chapters the first vision is expounded, shewing Christ vnto vs reigning in glory, gouerning, ordering, correcting, and preserving his church.

The second vision beginneth in the fourth and, reacheth to the eight Chapter. That setteth forth God hym selfe and his Christe to be looked vpon, whose most iuste gouernment of all thynges in the worlde it commendeth, and openeth seven Seales.

The thirde vision hath seven Angelles soundynge with seven Trumpettes. Whiche treatise stretcheth to the. xii. Chapter.

The fourth vision sheweth the sighte of the woman with the Serpent, and setteth sooth to vs the olde seven headed, and the newe two horned beast to be scene, the description of Antichriste, and this in the. xii. xiii. and. xiiii. Chapter.

In the fift vision seven Angels power out seven vials of Gods wrath, vnto the. xvii. chapter.

From thence beginneth the sixt vision, and extendeth to the. xxi. Chapter, and disputeth of the most iust iudgement of God against Babylon, the whore of Babylon, and the Antichristians, finally against all wicked and unpent persons.

The seventh and last vision propoundeth to the eyes of all the ffaithfull, the glory and blisse euertlasting of Saintes. And verily this diuision of the worke hath a great

great grace and affinitie with the rest of the thynges, whiche in this booke are all in a maner treated by the seventh rule. Let the reader followe whiche he will.

What pro-
fit is in the
Apocalypse
Howe of these thynges euery man may perceiue that this booke is altogether Apostolicall, and exceeding profitable to vs all, especially whome the ende of the worlde hath ouertaken. And this booke shall bee easier for vs, for that all thynges nowe are in a maner accomplished.

¶ Daniel was thought to haue tolde of such dreames, when before the Monarches, he prophesied the Monarchies. But after those thynges were accomplished, which he prophesied, he sent vnto many to haue compiled an history. The selfe same, I am sure, thou wilt iudge also of this same booke of Saint Iohn. A fewe profittes only of many we shall recite.

First we haue in this booke a moste full description of Christ, reigning in glory, our kyng I saye, and Synod. And howe he gouerneth the Church, and is the Saviour of all faythfull. We haue also a moste gallaunte description of Christes Church, and howe the same may be supplied, repaired, and maputred. Then haue we a perspicuous description of Antichrist, of his members, and Synagoge, of his counsellors, craftie deuises, kyngdome, cruelty, and destructions of the same: From the whiche it byddeth vs beware. Moreover we haue an abridgement of histories from Christes tyme, vnto the worldes ende.

Finally an absolute and certayne prophetic of thynges to come, that we neede not to haue the prophesies of Ezechodius, Ezrill, Micah, Abigay, Iohel and a certen others.

Furthermore we haue a great consolation and comfort of the church in aduersitie, whylest boeth we see the Lambe to open the Seales, and that all thynges are done by Gods providence, and that there is an ende of euyl. And that the church shall bee euermore, in despite of all the Deuils in hell. Last we haue a moste plentifull and sure doctrine of the Iudgement and last iudgement, of paynes and of rewardes.

All these

In these thynges I say, that the treatise it selfe sheweth plainly, for our edifying through Iesus Christ our Lord.

OF THE TITLE OF THE whole worke, and exposition thereof.

The second Sermon.

¶ I said the whole booke was contained in sixe partes. Nowe must we looke on the first part: Which hath chieflye three members: The title, beginning, and briefe narration. For this present we will only speake of the Title, whiche is thus.

The members of the first part.



He reuelation of Iesu Christ, whiche God gaue vnto him, for to shew vnto his seruauntes, thynges whiche must shortly come to passe: And he sent and shewed by his aungell vnto his seruaunt Iohn, which haue recorde of the word of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. Happy is he that readeth, and they that heare the wordes of the prophetic, & keepe those thynges which are written therein. For the time is at hand.

The first Chapter.

This title is plentifull, and uttereth all profitable circumstances, that are to be declared in the beginning of booke.

The title of the worke.

First is set the Title, or inscription of the whole worke, that is, the Apocalypse, or reuelation of Iesus Christ, whiche verely was opened or reuealed by Christ Iesus him selfe.

This title straightway proueth, that this worke is no man's invention, but a godly doctrine: As that whiche was opened by our Lord, kyng, and priest Iesus Christ, out of heauen, from the right hand of the father, executing there the office of the high Synod, & as yet teaching vs profitable thynges, and albeit it be called also the reuelation of Iohn, yet is it challenged to

The reuelation of Iesu Christ.

lenged to hym for none other cause, than for that as for the
he wrote and set it forth.

From which
is that reue-
latione

Againe it is yet more playnly declared, from whence this
Reuelation is: From of God hymn selfe. For he saith, which
God, namely the Father, gaue vnto hym, to write, to
Christ. For in the holy and blessed Trinitie, there is a distinc-
tion of persones. And albeit that all thinges of the father, be
the sonnes also: And all thinges of the sonne, the fatheres ip-
sacrosse: Yet the scripture mentioneth the father to geue vnto
the Sonne, and the Sonne to receiue of the Father.
Whiche thinge all the auncient wyrters, haue full Godly
expounded, to be done by the mystry of dispensation. For
the Sonne receiued somewhat of the Father, as man:
whiche otherwyse as the very Sonne of God saith Fa-
ther, glorifie thou me with the glory which I had with thee,
before this worlde was.

John. 17

Moreover the Sonne is the word, and mouth
of the Father, by whome God in tymes past and now,
spake and speaketh to the Fathers, Prophetes, Apostles,
and to the vniuersall church. The Father by dispensation
gaue to his Sonne this office, that he should be Bishop.
For no man hath seene God at any tyme: The only begot-
ten which is in the bosome of the Father, he hath reuea-
led vnto vs. Let vs knowe therefore, this same to be a Re-
uelation Diuine, which God the Father, longynge man-
kynde, hath reuealed by the only Bishop Christ vnto his
Church. And so it ioyneth together the Father and the
Sonne, that neuerthelesse the holy distinction of persones
remaineth safe.

To what
hse and to
whom it is
reuealed,

Nowe also is added, to what ende God the Father hath
reuealed, or geuen the gyfte of reuealing, to wyrtre, the office
of priesthod, to his Sonne, our Lord Iesus Christ: to shew
vnto us that the same beynge reuealed, he might shew
it, and as it were set it before the eyes of his seruantes, to
wyrtre, his worshippers, and Christians, which are called
the seruantes of God for their willing obedience. And as
the seruant of a Lord is a seruant, and oweth to his Lord
all that he hath, or is worthy: So we owe vnto God our ser-
ues whole, and all ours, or els we be free, and not bounde.

What

There is also declared, vnto whom this reuelation is opened: John. 8
To all the seruantes of God. If therefore thou be glad to be
called the seruant of God, heare this booke, and remember
it: And knowe that this booke is prepared for thee of God.

After he complayneth in fewe wordes, what Christ reuea-
led vnto John, thinges that must shortly come to passe. The
benefices therefore of the Church are recited, what good
and euill thinges shall happen to the Godly, and lyke-
wise what punishmentes must be inflicted to the wicked.

What thin-
ges are re-
uealed.

And let no man gather of this woorde, must, necessitie,
as though God wrought not freely: Or that the wicked
died euill, not through their owne faulte, but by Gods com-
pulsion. Good thinges must be done, because God wyl-
lingly byndyng hymn selfe to vs by his promysse, can not
but doe that he doeth and promyseth: neuerthelesse he wyl-
leth feelp.

How good
and euill
things must
be done.

Good thinges must be done in the Godly, for because
the nature of grace and faich is such, lyke as the proper-
tie of vngodlines is to contemne and transgresse. Wherefore
they must also be punished. And because the worlde is
such, as it is, there must needes bee heresies and calamities
innumerable. And he saith these thinges must shortly
be done that are reuealed, for because certain thinges be-
gan in the very tyme of S. John. And although many
thinges are founde to be doone a thousande yeares after,
yet saith the Apostle saint Peter, A thousande yeares be-
fore the Lord, be as it were yesterday. Therefore this Re-
uelation apperteyneth to the tymes of the present and
last Church: And declareth what thinges so euer shall hap-
pen vnto it vntill the last iudgement. Yea and howe it shall
reigne for euer.

Moreover the manner of reuealing is also touched. For
Christ reuealed those thinges, sendyng by his Angell, or
his Angell sent forth, vnto whom he gaue, in commaun-
dement what he should saye and doe. Wherupon this
Angell is after also called Christe, because he represented
the person of Christe. Therefore must not the Angell
in this booke, but Christ alwayes be considered, the true
Authour of all these thinges. And in dede the Diuinitie
of Christ

The man-
ner of reuea-
ling.

of Christ is here commended vnto vs, what tyme the heere that Christ is the Lord of aungels. Whereof S. Paul to the Hebrewes hath reasoned more at large. Moses in the. xii. of Numbrs setteth forth chiefly the maners of prophesying or reuelation. First by vision, of the which sorte many are ascribed to Daniell, one notable to S. Peter in the. x. of the Actes, and likewise to S. Paul. And into this forme I referre also the Apocalipse. Secondly by dreame: of the which sorte were those of Pharaos and Nabuchodonosor kynge, whereof Joseph and Daniel were interpretours. The Prophet Joel in the second chapter, mentioneth of visions and dreames. For in the newe Testament also there be verie many holy and propheticall dreames. Last of all Moses setteth a shynfull exposition, as many were made to Moses & to the Apostles. Into whose fellowship the Apocalipse cometh after a sorte also, where visions are openly expounded. Here appereth the unspekeable goodnes of God, whiche so many wayes procureth and worketh our saluation, and so pleasauntly prepared offereth it vnto vs to imyte. Wherof is he, that knoweth not these thinges.

To whom it was reuealed, and by whom it was written

Besides this, much mention is made vnto whom Christ hath opened this diuine and most excellent reuelation, vnto Iohn. He commendeth hym, that is himselfe for so was it expedient for the confuting of his aduersaries, seing S. Paul also many tymes maintained his authoritie against the false Apostles by foure Epithetes. For first he calleth himselfe the seruaunt of Christ. This is the eldest and noblest title, whiche the sathers, Prophetes, and Apostles haue used. For they be addicte and consecrate to God. Secondly Iohn testifieth the worde of God amongst the Apostles, most expressely declaring S. Iohn's of Christ, especially where he testified & saide. In the beginning was the worde. &c. Moreover he testified the witness of Iesu Christ: vnder the which name the Lord himselfe in the Gospell, and S. Iohn in the. xii. chapt. of his Gospell, testified the whole Evangelicall doctrine. And was a seing witness of all these thinges. For in the first Chapter we haue seene, sayth he, his gloze. And in the. xii. Chapter he saue water and bloud gusse out of the Lordes syde. In his Epistle, that we haue seene, sayth he, and haue heard. &c.

1 John. 1

Hereas

It is also notably, that in certain Greke copies is added, that whiche is had also in the Greke copie of Spayne. And what thinges soeuer he hath heard, and what so euer he, and what so euer must be done after this.

That same Iohn therefore is author of this booke, whiche as he saue the Lord in flesh vpon earth, so he saue the same in spirite reuelating these thinges in heauen: and propounded to the church sightes most certain and sure. This Iohn was that beloued disciple of the Lord, whiche in the last supper, rested vpon his breste, vnto whom in his last will he bequeathed his mother on the crosse, one virgin to another. He alone stode by at the altar of the crosse wher Christ died: witness of the true death, and of our purification. He liued til the tyme of the Emperour Traiane, which thing Eusebius in his cronicles citeth out of Irenen, in the noting of 7 yeares from the death of Christ an hundredeth and thye. Dorotheus a most ancient wyse, affirmeth S. Iohn liued. vi. score yeares.

The comendation of Iohn.

Last is touched also the profit of this godly worke or reuelation, that hereby the readers and hearers might be prouoked to diligence. Where this booke is called also apophetic. For this booke by reason of the telling before of thinges to come, is the prophetic, of the newe Testament: Moreover a prophetic, that is an exposition, whiche openeth and expoundeth the olde Prophetes. And promisseth blessednes to the readers, hearers, and keepers of the thinges that are written in this booke. Blessednes comprehendeth the benefites of the life present, so farre forth as the Lord permitte them to the godly: but chiefly of the lyfe to come. If the profit of this booke hath bene also spoken before in the first Sermon. And marke, that it is not enough to reade or heare this booke. It must be performed in dede, and kept diligently. For the Lord sayd also in the Gospell: Blessed are they that heare the word of God and kepe it. They therefore that shall fraine their lyfe after this booke, are happy. For both they shal be seducing of Antichriste, abide in the faith of Christ, & live for euer more. &c.

And he finisheth the Title with an acclamation, by the whiche he moueth the hearers exceedingly: For the tyme is at hand, as though he should saie; Let no man thinke here, that

The comendation of this reuelation. This booke is a prophetic.

that straunge thinges, and the which concerne him nothing are tolde here, which shal come to passe at length after many worldes, they belong to euerie one of vs. For they be matters of matters that chiefly concerne vs, and euen of our owne affaires. So sheweth he that this booke is profitable for all worldes, men, & ages. God the father by his sonne teaching profitable thinges, and admonishing tyme enough and in due season, be prayesd worlde without end. Amen.

OF THE BEGINNING OF THIS
booke, and the Apostles salutation: wherein are de-
clared the misteries chiefly of Christ, secondly
of our whole faith & redemption.

The third Sermon.

Iohn to the seven congregations in Asia. Grace be with you & peace, from him which is, and which was, & which is to come, and to the seven spirites which are present before his throne. And fro Jesus Christ, which is a faithful witness, and first begotten of the dead: And Lord ouer the kinges of the earth. Vnto hym that loued vs, and washed vs from sinnes in his own blood: And made vs kynges and priestes, vnto God his father, be glory and dominion for euermore. Amen. Behold he cometh with cloudes: And al eyes shal se him: And they also which pearled him, & al kindredes of y^e earth shal wayle ouer him. Euen so. Amē, I am Alpha & Omega, the beginning & the ending, saith y^e Lord almighty, which is, & which was, & which is to come.

The begin-
ning of the
first part of
the booke.

Another pece of the first part of this booke, containeth the beginning of preface, wherein is the Apostles salutation, in the which he describeth first the whole mystery of Christ, se-

condly

condly of our faith & redemption. For so were the Apostles wont in the beginning of their writings to compose a briefe of salutation: Which thing in Pauls Epistles is euen to what to be sene. By the same description he getteth the beniuolence and attentiuenes of al men.

The Apostles salutation or greeting is nothing else, but a blessing. Blessing is an old accustomed order, by the which the Patriarches wished of God to their children al manner of good thinges, both of body & soul. Which verely in Genesis is described at large. And also the high priest had commaundement geuen to blesse the people: As we reade in y^e first of Numbers, especially he commaundeth to put his name vpon the people. Therefore it is a superstition to say God verely, from whome euerie good gifter descendeth fro aboue, blesteth, that is geueth good thinges: but ministers or men wishe only.

And the Lord in dede in y^e lawe promisseth, that he will graunt these thinges to the people, which the high priestes shoulde wishe them. Therefore nother wordes nor shauen crownes: but y^e truth & power of God geue the giftes. We ought not therefore to doubt, but y^e God wil graunt to vs also thapostolical blessing, y^e being reconciled & accepted of God we might haue peace. And first S. Iohn repeateth his name, lest we shuld any thing doubt of thautour, who we see Christ to haue used as scribe & interpreter vnto al congregations. But he repeateth not himself to be y^e seruant of god, & witnesse of Apostle of Iesu Christ. He sufficed to haue heard y^e at y^e first beginning. Therefore he teacheth the modestie & humilitie also, which haue obtained great giftes. Afterward he signifieth, to who he wryteth, & to who this booke appertaineth, to y^e seven churches of Asia. y^e names wherof he will utter shortly after. And Iretas bishop of Cesaria, by y^e vii. churches, saith he, & by the vii. nū. b: he signified y^e multitude of churches y^e be in al places. So also Primate of Brittain in Affricke, expoundeth y^e vii. nū. ber. Therefore this salutatio, this booke, & the whole doctrine of Iesu Christ, writte by S. Iohn, appertaineth to y^e whole vniuersal church of Christ throughout al y^e world, & in all times & ages. Wherupō it belongeth to all vs also as many as be of vs in y^e church of Christ, for albeit the epistles be intitled to y^e seven & Galath. yet followeth it not therefore, y^e they be not

What is a
Apostles sa-
lutation.

John inter-
preter of
Christ to-
wardes the
congrega-
tions.

To whom
this booke
appertes-
neth.

And he wryteth expressely to the churches of Asia, not to the churches of Hierusalem or Jewery: that he might so shewe, that the kingdome of Christ, is comen also already to the gentiles. And as God from the beginning chose Israel, in whiche he myght set forth a perfite example of the church, and common wealth: so fro the beginning of the new Testament, he chose those seven churches of Asia, which he might set forth to the whole Christen world. But in case some had ben set in the first place amongst the churches, as Ephesus is, good God, how much wold the Romish soyt make of it, for the establisshing of their supremacie.

The forme
of the Apo-
stles be-
say.

And the maner of the Apostles saluting wryteth grace & peace. Grace is the fauour of the deitie, and the reconcilment, whereby God the father for Christ his sake is made at one with us, our sinnes pardoned, & we adopted for his children. Thereof ariseth the peace and tranquillitie of mynde, and the desyre of conuoyde with all men.

And here he sheweth aboundantly, who getteth the church his blessing, that is to witte, grace, reconcilment, & peace: God, and God thre in persons, the father, the sonne, and the holy ghost, one God in essence. But here he discretely the persones wey well. From him that is, to witte, the father: And from the seuen spirites that is, from the holy ghost: And from Iesu Christ, this is the diuersitie of persons. And the signification of the unitie is, when after the proprieties of persons declared, he addeth: I am Alpha & omega. &c. And that the holy ghost is set here in the middes, it disordereth not the mystery of the Trinitie: but appeareth to be an argument that he is the spirite as well of the father, as of the sonne, and that he proceedeth from both. As it is also proued by the wordes of our lord, the. xiii. xv. and. xvi. of Iohn. Here is also described the whole holysome mystery first of Christ, than of the catholike faith, and of our redemption, so that herein you may finde the chiefest articles of the Apostles crede, & haue here a most goodly descriptiō of Christ our Lord. Hereof alme that iudge

The holy
ghost is pla-
ced in the
middes.

The father
whiche is
whiche was
the

how truly some men say, that this booke, contrary to the saying of the apostles, maketh litle mentiō of Christ & of faith. The father as fountain & original, of whom the son is ingendred, is first described: for that it is he whiche is, whiche

was,

was, and whiche is to come. Those wordes take Iohn out of Ieremyas in the. iii. and. xxi. chap. of Ezechiel, & out of many testimonies of Esay. And he saith nothing, but that God the father is an eternall essence, which consisteth by and of it self, and is and getteth life to all, and in all preseruetly the same. And that this essence is such, that it hath bene always without beginning. For this is it, that he iopnerly to bring, or existing, was. He addeth, and he that shall come (ἐρχόμενος) to which shall be, and that remaine euen to the ende, and to cure lastingnes without end. The Serles deriue Ioh. 4. 20. & 21. of running, for that conning and running, he medleth with all matters: is euery where present, bringing help to the godly, or restraining and punishing the wicked.

And the holy ghost where he is but one, for the seuenfoldes that is all maner of grace and giftes manifold, is here called, as I may say, Septenarie or of the seuenth numbze: And from the seuen spirites sayth Iohn, that is from that spirite, whiche is indowed with the seuenfoldes grace. Those diuerse giftes are after a sorte declared of Esay in the. xli. Chapt. and also where in the scriptures, he is sayd to be in the sight of the throne that is before the throne of God, iopned verely in gouernement with the father and the sonne. For the throne is many tymes usurped for the kingdome. The holy ghost therefore is of the same glory, power, and maiestie with God.

Now is he comen to Christ, whom by his properties he describeth moste abundantly. You know, that Iesus is the proper name of Christ: which Matthew expoundeth, a Sauiour. Christ is the surname of his office and dignitie: as you would say, annoyated, that is, bishop and kyng.

First he calleth Christ our Lord, a faithfull wytnes, and that out of the. xix. and. i. chapter of Esay. For he was sent of the father to the world out of heauen, an Apostle, whiche should testifie the wil of God, what he wold haue done with men. To witte that he would saue the world by his sonne, & by faith in him, which is obedient to the law of God. For he must do the will of his father. This Christ is a faithfull witnes, that is true, constant and trewe: of whose doctrine no man ought to doubt. No man hath scene God at any tyme:

The only begotten whiche is in the bosome of the father, he

Whiche

hath 2 Pet. 1

Seven spe-
cifices.

The deseri-
ption of
Christ.

Christ a
faithfull
witnes.

1. 2. 3.
1. 2. 3.
1. 2. 3.
1. 2. 3.

1. 2. 3.

hath reuealed. This therefore is the bythop and catholick doctrine of the church. Who so euer dissent from him, are to be eschewed. We care him, saith the father.

Christ is the first begotten of the dead. For he died for our sinnes: and rose again from the dead, & was made the first begotten of the dead, to orde & conqueror of death. In whom we see that we shall also rise again, & in what sorte. Whom the first of the Corinth. xv. And like as in the first property he shadoweth the humanity of Christ, wherein he taught also his deity, in that he was the faithful, true, & catholique bythop, and is yet at this day: So in the second, the articles of our beleefe concerning the death of Christ, and his resurrection are confirmed. To these also may be added the article of the resurrection of the dead.

Christ is Prince of kings. Christ is prince ouer the kinges of the earth, a monarch verely, and Lord of all rulers: Whiche hath taken a name above all names, the Lord of aungels, and of all creatures, to whom all things be subiect. As chaposile expondeth. Colos. 1. Philp. 2. And he doeth not abolishe lawes & Magistrates, which wil be king of kinges, and Lord of lordes. For if there wer no kinges, how shuld Christ be king of kinges? The most sacred Emperours, Constance, Constantine, Theodose, and Iustinian, knew them selues to be clientes of Christ: That kingdom was Christes, & they to be subiectes. These Christ acknowledge for his, by whō he gouerneth those he hath redeemed with his blood. They that proudly rule ouer people, boast they selues to be lordes of all things, & acknowledge not Christ to be monarch ouer all, be starke mad. And herein are comprehended such thinges as we confesse in the articles of our faith, that Christ ascended into heauen, & sitteth on the right hand of the father: that is, that he hath receiued high power of all things in heauen and earth. Ephe. 1. Act. 2.

Christ loved us. Christ hath loved us with incōparable loue. For he himself saith: greater loue hath no man, than that a man should leaue his life for his freedes. This loue the Apostle ampletheth in the first to the Romans. And it was exceeding great loue, moued Christ to come downe from heauen and be incarnate, and to redeme us by his death. With a free loue he loued us, prouoked by no desert of ours. For as this same John in his epistle

this Epistle canonically speaketh the same of the father. In this is charitie, not that we haue loued God, but that he hath loved us, & sent his son a propitiation for our sinnes: So is it to be vnderstand of the son, that he hath & doth bear vs great good will, not moued thereto through our loue, wherewith we haue intruded him. And of that free loue to mankind, he gaue him self vnto death, & washed vs from our sinnes. For straight waies is added, by his blood. Where these thinges seme of vs to be obserued. First that Christ washeth, purgeth, purifieth: & cleareth & saithful: & that most fully, not partly. He alluded to the washings of the law, which he expounded also. For Dauid saith: Pourge me with hyssope, & I shalbe made cleane, wash me, & I shalbe whiter than snow. The same phrase of speache repeateth Eia in the first chap. Michas also sayth: The Lord wil returne & wil haue mercy on vs, he wil treade vnder fete our iniquities. And thou shalt throw into the depth of the Sea all their sinnes. And the Lord saith, I wil cast vpon you cleane waters, and you shall be mundified from all your filthines. The Lord Christ these thinges accomplishing, washeth vs, purgeth and cleareth thoroughly, as well from the filth as the paine. He cleareth vs from our sinnes, not from one, but from all. The which thing is proued both by former testimonies, & again in the first & second Epistle of S. Iohn. Last, the manner also of purifying is set forth, by blood. For without the shedding of blood no remission was made. Therefore through the mediation of death and bloodshedding there was full remission of all sinnes obtained for the faithful. They that bring forth any other manner of forgiveness of sinnes, are inimicous to the death and blood of the sonne of God. And here we may plainly set forth an article of the Apostolicall crede. I beleue the forgiveness of sinnes.

In the first place is shewed the effect of our redemption & purifying. For Christ hath brought to passe, that as many of us as beleue in the father by the son of God, should be kinges & priests to God: & to his father. Metas & the copie of compute readeth not kinges but *Sacerdotes*, that is kingdome: the which is not redemptio. For we be the kingdome of God, for because God by his spirit, not the flesh nor the worlde, ought to reigne in vs: And when we permitte the gouernment to the spirit, we be the

Christ was
washed.

Michas. 7.

Ezech. 36

Christ washed
all
sinnes.

He washed
by blood.
Heb. 9

The effect
of Christ's
redemption
in the
faithful.

We be kin
ges.We be
priests.1 Pet. 2
Ro. 12. 15.
Philip. 4.
Heb. 13
Exod. 19

kingdō of God: The which thing S. Paul handleth at large in the sixt chap. to Romains. For we are to be made kings, that is free, by Christ, that we should not serue the deuil, the flesh, and the world, according to that saying of Zacharie, being deliuered from the handes of our enemies, we might serue him without feare in holines and righteousness before him all the daies of our life. And Christe hath consecrated us priests with his spirite and bloud, that we should offer vp to God spirituall sacrifices, our selues pure, prayers and praises, and almesdees. For that these be spirituall oblations, Peter and Paul do testifie. And these thinges take S. John out of Exodus: For we of the Gentils that haue beleued, haue succeeded in the place of the people of Israel concerning Christ through incredulitie. And these thinges geue a light to that article of the Crede, I beleue in holy catholick church, the communion of saintes. For we be as many of us as beleue, in fellowship of Gods people, sanctified through Christ, to the service of God. Of whome be these thinges hitherto.

The gloze
and king-
dome is of
God.

In the first place, in the description of Christ he sheweth that gloze and rule is deuē vnto God alone through Christ in the church for euermore: We geue gloze vnto God, when we ascribe to his goodnes our saluation, and all goodnes, not to our own strength and merites. We geue hym rule, when we acknowledge hym to be Lord & head in the church, working by hym selfe, not by the saintes in heauen, to whō he hath graunted power: Not by the Pope, whom he hath constituted Vicar in earth. The whole gloze & rule is Christe.

Christ will
come to iudg-
ment.Math. 24
Act. 1
1 Cor. 4.

Job. 19

Seuenthly in the description followeth the coming of Christ vnto iudgement, and the maner of his coming. For as a cloude take him vp from the eyes of the Apostles, euen so shall he come in cloudes to iudge the quicke and the dead. The scripture witnesseth. And he addeth, that the eyes of all men shall se the iudge, euen of those which haue pleased hym. Wherof we gather two thinges, first, that the iudgement shall be vniuersall. Wherin men arising shall se Christ with their owne eyes. An other thing, that Christ shall come to iudgement in the same flesh, in the whiche he was wounded and flicted, honge vpon the Crosse, was buried and rose again. This place is taken out of Zacharie, and is cited also in S.

John

Johns Gospel. And it behoueth that his body be shewed to the whole world full of printes and markes, that herof may be iudged the Godly and also the vngodly: They that then haue beleued in such a redeemer: These, that then haue cried out and contemned suche a one. Of these we understande that is added: And they shall weep, for that in dede they haue neglected their own saluation: Which the wise man discourseth at large. For we lest any man should doubt of those thinges that are spoken of the iudgement, and of the lamentation of the wicked (as S. Peter said, the contemners and mockers of the iudgement should be) he addeth a kinde of a confirmation, euen so. Amen.

In them also is expounded the article of the crede of Christ that shall iudge the quicke and the dead. He concludeth this place with these wordes: I am Alpha & Omega, that whiche followeth (the beginning and end) is omitted in some copies: Although that interpretation of that same, I am Alpha and Omega, receyved in out of the margent. It is a prouerbe of S. John the Apostle, I am Alpha and Omega. Heretikes, as Sabellus and Valentine, were wonderfully delighted in letters. But against those lettered heretikes John speaketh plainly by the mouth of Christ. I am Alpha and Omega. If any thing ought to be ascribed to letters, I am at this whole that euerylasting vertue, essence, and eternitie. For the sense is, that God is the beginning and ende, that is, eternall, vn-speakable, best and greatest. Those thinges are repeated: he is, which was, &c. Which were expounded before: There is added, almighty. For hereby is declared the vnitie and maiestie of God, of whom the Trinitie was opened also before. Hereby also the authoritie of this

John is confirmed, the authour wherof is shewed to be that God eternal and almighty. To whom be gloze,

D.v.

Of the

Sap. 3. 9

Things
spoken of
iudgement
are certain
1 Pet. 3

Of the Narration of this booke, where also is discoursed of the place and tyme, and of the author of this Reuelation.

The fourth Sermon.

In John your brother and companion in tribulation, and in the kingdome of patience which is in Iesu Christ, was in the Ile of Patmos for the word of God, a testimony of Iesu Christe. I was in the spirite on the Sunday, and heard behind me a great voice, as it had bene of a trompe, saying: I am Alpha and Omega, the first and the last. That thou seeke wyte in a booke, and send it to the congregations which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, a Thyatire, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Narration The last place of the first sheweth vnto vs a briefe narration, wherein the Apostle S. Iohn declareth the tyme and place of this Reuelation, and by whose commaundement he wrote & sent the samie to the seven churches in Asia.

And againe now the third time is the name of Iohn reherced. We saue undoubtedly, that there would be some whitte to the ende they might take away the vse and fruite of this booke, wold doubt of the author: Against whom he repeateth and reiterateth his name so oft, lest we should doubt of the great commoditie of so worthy a booke.

S. Iohn is the brother of the faithful. He addeth to his name certen thinges, which instruct vs touching the state of the Apostle, and certen profitable matters. First he calleth him self a brother, namely of those churches, and of al ours: No where I haue admonished you, that in the seventh number are comprised all churches of all times throughout the whole worlde. We are all, so many as

believe, the children of one heavenly father: And therefore all spiritual brethren in Christ, coinheriters with Christ, & heires of God. Which thing S. Paul taught after Christ. And seeing our dignitie is so great, let vs once be ashamed of our misdeeds, least our memoire be put out of this most noble and celestiall familie. It is a shame the brother of Christ, of S. Iohn & all the Apostles should degenerate. &c. But why haue not they so instantly urged this brotherhood, as the Monks haue beaten in their forged fraternities, the histories of the virgin Mary and of Saintes? Because that was free, & cost nothing: But the Monks selle theirs deere. They be therefore deceayers and seducers.

After he calleth him selfe partaker in affliction, or oppression and persecution, as he that was euen now banished by the Emperour Domitian, and liued in exile. And he ioyneth together and not separateth him selfe in the cuill: That is common to all the faithful brethren. And verely it is one and the same persecution, that vexed the Apostles, and tourmenteth vs at this day. Let vs therefore reioyce, that we haue the Apostles and all the Martyrs of Christ fellowes of our trouble and affliction, that we be broken and bruised with the heauy burthen of euils. Let vs therefore be patient and long suffering. For it is not enough to be afflicted, and vexed with all kinde of euils (for many without any fruite or prayse at all indure moste grievous paines.) But it becometh vs also to be patient in aduersitie. Therefore S. Iohn at this present ioyneth with all patience. For the Lord sayd in the Gospell. In your patience shall you possesse your soules.

After he addeth vnto tribulation & patience a kingdom, & that an heavenly not a terrestrial kingdom. And he bringeth in the kingdom for the comfort of the patient people. For also the Apostle S. Paul said, a certen and sure saying. For if we die with Christ, we shall lyue also with hym: If we suffer, we shall reigne with hym. &c. Let vs alwayes here with comfort our selues in aduersitie. For we are thrust downe, that we might ones be exalted againe. ii. Corinthians. iii. And all these thinges are concluded in Christ Iesus, by whom we be both the children & brethren of God, and suffer many thinges patiently, and are made partakers of his kingdom.

For euen so; these things must we thanke him, and his mercies, and not our own deserte.

The state of humilitie of the apostle. Yet we here note also, what and howe great hath bene the humilitie of the greatest and worthyest apostle of God, who was his state: not pleasant, but hard, yet in the patience of Christ ioyfull. But where be they now, that glory in the name of Apostles: Who in the meane tyme swelling with pride, are addicte to filthie pleasures? Whiche I roarne, that we flee from them, as from Apostataes.

The place wherein the reuelation was shewed. And now he sheweth the place, where this diuine reuelation was made him, where also he was commaunded of God to write the same. The place was the Ile of Patmos. The same is accompted amonges the Ilandes called Sporades of Plinie in the fourth booke and, xii. cha. It lay ouer against Asia, and the citie of Ephesus, and was in the sight both of Europe and Affricke, so that it seemed to be as it were a middle seate, or holp chaire, out of the which Christ preached to Iohn from heauen to the whole worlde. And in dede the seruantes of God are wonderfull, and his goodnes is unspokeable, which reuealeth so great misteries, as it were in the Romish prison or Babilonicall captiuitie, to his faithfull.

John persecuted for the Gospel. Neither hideth he the cause of his coming into the same Island; I was there, saith he, for the worde of God, and the testimonie of Iesu Christ. The worde of God is the verie son of God, called of Iohn by a singular propriety of speache, the worde or sermon of God, as appeareth the first of Iohn, and the testimonie of Iesu Christ is the Gospell itself, which Iesus testified, and the which his disciples haue testified of Iesu. Therefore for the confession and preaching of Iesu Christ, and of his holsoime Gospell (for so he expounded also how he is made partaker of chastitie) Iohn was apprehended in Asia, & by soldiors led to Rome, & he might plead his cause before the emperor Domitian, who of his cruel nature condemned the innocēt. And he was put into a caldron of hote boiling oyl. Out of which when he escaped without harme, he was caried into Patmos. We answered no other matter before the emperor, than Paul did, 27. petros past, before Nero. This was done in .xliii. or .xv. yeres of Domitian. And the .xxiii. yere after the destruction of the citie Iherusalem.

And after the birth of our Lord Iul. Domitian who would serue and be called a God, being slaine of his own men, after many murtheres & cruel actes, died himself a shameful death, the .xv. yere of his reigne. The authours hereof are, Suetonius in the life of Domitian, Tertullian in the heretic prescript. Eusebius in his chronicles, and in the third booke of the eccle siastical history, in the .xvii. and .xviii. chapter. And hereto is added the common consent of all writers.

Moreover he noteth the tyme also, in the which these misteries began to be reuealed to him, by τὸ ἡμέραν ἡμέρας in that solemn day of the Lord, namely the soday. For so haue the ancient fathers called one of the sabbathes, that is to say the first day in the weeke, wherein Christ rose again from the dead. Math. xxviii. and Mark. xvi. And this day haue the churches chosen to them selues in stead of the Sabbath day, as holp in the remembrance of the Lordes resurrection, wherein they might kepe their sacred and solemn assemblies. For that this day was solemnised and consecrated for assemblies in the congregation of Corinth, appeareth manifestly in the xvi. Chapter of the first Epistle to the Corinthians, where the apostle commaundeth to lay a part their collections in one of the sabbathes: The same day also the faithful did celebrate their seruice with S. Paul, in the .xx. of 1. Actes. Where Sozomenus reporteth in the .viii. chapt. of the first booke of the story ecclesiasticke, that great Constantine made certain holp doies, and turn the Lordes daie for one, which is called of the heathen the soday, it is to be vnderstande that he renewed rather the custome of the Apostles & catholique church, than to haue newly instituted the same. And surely of their own accord haue the churches receiued that day: for we read not that it was any where commaunded. And the congregations saue how it was altogether necessary that there should be a certain tyme, in the which the saintes should meete and come together. They chose therefore the day of the resurrection, neither did they maliciously contende among themselves for these thinges, as the histories testifie was done in the church afterward. And at this day verely, the superstitious holp days being abrogated, it is better to obserue certain and moderate daies, and to kepe peace and quietnes in the church.

The time of the reuelation, and of the soday.

The Son-
day ought
to be kept.

But where this Apoclypse liueth, that the faithfull on the son-
day serued God in all assemblies, where he could not be pre-
sent in body, in spirit and contemplation he was with them.
And as he was thus in the spirit and contemplation of ma-
ters diuine, and in holy prayers, he heard a voice, whereof we
will speake hereafter. But here we are presently taught,
what is the religion of the soday, and how it is mete to ob-
serue it. Finally worldly men are reprobated, which pollute &
breake it with prophane works and affaires. And what
time he suffered persecution of Saul, lamenteth chafed, that
he might not come to the Lordes tabernacle. Our men ac-
count it great felicitie, neuer to enter into the fellowship of
Saintes. And to abuse the soday, in gaming, dancynge,
dauncing, and worldly busynesse.

By whose
commande-
ment he
wrote and
sent the A-
pocalypse.

These things on this wyse declared, he cometh at length
to the reuelation: setting forth before the expresse commaun-
dement of God, whereby he was commaunded both to write
the thinges reuealed, & also to send the to the seven churches
of Asia. To the manner and maiestie of the reuelation that some
chiefly apperteyneth, that he heard a voice, and that notable,
as the sound of a trumpet. For so we reade it was done in
the law geuing at the mount Synay. Now is declared whose
voyle it was, and who was the authour of the reuelation.
Verely the eternall God, which calleth hym selfe Alpha and
Omega, that is the beginning and the end: & as it is sayd
in Esay, first and last. Wherof els where.

Now followeth the commaundement which he hath re-
parted. For first the Lord commaundeth S. Iohn to write.
And to write suche thinges as he sawe, that is to witte, the
Apocalypse. And that he should write nother in the lamen-
tyng on the walle, but in a booke: Verely for the edifying and
profit of the church present, and of all posteritie. After he is
also commaunded to sende those writings to seven congrega-
tions, and verely to all the churches of the whole world at
all times & ages. Therefore at these thinges belong to prophets
of congregations, and that of al that be, haue bene or shall be.

Thaunto:
the of the
Scripture

Whereof we learne, how great is the authoritie of the scrip-
ture. It was not written, nor compiled in booke, but by Gods
commaundment. There be notable testimonies of the veritie
of scriptures,

of Moses, in the xxxiii. of Exod. and xxxi. of Deuter. And
to say nothing of the residue of the Prophets, is not freemy
commaunded to write his Sermons againe, which King
Ionah had cut in pieces and burnt? Doubtes S. Peter
brarely manifest witness, that the Prophets received the
mysteries of God to none other ende, than that they should reueale
them to vs: Which in dede might only be done by the scrip-
tures. Now is Iohn moste apertly commaunded to write.
What will we say, that he is also commaunded to sende his
writings to the congregations: Wherof againe we gather
that God willet right well to the congregations, and euen
to every one of vs. Let vs beware and take hede, that we put
not from vs unworthely so great benefites of God, to whose
be praise and glory.

The scrip-
tures are
our.

THE BEGINNING OF THE work is made, & a moste goodly

Description to vs exhibited of Christ

king and bishop in glory, & aucto-
ritye working in the
Church.

The fifth Sermon.



And I tourned me, that I myght see
the voice that spake with me. And
when I was tourned, I sawe seven
golden candelstickes: And in the mid-
des of the seven candelstickes, one like vnto
a sonne of man clothed with a linnen garnet
downe to the grounde, and gyde about the
pappes with a golden girdell. His head and
his eares were whyte, as whyte wolfe and
snowe: And his eyes were as a flame of fyre,
and his feete like vnto brasse, as though they
went in a fourmage: and his voice as a sound
of many waters. And he had in his ryght
hand seven starrs, and out of his mouth
went

went out a sharpe two edged sworde, and his face shone euen as the Sonne in his strength.

The sum
of these
things vs.
to the. iii.
Chapter.

Suche thinges as haue bene treated of hitherto in this booke be in stead of the prologue or preface, as they seeme. Now at last shall the matter it selfe be propounded to vs. And therefore followeth the second part of this booke, which cometh to the fourth chapter. In the which is Christ described vnto vs with his catholike church. For first in dede is set before vs the moste sacred Image of Christ our Lord, touching what a one he is on the right hande of his father in glory, & how he sitting on the right hand of his father, worketh neuerthelesse in his church continually, neuer absent, present alwayes. Of what sorte moreover the church is here on earth, is figured in those seuen congregations. Here therefore are shewed the excellent gistes of churches, and againe the shamefull erreours: how the Lord Christ comforteth such as are sliding and ready to fall, establissheth those that stande, comforteth the weake harted, restryketh the solushe hardy, and preserueth thinges that are corrupt: Finally how faithful pastors of the church must worke and trauell, with the people committed to their credit. For here is exceedingly well taught, what is the repairing and preseruacion of churches. Where also a briefe somme of the whole ecclesiasticall and laye some doctrine brought in to an abridgement, shalbe set before vs. For here is repeated from heauen of Christ in glory, the doctrine of true religion, whiche he had secretly more plentifully, when he was yet here in earth: And here most applyeth it to churches, after consideration of the same.

And in most goodly order the wordes are knit together, (as likewise the whole booke is written with plaine wordes, and hanging right well together, they are disceined & shew it to be of such besomes, or broomes vnbownde). John heard a voice behind him crying: Wherupon he turned backward that he might see the voyce speaking, that is to wit, him that spake. For: Pretas also admonissheth, that there is a trope in the wordes. For no man seeth, but heareth the voyce. And conuincing him to see, he sheweth a figure of Christ our sauour. Therefore when the Lord speaketh, let vs haue also with

all our

our harte, that we may knowe we deserue to see the mysteries of the kingdom of God, so: he gladly revealeth him selfe to such as soune, and desire heavenly thinges: And from those that neglecte the mysteries of the kingdom of God, all thinges of saluation are hidde.

Further more S. John exhibiteth to vs the Image of Christ, our catholike king and high bishop sitting in glory: in the which description are compysed the chiefeest matters of Christ. For such a taste of Christ is here geuen vs, as in this world may be of our weake flesh perceiued. But we shall see him at the length in the world to come such as he is, in the fulnes of his maiestie, wherein shalbe tope a life euerastring: But this in this corrupt world, is yet graunted to no man. So much therefore is permitted vnto vs that we yet in this world to be seue, as is profitable, and as our infirmities may pecture. But this same is not litle or nothing: but great and large and moste full of spirituall pleasure, I meane if we behold these mysteries of God with a faithfull eye, and mynde despons of Godly matters. And doubtles they be thinges cecraun and true, that here are reuealed vnto vs. For they be reuealed by the very sonne of God. Let vs not wryth than to see more, or desire greater thinges than these are: But take pleasure in those which Christ hath graunted vs. And let vs knowe for certentie, that a wonderful benefite of God is geuen vs in this vision. For who would not couet to see Christ in glory sitting on the right hand of the father? Who despoeth not to knowe what our Sauour doth in heauen? And howe being in heauē, is neuertheles present with his church in earth: But this sacred and holy Image instructeth in all these poyntes all the faithfull of Christe moste fully. Howebeit this Image of Christ is not to be set forth with colours, for that colours can not attaine to the maiestie therof: but with the ecclesiasticall doctrine, whiche hath the promise of the spirit of Christe: And is therefore more euidēt, and only true for the true expressing therof. Let vs also prync the same Image, nor upon any dead table with colours that will pecture and fade, but in our hartes though the liuely spirit of God, whiche may also kepe it in our myndes, neuer to be swept out. And such thinges as are spoken in the seconde and

Let vs turne
ne to the
speaking.

The image
of Christ
is set before
vs.

John. 2

third

third chap. Of this booke, are deriued of this description of Christ, that the maiestie of the thing might inuite vs to a singular diligence. The matter is very playne.

In aungell
representeth
Christ. First we are taught who it is, whose Image is to vs exhibited: Not the soune of man him selfe in his own substance, but lyke the sonne of man. The soune of man after the phrasse of the Gospell, is called Christ hym selfe very God and man. Here he shewd not hym selfe to be sene of Iohn in his own substance, but in the fowme of an Aungell, that represented Christ: Whiche thyng is oftener then once sounde in this booke. We shal therfore referre all these thynges vnto Christ, not to the Aungell, whiche is the minister of Christ in this mistery. And we shal see Christ in his owne substance, what tyme our base body shal sitte from hence, and bringe reysed from the dead shal be glorified. In the meane tyme the soull from the death of the body tyll it ryse agayne, shal clearely haue the fruition of the sight of Christ: Wherein, as I sayd befoze shal be the chief ioye and felicitie. We shal nowe therfore see Christ as it were in a glasse, and so muche as shal suffice vs. The Lorde open to vs the eyes of our mynd.

Where
Christ is
hiding. We tellethe mozeouer, where he sarue Christ, in the middes of seven candelstickes. By and by we shal perceiue that by the candelstickes must be vnderstande the churches. Christ is than in the middes of the church. We seeeth verily vnto the ryght hand of the father, and after the proprietic of his humane body, he is but in one place, and in no mo. As S. Augustin declareth aboundantly in the lviij. Epistle to Bonifacius. Yet for as muche as he is also very God, he is likewise in the myddes of the church, as he promised in the Gospell: Whersoever two or thre be gathered in my name, there I am in the myddes of them. And agayne: behold I am with you vnto the worldes ende. Therfore by his power dwelleth Christ remanently and wo:keth in the church present, and not absent. (Leaue therfore to inquire, what Christ doth on the ryght hand of his father, whether he sitte continually?) And he is verely in the myddes of the churches, fixed to no place, but shewing hym selfe indifferently to all egall and helpesfull. For he neyther accepteth persones, nor respecteth

here

he is not papited, he is not Idle, nothing regarding matters of the church: But is chiefly and only attentiu to the saluation of the same. Suche a one he promised him selfe to be in Mat. 24. 29. and 26. of Iohn. And seying Christ is in the myddes of the church, what Vicar mozeouer shal he haue? Shall he haue that enemy whiche is directly against hym? For a Vicar is in steade of one absent: But Christ is in the myddes of the church, present, not absent.

Christ hath
no vicar.
2. Cor. 13.

In the cert following Christ is described moste plentifully, many thynges are ascribed vnto him: And is declared in what sort Christ is in the myddes of the church. And first in dede is shewd, what garment he hath on: To wit both priestly & princely. So the which thing is figured, what manner of one Christ is in heauen & in earth: To wit bishop and king, intercessour, mediatour, & sacrifice, a moste perfect sanctification & justification, a redeemer and deliuerer of the faithfull to his father, meritoriously: saving the saluation of his faithfull. As S. Paul teacheth, Rom. 8. Hebr. 7. Poderes is found amongst the appaill of Aaron, and it is a priestly garment. Whereof S. Hierome teacheth to Fabiola, of the priestly garment. The second vesture of linnen is a coate downe to the fote, of double tawnde: Whiche Josephus calleth Bisina. And it is called in Hebrew keteneth, in Greke, χιτων. This cleaueth iust to the body, and is so narrowe and steapte steeued, that there is a rounde seal in the garment, and came downe to the legges. This was verely whyte and cleane. For the Lorde Christ is an priestlyed Priest. Hebr. 7. Neither weareth he agayne a foule vesture, as he did. Zachar. 3. For a purple, as in the 19. of Iohn. But a bright one, as he that hath overcome a name about all names. But his gyrdell or belte is purple of Souldiours and triumphat persones: And it signifieth in Christ the dignitie colat. For Christ is king, deliuerer and redeemer of the faithfull. His victory is won. He hath overcome Satan, death, synne and death. But the belte or gyrdle of Christ is not set in the wondred place, to hymne about the loynes. For as Hieras hath also aduertised, ther is no couplings to be restrained in Christ: herfore is he not gyrded after the maner of synners.

Papists.

Girdel of a
belte.

E. ii.

but

but about the pappes or brestes: to thintent we should vnderstande by the girding, that he is kyng of kynges, voyde of all affections: & softe rightuous and holy in iudgement and gouernement: But yet in the meane tyme furnished for the defence of his church, as we haue red it wrytten in the 91. Psalme. The Lord hath put on strength & girded hymself, &c. Christ might seme to haue girded him selfe not after the manner that priestes or kynges vse, so: that he hath obtained a more excellent priesthod and kyngdome, induring for euer. To accomplishe these thinges it beloued hym to vse a temple, and palace not transitory, but heauen it selfe. Iacob. viii. and. ix. Yet in the meane tyme the effect pearseth in to the church it selfe, that so he may be present in the church also.

The head
braces of
Christ.

But the head of Christ appeareth hoare, and his haire whyte, lyke moste pure wolfe, and whyttest snow. Such an head is ascribed also to the father of our Lord Iesu Christ, in the seuenth Chap. of Daniel. For they be of the same essence. And hereby is signified wysdome and age, and also the eternitie and deitie of Christ. And by reason that Christ is God, therfore is he head of the church, ministering to the body, wth spirite, wysdome, and all gistes celestia. Ephes. v. Can the Pope of Rome, that moste wicked man of spaine doe this? What an head is he than? without lyfe, without wynges, & moste folyshe. As he is described in the. xi. of Zacha. And it is a shame, that we will not se these thinges, bring word for euer. Christ is euertlasting, omnipotent, and that knoweth all thing: And he may be the head and head of the body. John in the beginning, saith he, was the word, and the word was with God, &c. Christ him self: before Abraham was, saith he, I am. Therfore the Heretikes lye, denyng Christ to be wth God, of the same substance with the father. He is the image of God, all thinges are subiect to hym. Ephes. the first. And he him self fulfilleth all thinge, after the same sort being present wth his church.

The eyes
of Christ.

Now are his eyes also not darkened nor blonde, but full and bright. For Christ knoweth all thyng. Christes eye is watchful, nothing is hyd from him, he seeth all thinges that are done, both good and euill. And he seeth to the intent he may iudge and require. He is light in darknes, and the light of Christ.

of Christ is to goodmen ioyfull in perills. Finally the iudgements of Christ are rightuous. The Prophet Dauid: The eyes of the Lord, saith he, vpon the iust, and his eares are to their prayer. Agayne: The face of the Lord is on them that do euill. And like as the head is not plucked from the body, so Christ can not be absent from his church. And seying that his eyes are quick sighted, and that the Lord forseeeth all our thinges, and hath the charge ouer us, how is he absent from his church? What nedeth there any vscar?

And the sete of the Lord are of copper, or lyke vnto brasse & are and frankensence burning in a fornace. For Chalcolibum, is a worde compounded of brasse and frankensence. This noteth Erasmus, and that Swidas sheweth also the same, that there is a kynde of Copper more precious than gold: which he saith is made of Salt peter and of a stone. Plin. in the xxxiii. and. ii. Chapter. calleth it a kynde of brasse, whiche is digged out of the vapnes of the earth; in tymes paste had in price. It should seme to me to be the same, whiche in the first and tenth of Ezechiel is called Hasmal, a present remedy agaynst popsons. For if wyne intoricated be put into a cuppe therof, it wil hysse. And so is the deatch and popson detected. The moste cleane brassen and firy sete, do signifie the conuersation, and the wapes of the Lord blameles, his iudgements right & iust. And that he so walketh in the church, and gouerneth all thinges, that in y meane season all uncleanes be detected and consumed, but he him selfe remaineth alway moste holy and pure. For fire pourgeth. God is a consuming fire.

But the voyce of Christ, is as it were the noyse of many roaters, not so muche for that all nations and people do com mende and prayse him: But for as muche as the Gospel and worde of God, came into the whole worlde. Whiche voyce also moste mightie kinges could lesse asswage and appease, than they could do the gushing of waters, or to stoppe the rounes in sackes. Therfore by the power of preaching the word is alway present in his church.

The hand is an instrument of all instrumentes, especially the right hande. In this Christ holdeth seuen starrs, to wit seuen prelates or pastours of churches in Asia: And euen all the byshopo throughtout the whole worlde Christ by his power. E. iii. wter ge.

Eutribus.

The voice
of Christ.

Rom. 10

The right
hand.

mer getteth to vs as Pastours, and instructeth, comforteth, confirmeth & defendeth them, to the end they should preach his worde. Wherby he may toyne hym selfe to the church. Christ worketh by them in the church and preseruethe them.

The two edged sword
out of
Christ his
mouth.

The same is moze lyuely expressed in the wordes that folowe. For a sharpe two edged sword cometh out of the Lordes mouth. This swerde, is the worde of God, as it is ryght well declared in the first to the Ephes. and fourth to the Hebrewes. And this word or sworde hangeth not upon the walles nor sticketh fast in the sheathe, nor hangeth by the side, but cometh out of the mouth. We sayth not, it came forth, or it shall come forth. But it cometh forth, as the thyng that is in continuall operation, or perpetuall preaching throughout the worlde. And it is two edged, sharpe and pearcing, as well in the heart of the Godly unto saluation, as in the heartes of the wicked to payne and condemnation. And yet at this day cometh out that sworde of the mouthe of Christ by the mouthes of Ministers. The worde of Christe is in dede continued of the world, and is called of many a fable: But it is a sworde, and that a sworde out of Christes mouth. All the vnfaichfull do finde and shall finde this, howe soeuer they resist. With this sworde Christ killeth the wicked. And the effect of this sworde is greater than was the sworde of Alexander, Pompey, Julius Cesar, or Marius, Metellus, or Cambrlane. Neyther makeeth it any skille, though the world now acknowledge it not. It shall doe in tyme to come in their greatest cupill. Doubtes with this spirite of his mouth the Lord continueth alwayes to comfort and gouerne his church, so that he is neuer absent from the same.

Finally the countenance of Christ shyneth as the sunne doeth in his greatest strength about none, when it is most bright, cleere, and plesant, by the countenance we knowe men chiefly. Therefore by the countenance we knowe Christ. The countenance of Christ is light. Christ therefore is light. And that verely a diuine and eternall light, lightyng alway, that they may also be made the children of light: and that the faces of saintes may shine in that day, as bright as the sunne, and as the face of Christ shone. Math. 13. and 17. And sayng he doeth thus communicate this light vnto vs. (John first.

and

and. i. John. i.) how is it to be thought that Christ should be absent from his church? Thou seest how he is present.

And so hath our Lord Christ exhibited hym selfe to vs to be sene vnto saluation, and hath opened hym selfe wholly vnto vs, as he is, what he doeth for vs, and howe he is in his church. In these thinges are all the misteries of the Gospell comprehended. For what can you say of Christ, that you haue not herein compysed. Let vs therefore remembre them, and wyte them in our myndes, that we may embrace Christ King and bishop, and that we neuer let hym departe out of our armes. To hym be glory.

How John was affected towarde the vision to hym exhibited, the comfort of John, and the exposition of the vision, applied vnto consolation.

The sixth Sermon.



And when I saue hym I fel at his sete euen as dead: And he layd his right hand vpon me, saying vnto me: feare not, I am the first and the laste, and am alyue, and was dead. And beholde I am alyue for euer more, and haue the keyes of hel, and of death, write therefore the thinges whiche thou haste sene, and the thinges whiche are, and the thinges whiche shalbe fulfilled hereafter: And the mistery of the seven Starres which thou sawest in my right hand, and the seven golden candellsticks. The seven Starres are the messengers of the seven congregations: And the seven candellsticks whiche thou sawest, are the seven congregations.

E. iiii.

It fol-

It followeth how blessed S. John was moued with this celestially and wonderfull vision: And how he receiued consolation, mozeouer the exposition of the vision applied to his comfort, with a commaundement to indite all these things diligently.

John fall-
eth downe
& leeth like
one were
dead.

What tyme he had fully sene this diuine and heavenly sight of Christ our Lord, sitting on the right hand of God in glory, his strength failing him, he falleth down on the earth: and lying at the fete of the Lord, is like a dead body. As he reads that the same chaunced to Daniel in the .x. Chap. And other men of God also haue bene feared with the visions of Angels. The women also in the new Testament trembled at the sepulchre, seeing Angels. Peter was amazed at the greatnes of the miracle. Luke. v. And falling at the knees of the Lord, crieth out, go from me, Lord, for I am a sinful man. For Godly visions bewray our infirmitie: Prepter be we apte or sufficiently purged, to behold those supercelestiall things with eyes and myndes sicke and not yet well purified. Therefore must the elect be glorified in an other life, that they may be made partakers of the glory celestially. In the meane season here al godly are humbled and abased by high visions and reuelations. For they auance not them selues proudly through the glory of reuelation: But perceiving their naturall corruption, they craue pardon, and the augmentation of the supercelestiall grace and light. For: vnieste not be illumined with the spirite of God, we shal lye like dead folk. how so rure we receiue with our corporall senses the visions celestially.

Infirmitie
is comfort:
ed of the
Lord.

But then that humble them selues before the Lord, finde a mosse present consolation at the Lordes hande. Wherefore there came to S. John immediatly both in worde and deed a full consolation. For the Angel representing the persona of Christ, layeth his right hand vpon John: The which is a token of amitie, protection, and of present helpe. For in expressing this manner of speaking in dutche, we say therefore by laying on the hand is signified, that Christ is good to John, & ready to helpe him. Which incontinently he maketh plaine by the addition of wordes, saying, feare not. Which he sayes in common euery where in the story of the Gospel: And then

Feare not.

For is most gospel like, that is to saye most lucky. For God commaundeth the humbled to be of good hope, and to liue assured vnder the protectio of the highest. Which verely we vnderstand to be spoken not to John alone but to al vs also, that we in like manner, albeit that we fele & infirmitie of our flesh, should yet hope well of the goodnes & mercy of God. Here followeth & cause moze fully declared, why John shold not be affayred. For the vision shewd was not exhibited for the terror of him: but that John might perceiue how great and mightie he is which is prepared for the defence of him & al the faithfull. As though he shoulde saye. Where thou seest him great he is, which hath taken vpo him to defende thee, who finally protecteth and gouerneth the whole Church, there is no cause why thou shouldest be affraide. But rather execute boldly, that he commaundeth thee. Where that he commaundeth to be written. Be not affrayed of men, feare God rather. For if good me be so sore asfayde at the sight of him, where shal the enemies and contemners of God appere?

Therefore consequently he exponeth the vision, teaching who he is, which was sene like to the sonne of man walking amonges the golden Candelstickes. And he applyeth this exposition vnto comfort: that both John & euery faithful maye perceiue, how mightie Christ is, & what the faithful haue by him obtained. For the Angel tempereth his speech so, that we maie seme to heare al things spokē to vs not by & mouth of the Angel, but of Christ him selfe. And this exposition hath his partes. For: first he declareth (as I said euen nowe) whose Image it was that was shewd. Then is annexed a commaundement to write this booke. After that is opened the misterie of the starres. Finally & secretines of the candlesticks is reuealed: And al these things right plainly and briefly.

3 diuinitis.

First thou hast sene, saith the Lord, a vision, wherat thou wast amazed: but feare thou not. For thou hast not sene any euill or fearfull spirite, boding any misfortune: but my shape, which am thy redeemer and Lord. I am first and laste. And this manner of speaking (as I warned a little before) he toke out of the propheties of Esaye, as it is to be seene in the .xli. .xliii. .xlv. and .xlviii. chapters. And he signifyeth him selfe to be corquall, and of the same substance with the father in all things,

Christe is
represen-
ted by the
same visi-
on, what
he is, and
how great
he is,

things, very God, eternall, and incorporeale. For loke what things the father attributeth to him self, the same also doth the sonne usurpe. But there is no order of time certain to be understood in first and last, but plainly everlastingness. Therefore Christ here signifieth, that he is very God, egall and of the same essence with the father from all eternitie. The same is also muche confirmed in *Iohn* 1. 5. 10. 14. and 17. chapter. This fighteth against the Heretikes, which at that time also, as at this daie the Seruantes, denie the eternall deitie of Christ the Lorde. And thus, when the true God is of vs acknowledged and beleued, he maye be so; our Saluation. If Christ be not very God, he is not our Saluation. For I am God, saith the veritie: And besides me there is no God, no Saluation.

Secondly he saith, I am liuing, and was dead: whereby he signifieth that he toke the true humane nature. The which many also at the same time denied: In like case as there be some at this daie, which do plainly derogate from the humantie of Christ. Against all suche manner of heresie the Lorde him selfe confesseth that he was dead. Wherby it is now manifest, that he is very man, as he is also very God, of the same essence with his father in deitie, as he is also of the same substance with vs in humanitie, like vnto vs in all things, sinne excepted. For he toke not the nature of Angells, but the seede of Abraham. And it behoued in dede that the sonne of man shuld be incarnate, that both he might die a shede blood. For the Testament in the dead is finally ratified neither is there any remission made without bloodshedding. The Lord therefore dieth, and sheddeth blood, to the end he might geue full remission of sinnes, and confirme the new Testament. Yet euen he that was thought to be dead, now liueth, and is that same liuing, who hauing conquered death, the iii. daie rose againe from the dead, and repared life for all belouers, and inspirith into them his owne very life.

And therefore addeth immediatly: beholde I am liuing world without ende. For now Christ dieth no more, death shal not rule ouer him. But rather he is the life of all his full, who in rising againe, brought agayne life: and that life everlastinge, induringe I saie worlde without ende. No

him selfe declareth more at large. *Iohn* 5. 6. 10. chapter. And Chapoile to the *Rom.* 4. 1. *Corinth.* 15. and 2. *Timoth.* 1.

Moreover where many were wote to doubt of this life gotten and repared by Christ, the Lorde him selfe confirmeth, that he saied, by an othe, and saith. Amen. As though he should saie, this is altogether true and vndoubted that I saie.

Finally he addeth, and I haue the keyes of hell and of death. By the which wordes againe he comforteth exceedingly, and expreth his power: and declareth howe great he is, and what we haue of him. Here must we speake by the maie of the keye. The ordinary glose saith very wel: he that hath the keyes of any house, saith he, letteth in whome he wil, and kepeth backe whome he will from entering in. Therefore Christ possesseth the keyes of death & hel, for that whom he will, he deliuereth from perpetual condemnation of death; and whom he will, he suffereth to remaine iustly in the same danger of damnation. And verely *Esaie* in the 22. speaking of *Eliachim*, whome he saith shoulde be made Iudge in the courts of *Ezechias*: I wil laye saith he the keye of the house of *David* vpon his shulder: which shal open, and no manne shal shutte: shal shutte, and no man shal open. Therefore are the keyes put in the Scripture for the charge and gouernement of the house. *Eliachim* shal gouerne all thinge in the Court of *Ezechias* uprightly. What soeuer he shal determine, no manne shal infringe, that which he shal abrogate, no manne shal restore. Christ therefore, a figure of whome *Eliachim* represented, shal him selfe haue also the chiefe gouernement in the house or kingdome of God: so that whom he will, he may quicken, and plucke backe from hel and from damnation: And againe whom he list to condemne, he may destroye by his iuste iudgement. For he hath most full power ouer death and hel. For both he hath overcome and made weake. And these thinges comforte the faithfull moste strongly, and receyue them in all Godly burles. And that same is chiefly to be observed, that he saith not, he had the keyes, or shal haue, but I haue, saith he, I haue I saie. He gaue not his power to the Bishoppe of Rome, but hath it him selfe, and will kepe it still for euer. And he gaue

Christ hath the keyes of hell and of death.

The keyes

De. 13.
1. Cor. 15.

Christ is egall with the father.

Ex. 1. 9.

Christ that was dead liueth.

The keyes
of heauen
geue to the
Apostles.

The keyes
of 6 bishop
of Rome.

Apoc. 13.

Daniel. 7.

John 14. 16
maunded
to write.

not to the Apostles full power of life & death, of saluation and damnation, and so unarmed him selfe: but he gaue the keyes of opening and shutting heauen, as it were to his Ministers & seruitors, by the preaching of the Gospell: by the which he promised life to all that beleued, Christ him selfe should geue that life for the truth of the promise: To whom so euer they should threaten damnation, Christ him selfe should condemne for the truth of his word. We see therefore that the Lord keepeth still & exerciseth the power, and his ministers the ministerie (by preaching, not by absolute power.) Therefore the Pope is Antichrist, which usurpeth and taketh vpon him this full power and authoritie in heauen and in Earth, and in the middes of the earth also, or beponde all the earth, in those vnforsunate Ilandes. I meane purgatorie. By which craftie deuise he hath subtilly emptied the purses, coffers, garners and wine cellers, of foolish people that swaue from the articles of their beleefe, to wit I beleue the forgiveness of sinnes, the resurrection of the flesh, & life euerclasting. That beaste dare vsurpe the two hornes of the Lambe, namely the authoritie of King & Bishop, & therefore to hange two keyes vnder his triple Crowne: that euen by these termes all the world maye perceiue, that this is very he, which, hauing subdued thre kinges or hornes, is croped vp, & chalengevnto him selfe all power in heauen & in earth, signified by the mokeyes. And surely the blindness of our time is wonderfull and to be lamented, that hauing eyes it seeth yet nothing. Let such as be wise, remember, that Christ hath yet the keyes of death and hell, his ministers the denouncing of life and death.

And now when he had declared these greates and moste holesome matters, and had comforted the minde of John, he addeth the commaundement: write the vision exhibited. I nally write those thinges also which muste be done shortly after this. We placeth in the middes, and those that be: first in, which are in dede, and true, and be not false. And thus thinges are to get authoritie to this booke, finally to the whole scripture, which is revealed with like truth of the selfe same Autho. And as John is commaunded to write without feare, so are we commaunded to preache & publish the same boldly, though the world be neuer so madde therat.

He addeth moreover, the exposition that remaineth, and sayeth: The miserie of the seven starres, &c. The reason for which almost unpresit. Therefore muste we vnderstande this to the miserie or sacrament of the seven Starres and Can- delstickes: that it maye be as it were a proposition, and that the exposition should be solow immediatly: the seven starres, are seven Messengers, &c. And by Sacrament vnderstande a secret miserie, and the very exposition of the miserie. As if you would saye here is to be noted the goodnes of Almighty God, which declareth to vs him selfe the hardest places of the Scripture. Where be they therefore that accuse the Scripture of obscurenes, and contende that it can not be vnderstande: let vs here make also the comon maner of speaking of the whole scripture: seven starres, be seven Messengers: The seven lightes, are seven Churches. For signes re- reuele the names of the thinges, although they be, & remaine in their owne substance, and bee not changed into another. This the very contentiouse persons do graunte also, which in the wordes of the supper, this is my body, will acknowledge no figuratiue speache at all.

Starres be called Angelles. Angelles be Gods Messengers, pastours of churches, so called in the ii. & iii. chapter of Malachie. For God sendeth preachers as Ambassadors to the people, and willet them to be hearde in like case as himselfe. Luke. x. John. xiii. Let no man therefore tarp till the Lord him selfe come downe from heauen againe, and preach vnto vs. Euen now he preacheth to vs by his Messengers, which preache his, that is to saye the word of Christ, if you contemne them, you contemne Christ. Preachers be called starres, by reason of their bright and beauctyful doctrine, and so; their purenes of life. Beware therefore you Preachers, that you be not wandering Planettes, lest ye haue no light at all, neyther in doctrine, nor; conuersation of life. For than ye shall be likened to starres that fall downe out of heauen, as shall happen here after in this booke to the false teachers.

But those starres are not in the head, or in the fete, or in the barke or sides: but in the right hande of Christ. Which thing hath in dede a great consolation for the Pastours be

Sacrament.

The scrip-
ture ex-
pounded.

The
phrase of
scripture.

2. Peter. 2.
Jude. 1.

The star-
res be in
the right
hande
of Christ.

in the right hande of God, in Gods protection, neither bad any man take them out of his hande. God him selfe also giveth pastores, and furnissheth them with necessarie graces of the Church. Therfore is the whole gouernement and maner his. Wherefore the Apostle saith also: he that watereth and planteth is nothing, but God that giveth increase.

Candel
sticks.

Nowe as concerning the Candelsticks, there was one verely in the Tabernacle of Moses with seuen sockets, to set in seuen Candelles. In Salomons temple were ten candelsticks. The one represented a figure of Christ: And the seuen thereupon, and the ten, betokened the vniuersallitie of Churches, whiche are lighted all of the onely lighte Christ, and haue of this one, what light so euer they haue. And those candelsticks are of Golde. The mystery wherof is thus expounding: They are all golde, saith he, for the puritie and preciousnes of faith lying hidde in them. And in dede the candelsticks of themselves geue no light, but be receptraces of light. So of vs ariseth no light, but darkenes. But in case that light euerlasting, set a light in the candelstick, the light shineth: if Christ illumine the Church with faith and puritie, than faith sheweth forth her selfe in open confession, and the purities of life in conuersation. And this the Lord requireth of his church in the v. chapter of Matthe. So let your light shine &c. And the apostle in the ii. to the Philippi. In the middes of a frowarde and crooked nation shine like light in the world.

And hitherto we haue handled the consolation of Christ, and the exposition of that great and celestiall vision, wherof we haue learned the misteries of the faith of Christ and of his Church: to the ende we should knowe that

Christ is the Lord reigning in his Church,
and applying all thinges to the saluation
of his faithful. That he sendeth
Preachers, teacheth by them,
and lieth and defendeth
them. To him be
Glory &c.

CO

Of the Epistles reuealed out of the throne of God from Christ by an Angel, and receiued and sent of Iohn. Where also a parte of the Epistle to the Ephesians is expounded.

The seventh Sermon.



Unto the Messenger of the congregation of Ephesus write: These things saith he that holdeth the seuen Starres in his righthand, and walketh in the middes of the seuen golden Candelsticks. I knowe thy workes, and thy labour and thy patience, and how thou cannest not forbear them whiche be evil: And examined them which saie thet they be Apostles, and are not: And haue founde them liars: a hast suffered, and hast patience: and for my names sake hast laboured, and wast not fainted. Neuerthelesse I haue some what against thee, because thou hast lefte thy firste loue.

Our charitie hath sene a certen Image of the lord Christ, Christ is sitting on the right hande of the father in glory: yet so, that he is not wise he either forsaketh or neglecteth his Church. Now followeth it more fully and plainly howe our Saviour Christ in heauen executeth the office of the highe Bishop, and teacheth the whole church by his ministers, rebueth, comforteth, and reuerteth it in her dutie: finallye conuerteth alwayes awaie thinges hurtfull, and auainceth it to greater thinges. For here follow seuen Epistles, to the seuen Congregacions: that is to witte, vnto all the churches in the whole worlde. For this moste ample and holisome doctrine maye not be restrained to a fewe, sino Christ is Bishoppe and teacher.

Seven
Epistles.

Chantors
of these
epistles.

But great is the autoritie of these epistles. For they are reuealed

reuealed from the throne of God, by the sonne of God, speaking by an Angell, whiche prescribeth what is to be written in those Epistles: S. John receiveth and writeth the same, through Christ his commaundement, and sendeth them to the seven congregations: And verely they apperteyne more lesse unto vs, than if now the bearer entering into the church, should deliuer these letters unto vs.

The epi- Also be v- uerfall. Moreover in these seven Churches is figured vnto vs, the nature, manners, vices, medicines, rebukes, prayes of all Churches in all times, and what soeuer is worte to chaunge aboute them. Then by examples of most excellent men, mixed, of Hypocriticall also and wicked. And these our Lord dothe euidently instructe, reprove, rebuke, and blame, praise, correct, moue, exhort, comforte, the same he threatneth, and promisseth them also to yfull thinges, &c. This is no light comon example, but of the sonne of God, the high and most blessed Bishop: teaching vs, howe we should deale with all congregations after the capacite & disposition of euery one.

And not without cause he chouseth vnto him seven the most noble cities of Asia. Certaine it is, that Asia was of first inhabited, and from thence they were dispersed vnto other partes of the worlde. Certaine it is also, that the Deuill set vp his Throne in Asia, and there reigned in men through Idolatrie, murder, ambition, auarice, uncleanes, and filthy pleasures. For the prouerbe is knowen, the laughter of iouel. It is knowen what the apostle wrote to the Ephesians in the iii. and v. chapter. Therefore wold our Saviour Christ ouerthrowe that Throne of the deuill, and set vp that his Throne of righteousness and holines. Therefore goeth he first and chieflie to them of Asia, that by their example the whole worlde might be corrected and amended.

Ephesus. And amonges other cities of Asia and Iouia, Ephesus was most famous, called in the olde time the light of Asia. And amonges the vii. cities of Iouia accompred the principall. Neyther was there any other richer or more beautifull Church sene any where in Asia, than the temple of Diana at Ephesus. It stode in the middes of the citie, a great wonder of the Greke magnificence, as writeth Plinie. This temple is sayed to haue ben two hundred and twentie peeres in ma-
The temple of Diana.

king of al Asia: And set in a senay ground, that it should sele of no earth quales nor opening of the earthe. The length of it was. cccc. fote, the breadth. cccc. It had pillars an hūdrēth twentie and seven, dedicated of so many kinges. Sels the reste oute of the epitome of the famousse D. Iosephus Heliadane. The apostle S. Paul first illumined this citie with the beame of the Gospel. Whose epistle to the same citie remaineth, and a plentifull stoop in the actes of the Apostles. After Paul was executed, John went to Ephesus, and from thence Actes. 19, preached to al Asia: from thence also was he brought to Rome to the emperor Domitian: To Ephesus he returned after his exile: and there at length as the ecclesiasticall stoopes do testifie, he slepe in the Lord.

And before euery epistle, muche more to that of the Ephesians, is set a commaundement, write. This commaundement giveth auctoritie to the writinge, so that we maye not are, whether this writinge, ought to be credited: and whie it should be beleued? For here is the expres commaundement of God, and the diuine auctoritie, wherof curiously to inquire is thought not without cause unlawfull. Moses wrote by the commaundement of God. And by the same commaundement of God wrote also the prophetes and Apostles. Whie than are not thes writings beleued to be Authentick? Certes John sayed truely and wittely: he that knoweth God, heareth vs: he that is not of God, heareth vs not. 1. Iohn. 5. Curious questions cease, where the minde of the godly, or of any good shepe knoweth the voice of his Lorde and Sheperde.

And let no man thinke, that this epistle being written to one Angell, that is to a Bishop or pastour, apperteyner nothing to the Church. For to the ende of the epistle is added an acclamation. We that hath an eare let him heare what the spirit saith to the congregations. Therefore the pastour is named, but the Shepe are not excluded. All degrees & states in the church know, what is sayd vnto them. Ignorance saith: That which is writte to the Romanes, concerneth me nothing. Yet neuertheles it is intitled to the Angell, to the intēt they pastours may be admonished, what the state of the Church is.

The argument of the first epistle is thus. Christ declareth that he ruleth ouer his church, that he taketh charge and

This scri-
pture is
authentick.

such
an
epistle

The argu-
ment of the
epistle to
Ephes.

gouernement of the same. Some thinge therein be praiseth, and somewhat he blameth: In the meane time he exhorteth to repentance, threatening grieuouse thinges, and promising moste loppfull. And also he applyeth this epistle to all churches and communicateth it to all congregations in the whole world. But the epistle is exhortative, for it instructeth the churches, exhorteth and directeth.

And first in dede he sheweth, who he is, from whence the epistle proceedeth, that he may geue authoritie thereunto: and maye declare also that he is the head of his church, the Bishop, Duke and gouernour. That part is take of the image, set forth in the firste chapter. And followeth the prophetical manner of speaking: This saith he whiche holdeth the seven Starres in his right hande. For the Prophetes saue likewise: Thus saith the lord God of Israel, thus saith the lord of hostes. Thus saith the lord, whiche broughte the out of Egypte, &c. And two especiall thinges he repeateth of the former description, wherby he wil be knowne and do vnderstande, howe he being Lord and Bishop ruleth and watcheth in his church. First he affirmeth that he holdeth in his hand the seven starres. The hande is a token of working, of protection, of deliuerance. The starres we haue heard to be the ministers, & the ministerie of the worde, or the church. Therefore Christ holdeth the ministerie in the church, and by ministers worketh the saluation of the faithfull. After he sheweth that he walketh, not slepyng, or doyng nothing, in the middes of seven golden candelstickes. In the middes he sayed, to the ende we should vnderstand, that he geueth himselfe indifferently to all men, and ruleth ouer all with like care and gouernement. Fulwel wrote herof D. Francess lambert. What, saith he is to walke or to be in the middes of congregations, but to assiste them, hepe, instructe, helpe them, and by all meanes to watche ouer them. For the whiche cause he saith also in the last of S. Matthe. Beholde I am with you alwaies vnto the worldes ende. Whereof you haue a moste apt figure in the lawe: wherin amonges other thinges which appertained to the ministerie of the highe priesie, he had in charge of oyle and of seven candelis for those must he poure and snaffe, and poure in oyle, when it wanted. So Christ

Seven
starres in
the right
hande of
Christ.

To walke
amonge
candel-
stickes.

the light and true Bishop hath the charge of the seven candelis, that is to saie, of al congregations: and is careful that they wante not that oyle, whiche is mentioned in the 44. Psalm. He watcheth, that they wante not the fire and light of the veritie. Finally he snaffeth and poureth by faith, what thinge so euer hath neede to be poured in them. Thus saith he. Whiche thinges when they heare, whiche make the Bishop of some head of the church, it is maruell if by and by they vnderstande not the folly and madness. There the lord addeth also, that he knoweth the workes to witte all bothe good and euill, aswell of the Bishops as of his Church. For the lord knoweth all thinges, and is head Bishop of the Catholike or vniuersall Church whiche also remembreth the thoughtes of all men in the world at one instant: who seeth what is donne, and what is not donne, and what thinges are needfull, nothing escapeth him. And suche in dede ought he to be, that is head vniuersall of his Church. And this sentence is repeated, I knowe thy workes, in the beginninge of euery epistle. And verily it is full of comfote, when we heare that Christ knoweth all our doynges. For we beleue also that he hath a faithfull care of all our matters.

Now this great Bishop commendeth some thinges in this congregation of Ephesus. For good workes in dede are allowed of Christ, and he praiseth the same, to the ende he might geue a spurre vnto suche as runne in his waye. For firste he alloweth the labour and patience bothe of the Bishop and Church. Labour compriseth thought and care in the waie of God, mornynge of flesh, study of good workes, but chiefly in the crosse & persecution, whiche the story testifieth to haue ben extreme and cruell in the time of Domitian. And excepte the persecuted haue patience, they can not indure the labour. How patient hepech vs in worke and holy labour.

Labour &
patience.

But lest that patience shuld be stretched to those thinges wherunto be impatient is accounted praiseworthy, he addeth the seconde pointe that he praiseth in them, that thou canst not beate euill men. And by these euill he meaneth not weaklings, or such as erre without malicioussnes: But prophet Dauid saith also, Psalm 119. I haue hated & wicked, thy lawe haue I loued. What we shuld do with the weak in the

Not to
beate euill.

saith, or with them that erre of ignorance, rather than of obstinate stubbornnes, the Apostle hath taughte us in the 14. to the Romanes. The example of our Saviour, hath taughte us also, bringing againe that straped Shepe upon his shoulders into the shepfold. Therefore the lord speaketh here of the obstinate, of the disceauers which delight to erre the simple, and to drawe others with them into erreours, no Christ patient biddeeth to beare with such men.

And in the wordes following he declarerh of what sort those euill men were. And thou haste examined them which sape they be Apostles, and be not, and haste founde them to be false. To he speaketh of the false apostles, of whom in s. Iohns time there was exceeding great plentie. For they were zealous mixing the lawe with grace, and attributing justification to the lawe and to our owne righteousness. Whome the holy and great counsell at Jerusalem condemned, comparing in the 10. chapter of the actes of the Apostles. Such a false Apostle was *Hebion*. *Eusebius* mentioneth in the third booke of the Ecclesiasticall story the xxii. chapter. Whereunto was added *Cerintus* that hereticke not Apostle. There were more also, whereof some denied the humancie of Christ, some his deitie. Against whome wrote Iohn in his Gospel, and in his Epistle: And *Ireny* in the firste booke against hereticke. These the Lord denieth to be Apostles, or Apostles call: which the Apostles haue also denied. *Actes. 15.* And likewise the Apostle S. Iohn in his epistle canonically: whole a liar, sayeth he, but he that denieth Iesus to be Christ. But if such trouble were in Churches whilest the Apostles were yet liuinge, if there were than so manie disceauers, what naturall is it, though in the dayes of the world, to witte in this our laste time, there be not a fewe founde where be they now that waste dissensions and troubles to the defence of the true error? The Gospellers themselves, sape they are at dissention. God is God of concord, more than shoulde I beleue that God is amonge those that dissent. So might the Sophisters also haue reasoned in the apostles time.

And here haue we a pefitte waie, in what sorte the churches shoulde worke, whilest troublesome persons like false Apostles

Apostles attempte to diuide the Church a sonder. For such ringleadres muste be tried and examined: And reied muste they be after the christen belefe, and doctrine of the Apostles, and inquisition muste be made, whether they be Apostles and true men, or false Apostles and liars. When we shall haue founde them to be false Apostles and liars, and that they go forwarde obstinately in theyr wickednes, they be not to be suffered: as in dede the Ephesians did not vouchsafe to beare with such troublers. And we muste know that the Pastor ought one waie, and the Christen Magistrate another waie, and the people the thirde waie not to abide open heretikes. For the Pastor not only beareth not with them, in dissembling and takinge hede to him selfe of those woldes, but assaileth them with wholesome doctrine, and repulseth them from the shepfoldes of Christ: But the Magistrate, because he is a christen Magistrate, and by his duty also, not only as a priuate person but also as a Magistrate, ought to serue Christ, he ought also with the sword of Justice to drue awaye poison from the church, and to punish manifest blasphemies. And the people are commaunded, neither to heare them, nor receiue them, nor to haue any thinge to do with heretikes, and so not to abide them. They maye therefore be ashamed of their naughtinesse, and pretence of their peruerse patience, which thinke it no shame to mainteine heretikes, and to flatter the manifest enemies of Christ and the Church. *Psalm. 15.* He is praysed, whiche maketh not muche of the wicked: that is to witte, in whose sighte the wicked manne is vile. Therefore is he slightly blamed, who so euer flattereth the vngodly. And such hatred in dede is rather agaynst wickednes, than agaynst the person of the wicked, whiche of it selfe is commended to be loued. The Deuil at this daie repleth vp the alle heresies of *Hebion*, *Cerintus*, and of others in *Termio* a *Spaniard*, and in the Anabaptistes, Libertines, and other *Monsters*, so that the thinge it selfe, and the danger thereof commaundeth vs to warche, and to drue awaye the moste cruel woldes from the holy Church of Christ, whiche nevertheless do set forth nothinge more than patience and charity, for this intente verely that they might be spared, and

Howe we
shuld deale
with hereticks.

For

after

the

The hatred
that
godly beare
to the wicked.

might unpunished teache what they list against Christ, and worke against his church, yea teare it in pteces with their wicked teethe.

Patience & constancie in battell. But when these evil men are not suffered, but impugned, whiche seduce and are seduced, a greete conflict ariseth: wherof againe are labours, thoughtes, carefulnes, warrings, injuries to be suffered for the name of Christ, and defence of the veritie. For unless we be here diligent and patient, the disceauers ouer come. But herein did the church of the Ephesians behaue them notably wel, in so muche that the Lord more commendeth exceedingly the magnanimitie, patience and constancie of the pastore and of his church. For neyther ought these thinges to be expounded, that we shoulde referre them vnto that patience, wherby euil men are suffered, and permitted to procede in theyr malice and discipfulness. For so should this place strue against those thinges whiche went a little before. Whiche thinges the common interpreter minded as it seemeth to haue eschewed. For thus he readeth, and thou hast patience, and hast suffered, where it is in the Greke, and hast suffered and hast patience. He altered the order, and would not set, hast suffered before: but hast patience: lest any manne shoulde vnderstande that they had suffered the false Apostles. But set before patience and put after sufferance: That we might vnderstande that they suffered not euil menne, but euill wrought by euil men. So they with patience traualled for Christes name, to witte, to be mainteyned against naughty heresies. And he addeth, thou hast not faunted, beyng tried and broken with labours. For we are taught to ouercome through patient constancie, whiche is rightly called in deede the accomplishment of euery good worke.

All and euery of these thinges we muste applie vnto vs, and vnderstande with what thinges we maye nowe also at this daie please Christ our redemer, King and Sithoppe, yf truly we walke in the same steppes, wherein we see the congregation of the Ephesians to haue walked.

It followeth what thing he blamed in the same church: that they haue lest their first loue. What time they first receyued the Gospel by S. Paul, and after by Iohn, and

other godly menne, there was sence a great feruentnes in the wordes and dedes of the faithfull: whiche thinge maye be gathered bothe by the actes of the Apostles, and also by the epistle of S. Paul to the Ephesians. They loued God and their neighbours with a moste feruent zeale. They burned in reforming of maners. But in proceesse of time this heate was well couled, and they wared colder in their godlines. This greete mischefe he rebuketh in them, and as followeth desireth to haue it redressed. And here let vs note howe not only swelling Idolatrie, and other great crimes are imputed to the church, but also if we slacke any thinge in holpe zeale: so that herof we maye learne, how holy and blameles we ought to be before God. Doubtes we can not here excuse our selues before the diuine maiestie, whiche were xxx. yeres paste more feruenter in this cōgregation, than we be at this daie. &c. But Lord God lighten our mindinges, that we may please him. To whom be glory:

The seconde parte of the Epistle to the Ephesians where is spoken of Penance and of the Nicolaites.

The Eight Sermon.

Remembre therefore from whence thou arte fallen, and repent, and do the firste workes. Or els I will come vnto thee shortly, and will remoue thy Candlestick out of his place, except thou repēt. But this thou hast, because thou hatest the dedes of the Nicolaitanes, which dedes I hate also. Let him that hath eares, heare what the spirite sayeth to the congregations. To him that ouercometh will I geue to eate of the tree of life, which is in the middes of the Paradise of God.

The ende
of 8 lordes
rebukes.

The accusations of our Sauour Christ, which he used against his seruantes that be summe, tende not to this ende doubtles, that men overwhelmed with reproches might be ashamed, dispaire, & perith: but rather that they shuld arise, be restored & liue. Therefore the Lord Iesus to his blamming by and by annexeth an exhortation to repentance, that they may be saued: And also describeth the trespas a lawfull penance.

For we hearde what thing he rebuked in the congregation of the Ephesians: let vs heare now what the lord requireth of the same, and how he seeketh to haue the error reformed, verely by repentance, to the whiche he exhorteth. For we haue sayed that the Lord striketh and healeth: chieflly in this case. Whiche doctrine surely is proper and perpetuall to the church of Christ.

The exhortation
to re-
pentance.

He mentioneth chieflly of thre things in this matter, & in his counsel or exhortation to amendment. Firste he rebuketh or exhorteth to remedie, *ποθεν ἐκπορεύεσθε* from where they are fallen: that is to saie, with how great loue they haue burned hitherto, and now howe coude they be wared: In how fortunate and blessed a state they haue stande hitherto, and now in howe vnsfortunate and shamefull they lie in. For the acknowledging of the trespass is the beginning of repentance, if being illumined by faith we consider well, what benefites we haue loste, and in what miserie we now are in. He that wenech he hath losse nothinge, will neuer be moued to make any searche or inquisition, he that knoweth him selfe to haue fallen from no felicitie, he will trowde of nothing how he maye be restored. Therefore in amendment of lyfe it becometh that acknowledging and confession of synnes go before, by the whiche we maye lament before God our ponertie and miserie. And in dede they fall not from felicitie, whiche were neuer in any felicitie. Therefore saie we, that holp menne maye fall, and also be restored by repentance. Than after the acknowledging of our miserie followeth repentance: that is the compynge agayne to our minde, that we goe not forth the onedayes like madmen menne and fooles, walkinge in the waye of vanitie and unrighteousnesse. For repentance is a retourning & conversion and chaunge, whereby we are turned awaye from

Saintes
fall.

Repentance

euill, and are conuerted to good, in retourning to our witte, and working rightuousnes.

For last of all followeth that, whiche expoundeth this repentance. Do the fourmer workes: To witte he hote again in loue, to witte the workes of faith, which are fructes worthy of repentance. Beholde thre nedeth no new lawes, or long disputations concerning amendment. Chiefly, do the fourmer workes, not of the fleshe, but those whiche thou beganst when thou first receiuest the Gospel, and wast bozne again in Christ. Finally this is the true reformation, to do the fourmer workes of God, not the latter, whiche the error of the worlde hath deuiled. This is verely, and shalbe the true repentance, to witte, the acknowledging of the sinne, the conversion vnto God and to good, and a turning away from the Devill and from euill, and working of the first good, or Godly rightuousnes of the faith in Christ. There be many & sundry disputations of repentance and partes of the same, of the contrition of the harte, confession of the mouth, & satisfaction of 3 workes: But lyke as there is none bryfer than this of Iesus Christ, so verely is ther none better or moze certain.

To these his exhortations and Godly councelles he addeth threatenings most geuouous, if haply perill might pearse, that soue could not styre or moue. And he speaketh but fewe wordes in dede. But he understandeth a great euill that can not be spoken nor declared. Except thou repent, I will remoue thy candelsick out of his place. The candelsick, as the Lord him selfe hath expounded it, is the church. Whiche standeth in her place, whylest she leanech to Christ: and is of Christe preserved, so long as the preaching of the veritie is in her maintained, and is in dede the church of Christ: She is remoued out of her place, when she is without the preachynge of the truthe, and now leanech no moze vpon Christ, neither is of hym defended, but is forsaken, and is no longer in dede the church of Christ. This is done of Christ himselfe, by his iust iudgement, what tyme our unthankfulnes, and lyfe that can not repent, draweth God to depart from vs, to relinquish vs to our error & darkenes, & leaue vs to disceuable men, &c. This sense Rectas acknowledgeth, who: to remoue the church saith he, is, when it is left bare and destitute of Gods

The exhortation.

The threatenings.

grace: by reason of the which nakednes, it mouereth in doubtfull perplexitie and in stormes that are easie to her by wicked men. And verely we se how at this day the churche of the Ephesians is rentured out of her place, and no longer inuolued the holisome doctrine of Christ nor that it standeth upon the holisome rocke Iesus Christ: But is oppressed with the pestiferous doctrine or rather madnes of Mahomet, and soothly sorrowe under the fete of the Turkes. We see at this day in Germany (more is the pittie) many candlesticks rentured out of their place, not without the great triumphe of Satan, and losse of soules. Moreover that same is also to be obserued in this threatening, that without terror he saith, I will come to thee shortly. For it is a Phrasie of speache. For we say also, I will come to thee by and by: That is, I will come to reuenge and punish, and that peraduenture sooner than thou lokest for. Moste certainly, when so euer I chaunce to come, I will take punishment of thee. Let no man therefore thinke to escape unpunished in a life that can not repent.

Repentance
is thonly a
true amend-
ment.

Again where the Lord repeteth, except thou repent, he plain-ly testifieth, that the bosome of Gods mercy & clemency, is ready open, if we do penance, how soeuer we haue offended him before, in the meane time we learne here openly & moste certainly that we can by no counsellors or consultations, by no armies nor policies preuaile one whit on our perils, vnles we repēt. Therefore vnles we wil haue our churches to be subuerted, & geuen ouer to be seduced & destroyed of the diuill & his seducers, let vs repēt in time, & receiue againe the first loue.

Thou hast
hated the
deeds of the
Nicolaites.

Again he commendeth the singular vertue in this congregation especially for that they haue hated the doings of the Nicolaites, which God him selfe also hateth. Let vs here marke every word. He saith not thou didst hate, or eschewe and conuince, but thou hast hated. The force of hatred is great, mouing vs to persecute, that thou hatest.

God hateth
the deeds
of the Ni-
colaitans.

Moreover he saith not, thou hast hated the Nicolaitans: but the works of the Nicolaitans. For we ought to hate the person of no man for it self, but the vice in the man: so that we shal for sake it, we shuld loue the man with all our heart, and that must needs be a great euil, which God him selfe confesseth that he hateth. Here all congregations shal vnderstand, that

ought

ought also to hate by all meanes the heresie & abomination of the Nicolaitans. Albeit at this day the name be extingwished, yet the heresie & abomination of the Nicolaitans remaineth.

This Nicolas was of Antioche, one of the seven deacons, of whom mention is made in the 6. chap. of the Actes. He is said to haue renounced from the puritie of faith, as Judas did: And where he was before a Gentile (so it is said howe he was a Proselyte) he returned in certain thinges to gentilitie as a dog to his vomite. The Nicolaitans be also Gnostici, and conuoyers of Carpocrates, filthy & most wicked people. Clemens excuseth this Nicolas somewhat in Eusebius in the 3. booke. 29. chap. of the Ecclesiastical history. But that excuse serueth not sufficient or iust, since all the auncientes with one mouth accuse the same, and namely the very iudgement of God in this present and in the Epistles following. Ireneus condemneth him of this same place, in the first booke against the Valentini-ans chap. 27. et. Tertulian in the end of Heret. prescrip. toucheth here wittely the factes of the Nicolaitans, and bereseth the same. Neuerthelso he expoundeth them not, but passeth them ouer. And I know not how wittely Epiphanius hath uttered and declared in order the wicked and abhominable actes, neither to be thought nor told, and most beastly filthy ones, such as hath not bene heard of the heresie. 25. 26. 27. & 31. et. Philastrius also and S. Iusten haue touched the Nicolaitans, either of them in their register of heresies. Shamefastnes wil not suffer me to recite. It is enough, if we know that same which in the epistle to Pergamum the Lord to him selfe hath expounded, calling the doctrine of Nicolaitans, the doctrine of Salua the southsayer. But who knoweth not, what counsel he gaue to Salua king of Moab & of Madian, and how he prostituted faire wenches to the pong men of Israel, by whose acquaintance intised, they both defiled the selues with fornication, & did eat also of meates offered up to Idols, being made partakers of Baalpeor. Let him that wil reade Iosephus in the 3. booke of Antiquities. cap. 6. And doubtles the sacrifices of the Nicolaitans seme to differ nothing from the sacrifices of Priapus, or Seracinthia, or the mother of God-deo, and the mightie seruice of Bacchus. Ireneus signifieth openly the Carpocratites, who are called also Gnostici, did not ab-

not ab-

not abhorre images, but painted and fashioned to the schera the Images of Iesus and Paule, with the Images of certain Philosophers: And that the Image of Iesu, as they saie, was made expressly of Pilate, who commaunded the face of Iesus to be painted liuely. &c. But howsoever that was, this is certain, that the actes of the Nicolaitans were euill reported of for their fornications and adulteries: And that the Nicolaitans abstained not from images, nor from meates offered to idoles. Against the which errour S. Paul wrote also many thynges.

1 Cor. 5. 9.
10.

Fornication Whereof let vs learne to abhorre and sle fornication, and neuer to thinke of restoring the Stewes or other places of whoredom. For shame. Let vs learne hereby to kepe holy virginite, spngle lyfe, and lawfull mariages, sle those dogs the Nicolaitans, Let vs learne hereby, to kepe wel our selues from Idols, idolatry, and from all straunge kyndes of wozshippinges. All those God hateth.

He that hath
eares to
heare let
him heare.

And with an acclamation he pearseth the eares of al men, mouing al to attentuence and holy obedience. And applyeth also this doctrine to all tymes and to all congregacions in the world. He used his wonted speache, repeated so ofte in the Gospel: He that hath eares to heare, let him heare. For that it is in our strength to heare and obey God. For God prepareth our eares, and with his grace frameth and draweth our hartes. And let them to whom the grace of God is graited, beware least through their negligence, vanitie, and lightnes they lose it not. Let them shewe such diligence, as God in his worde requireth and prescribeth. They that do this, haue eares to heare. He sayth therefore, take ye heed to whom God now speaketh, and whose hartes now he spisseth and moueth, that you lose not this grace through your negligence be diligent, attentive, and circumspect, styppng up in your selues the gift of God.

The spirit
speaketh
these things.

Now also he prouoketh to diligence by authoritie diuine. The spirit of God speaketh and reuealeth these things, not the spirit of men or of errour, for God speaketh by his spirit, which is red to be the spirit both of the father and of sonne. Moreover he applyeth all and euery thing to all congregacions, where he sayth, what the spirit saith to the congregacions,

reggacions, not to the congregation. It is now than manifest, and out of all controuersie, that those seuen churches do represent a figure of al churches throughout the whole world, and that all they be instructed in those seuen.

These things
appeare
reine to all
churches.

Furthermore least any thyng shoulde wante to the inste rehortation vnto repentance, to faith and diligence, last he promyseth a masse ample promyse, and useth an allegoricall sprache, that it might haue the more grace with it. To them that overcome he promyseth to geue the fruite of the tree of lyfe, planted in the paradise of God. And alludeth to the. 2. Chap. of Genesis. And he translateth the sense from earthly thynges to celestiall. The paradise of God (by the which some vnderstande the church) is that euilassing blesse and felicitie, wherof the Lorde spake to the thie, saying: This day shalt thou be with me in paradise. Herein is the tree of lyfe Christ, communicating to vs his eternal life: Whiche we inioy and haue the fruition of, whilest being conuered into heauen by hym and with hym we liue. Finally this is that Ambrosia or Godly drinke, which the heauenly father geueth vs to drinke. But this great and wonderfull good chaunceth not to euery one, but only to him that ouercometh. For Adam had not overcome, but vanquished had died. If we therefore shall ouercome the flesh, the Deuil and the world, and that through Christ, we shall liue also in the world to come with Christ.

A most ample
promyse

Paradise.

The complutention booke hath, whiche is in the middes of the Paradise of my God. And Hieras expoundeth it, and sayth: Let no man herewith be offended. Al humble thinges agree to the dispensation of the incarnation, whiche was made for our cause, since that he him self in the Gospel saith: I ascende vnto my father, and your father, to my God, and to your God. &c.

Of my
God.

And thus farre hether to concerning the Epistle of Iesus Christ by John to the Ephesians, and what profit our churches also, and euery of vs may receiue therof. The Lorde lyghten the eyes of our mynde.

The

The second Epistle of Iesu Christ by Iohn
to them of Smyrna is expounded. And is an exhortation
to patience, and consolation in afflictions.

The ix. Sermon.



And vnto the Angel of the congrega-
tion of Smyrna wyte. These
thinges sayth he that is first and
the last, whiche was dead and is
alīue. I know thy workes, and tribu-
lations and pouertie, but thou arte riche.
And I know the blasphemie of them whiche
call them selues Jewes, and are not: but are
the congregation of Sathan. feare none of
those thinges which thou shalt suffer. Behold
the Devil shall cast some of you into prison,
to tempte you, and you shall haue tribulatio-
ten daies. Be faithfull vnto the death, and I
will geue thee a crowne of lyfe. Let him that
hath eares, heare, what the spirite saith to
congregations, he that overcometh shall not
be hurt of the second death.

The argu-
ment of the
second Epi-
stle.

Iesu Christ from the right hand of the father, by the
the ministerie of an angell by the Apostle and Euangeliste
S. Iohn, exhorteth the congregations of Smyrna, thus af-
flicted with all kinde of cruell for the worde of God, vnto pa-
tience, and comforteth the same sighing some vnder the
crosse, promising great thinges to them that overcome. And
verely they can not of this maner and in this maner abate
or briefe exhortation and consolation be found. For in this
wyse it is couched of the eternal wisdom of the father, that
vnto all times, and to all that mourne vnder the crosse may
comfort be right well agree. For like as Christ at the right hande of the
father is the catholique or vniuersal Bishop: so verely is his
doctrine generall, whiche he him selfe also applyeth to all con-
gregations.

regulations in the ende of this Epistle, and in others. And so
it verely that he loueth his church, and is present in the
same by his power and ayde.

And verely it is to be maruelled, that nothing is blamed in
his church, since that some faulte is founde in maner with
all others. Therefore was the church of Smyrna right excel-
lent, howbeit not without any spirite. For the Lord of his
goodnes doth not impure vnto vs smal faultes (of the which
the Prophet speaketh, who shall say, my heart is cleane: And
con my hidde sinnes cleanse me) so that there be a feruent de-
sire or zeale of goodlines in vs, & that we be voyde of great
mortalities.

First is shewed, vnto whom this heauenly letter is sent. The epistle
to the Pastour of the church of Smyrna, and to the whole church
there. For the captayne is sayd to haue soughten or fled, or
to haue taken peace, when the whole armie together with
him hath done this. And the stories beare witness that Pol-
ycarpus was that same messenger or pastour of the church of
Smyrna, ordeined of the Apostles the selues, namely of S.
Iohn, Bishop there, and that he liued in the misterie of this
congregation. Ixxvi. yeares. For so many he accompteth
him selfe before the Tetrarche Herode, what tyme he was
brought to execution. For in the fourth persecution of the
church, Aurelius Antoninus, and Aurelius Commodus, be-
ing Emperours, he was taken and brought to the gouer-
nour: And at length so the open and sincere confessinge of
Christ he was burnt. He had this verp muche in his mouth:
That nothing ought to be receiued for true, vntlesse it were
known to be set forth by the Apostles. Ireneus affirmeth
that when he was a childe he sawe this olde father a man of
great peace and reuerence, in the third booke and third chapt.
against heresies, where he reiteth many thinges of him besy-
des. Also doth Eusebius in the.iii. booke of the eccle. history
the. xlii. and. cv. chapters. And S. Hierom in the register of
the famous wyrters of the Church. Eusebius in his Chro-
nicle, noteth that he suffered Martyrdom in the yeare of
our Lord a. C. lxx. Wherby it appeareth that he was
made Bishop of Smyrna in the yeare of our Lord. lxxiii.
or there about. For we sayd euen now, that he had bene in
that

The cat-
holic of
Smyrna
excellent.

The epistle
is written
to the he-
reheard &
to the flock

Polycarpe.

that ministerie. Ierrol. peates. And therefore had he bene shop of Smyrna many yeares before the setting forth of the Apocalypse which was written in the. xviij. yeare, would God all Passours would set before their eyes this good Apocalypse to be followed, of whome there remaineth a notable Epistle to the Philippians.

The author
of the epis-
tle.

After againe is the authoure of the Epistle declared, which is set forth with two titles, taken out of the fourmen vision of Iohn and descriptio of Christ. Thus saith the first and the last. x. Whereby is signified the eternall diuinitie of Christ, which wanteth beginning and ending. And of him selfe is euerlasting. There is added, that he was dead, & liueth againe, that is to wite, hath risen from the dead. And this beginning accordeth right well to the matter. For they perceiue, that whosoever are afflicted for Christ & his Gospell of most mightie kinges and princes, haue a Iorde and patron more mightie and more faithfull, which in no wise can be overcome. Who can also in death keepe his, lyke as he cryed by Christ from the dead, to the intent we myght haue an open testimony, that we shal liue with Christ, euen in death it self.

Christ know-
eth the
troubles of
his.

And now cometh he to the matter it selfe, and the which thing he repeteth in al Epistles, he sayth here also: I knowe thy troubles, to wite both good and euill. Thinkenot that I neither know nor care for thy matters. Thou art verily written out in my handes, I know, see and care for thee and all thine. And these thinges both prouoke vs maruailously to vertue, when we knowe that we haue God a looker on, and hath a care of vs: And also comforte vs greatly, which vnderstande, how he that loueth vs, and in no matter neglecteth, hath vs alwayes as it were before his eyes.

And here

particularly he declareth what he knewe: And first in dede the afflictions, which verily they suffered in the present persecution of the Emperour Domitian. And affliction is as it were a generall worde, to the foure kindes following. For he rehearseth, touching their substance the spoiling of their goodes, and their pouertie: In their name and estimation, contumelies, reproches, or blasphemies: In body, imprisonment, and bondes, yea and death also. For with these afflictions Godly men are exercised, for the truely sake,

of I

of the wicked. And in these may be copysed al other kindes of tribulation. The which the Epistle of Iesus Christ rectifyeth in a Godly order. There is nothinge therefore of these matters which the Lord Christ knoweth not.

Pouertie hath the first place, neither ought we to take it here spiritually for the modestie and humblenes of mynde: although it be certayne, that the church of Smyrna wanted not the same vertue: But there was pouertie and lacke of all thinges by reason of the spoiling of their goodes. For in time of persecution, by vertue of kings proclamations, the goodes of the faithful professors of Christ are confiscated to the kings use, or permitted to fouldiours, nobles, or promoters to take at their pleasure: The faithful thrust out of their houses, at either dyren into exile, or go a begging: would God we wanted examples therof at this day. Let vs hereof learne to beare & suffer patiently the like chaunces also, being perswaded that God knoweth our necessitie. And because it is an hard thing for an honest man to hunger and want with his familie, for a comfort and consolation he addeth, but thou art riche.

This to the world seemeth a paradoxe, or incredible. What will they say, is he ryche that hath nothing, and is brought to the state of beggars? There be doubtles goodes and riches of the mynde muche better than corporall substance. For this may be had, without the true felicitie, of ryche men of this worlde, that liue a moste miserable lyfe. Agayne you shall see a poore man, concerning worldly goodes, but furnished with the riches of the mynde, for this cause only to be happy and moste blessed. He coueteth nothing, he is content with his vocation: neither would he chaunge his state with moste welchic and ryche kynges. Contrariwise you shall see ryche men but of an euill conscience, and therefore thoughtfull and burthened with cares, and neuer mery. You shall see poore men, but with mery hartes to leade a ioyfull lyfe. Whyp than shoulde it seme maruell, yf he that is spoiled of his worldly goodes for Christe, and enriched with the giftes of the minde, is glad and reioysseth in God, and taketh as good parte al chaunces, and for the same cause is iudged so be verily ryche? Doubtles the wyse men of this worlde sawe also, that the only wyse man is truely ryche. Which is gallantly

Spiritual
riches.

gallantly discoursed of Cicero. Metas sayth, in spleinful matters hauing a treasure hidde in the field of thy hart, which is Christ, by reason of whō thou art ryche also: Sure thou hast him thy protectour, who also when he was reche, for vs became poore. &c.

Blasphemye against the faithful
In the second place is recited blasphemye, by the which we understande all maner of raylings and scalders, when by the name and estimation of the faithfull is hurte. Of the which sorte are these: They be heretikes and Schismaticks so many as be fauourers of this religion: They be wicked people, dispisers of God and his saintes, the enemies of all Gods seruice, and therefore the plagues of the common wealth, which if they be suffered, the common wealth must needs be destroyed. And these thinges in dede many times were good men more greuously, than the losse of their goodes. For who wyl not set more by a good name, than by great riches? Therefore the Lorde in Gospell of S. Math. the. x. Chapter. With many wordes healeth this disease: And exhorteth vs that for the auoyding of that infamie, they should commit nothing unworthy the name of christians.

What their persecutions be.
In the meane tyme he declareth also, what named the authors of this mischief, whome he blameth also exceedingly to thintent that godly shuld understād, how greatly these enemies of all Godlines are of God disliked: And shoulde might also care the lesse for their hatred and persecutiō. They saye in dede, that they be Jewes, where they be nothing so. Thus also S. Paul handled the Jewes in the. ii. to the Romanes. The Jewes are called confessours, honoures, and the faithful seruantes of God. But these blaspheme Gods name, they impugne the true faith, and oppresse them that profess and worshippe God. Therefore be they not Jewes. What than? The Synagoge, congregation or assemblye of Sathan. Thus the very sonne of God plucketh of the viscerne from these varlettes, to the comforte of all those that suffer persecution, of them that set forth them selues with shoute riling, to the ende it shuld neuer greue them, that they are condemned of suche harlottes, the children of the Deuill. Christ attributeth to them the true title, and calleth them not the olde holy, and catholike Churche of God, but the conspirators

and scholl of Sathan, as in whome, not the spirite of God, but of Sathan, inspireth lyes, iuggelinges, discriptions, blasphemies, spies and deathes. Therefore let it not greue thee at this daye, in case it be thy fortune to be condemned for the Gospell, of those that call them selues moste holy, moste shining, moste reuerent, and most irreprehensible Prelates and Pastors of the olde churche, religion, and catholique faith, whiche haue in their syde, counsellors, fathers, so many successions of Bishoppes, the prescript of so long tyme, and consent of so many Realmes. They be nothinge lesse than that they be sure to be called: But rather the champions of Antichriste, and the professed enemies, and treaders under feete of all christen pietie. For whome is prepared euertlasting destruction.

After this he putteth an exhortation and a consolation. **Fear not,** moste euident, before the which setting also the sonne, he saith, feare nothing of all that thou shalt suffer. The sonne of God hym selfe feared the crosse and death, and it is a naturall thing to feare euilles, and death. Therefore we are not commaunded, that we shoulde now be men, and that lyke Roisles we shoulde saye howe the same thynges greue us not, whiche neuerthelesse tourment vs exceedingly: but the faithfull are encouraged, that they should stande strong in the faith, neyther that they should doe any thyng unworthy the same for feare of punishment. We be therefore commaunded boldly and cherefully to contemne or suppress feare, and to draw strength by the spirite of God, and to exercise it in temptations.

There followe reasons, wherby he may obtaine that he hath perswaded, may confirme, comforte and exhorde them to patience and constancie. He prophetieth therefore to the **Godly**, what thing they shall suffer: And toucheth also the third kinde of affliction, imprisonment and bondes, vnder whiche we understande all punishments wherby our bondes are tourmented. But to be warned before of the euill, is a great benefite. We are more easely overcome of unprouided perilles. And therefore the Lorde in the Gospell after S. Math. the. x. Chapt. and after Iohn in the xv. and xvi. Chapters telleth his disciples of many euilles that should come vnto them,

them, and addeth thereto: These things haue I spoken to you, that when the tyme shall come, ye might remember them, that I haue tolde you before. So now also faithfully warneth the faithfull in this Epistle.

The deuill
afflicted &
faithfull.

And he toucheth the authour of these euilles, saying: The Deuill will cast some of you into prison. Therefore we perceiue that those euilles arise of the common enemy of mankinde, and of the saluation of the faithfull: Wherof we may coniecture, that he goeth about to intercept our saluation, and that we ought therefore to stande more earnestly against hym. The souldiours when they heare that their olde enemy is at hande, waxe not sluggish, but cheerefull. But the Deuill inspireth euill men, corrupteth Princes and Magistrates, whiche attempte persecution against the church. So we reade that Sathan afflicted Job, that is to haue prouoked the Chaldeis and Sabeis to kill his seruantes and drive away his cattell. Here therefore they may see, with what spirit they are incouraged, whiche at this daye persecute the church of Christ, for the profession of the veritie. The Souldiers haue that whiche may comfort them: For they heare that the same filthy beast is set against them, whiche so oft being vanquished of Christ the Prince of the faithfull, and of the faithfull through Christes ayde, may without any difficultie be overcome. And verely the Lorde permitte to the Deuill and deuillish men power ouer his seruantes. If thou mayest well wylly, heare: That you may be tempted. God permitted not his to Sathan, that they should perishe, but that they should be tempted and tried. Therefore to a good ende are we deliuered to the fyre, that we might be purged from our filthines, that the vertu of our faith might shine, and we might be glorified, and we made the purer. Who therefore will hereafter be impatient, when we heare that we for our great good are put to euill? We reade in the .iii. of Wisdom: No golde is tried in the fyre, so are the faithfull proued. This parable hath S. Peter expounded at large in the .iiij. Chapter of the first Epistle. Where he that will may haue it more boundantly.

Thende of
afflictions.

The tyme
of afflictions
of the
faithfull.

Moreover the tyme also of tribulation is assigned, that for ten dayes. The tenth nombre signifieth a multitude.

For Jacob saith to his father in Lawe: Ten tymes haste thou chaunged my wages. Genesis, xxxi. and Numeri. xiii. It sayth he was tempted ten tymes, that is often, and many tymes. Job also affirmeth hym selfe in the .xxix. chapter. To haue bene intreated ten tymes. The Lorde therefore sayth at this present. You shall be diuersly and muche molested with euilles. Notwithstanding forasmuche as he putteth not moethies, yeares, nor ages, but dayes, he prophetieth that the euilles shall not be continuall, but that there shall alwayes be spaces betwixte to bycatche in, verely for the shortnes of persecution, sicke Esay the .26. Chapter. Secondly S. Peter in the first. Petri. i. Do comforte the faithfull. It is the parte of the faithfull not to prescribe God: But whether we be put to payne a long tyme or shorte, to take it patiently. Let vs thinke rather, that in the long continuance of euilles, there is some ende also for sene of the Lorde: And that in the same tyme of breathing, we must repaire the euilles, and retouerne unto barell.

Laste, are the Godly incouraged by a moste ample and large promise, in the whiche is also included the fourth and moste greivous kind of affliction, also the bitter death it selfe, through fyre, halter, sword, water, &c. But in case thou be not affraide of death, but vanquishing it also, shall offer up thy selfe vnto God, than wil I geue thee, saith the Lorde, a crowne of life. Hereunto is annexed the state of the Epistle, and some of all. Therefore be thou faithfull, cheerefull, constant, euen to the very death. For the Lorde saith also in the Gospel: Who so perseuereth to the end, he shall be saved. And we reade that the Apostel hath sayd, if we die with Christ, we shall liue with hym. And truely the crowne of life is none other thyng, than eternall life, and that euercasting, celestiall and unspeakable life. And the Lorde alluded to consietes, after the whiche luckely finished, the victours are crowned. Blessed to the man, saith the Apostle S. James, that suffereth temptation: because that when he shall be tried, he shall receiue a crowne of life, whiche the Lorde hath promised to those of whome he is loued. Like thynges hath the Apostle S. Paul written also in the first to the Corinthians the .ix. and in the seconde to Timothee the .iii. Chapter. Therefore let it be
S.iii. heard

harde hereafter for no man to lose this temporal life. Where as the same being lost for Christ, we shall receive eternal life, and otherwise will we nill we must die. Let us therefore be content rather to die blessedly, than to live miserably, so that we see we may so please God.

All these things appertain to churches

Finally like as in the end of the first Epistle, he communicated and applied the same wholly to all times and churches, least any should suppose that these things concerned him nothing: So in the end of this Epistle also, he both praieth the spirit to be author of all these things, and exhorteth all men to heare and obey diligently, and assuredly to be written unto all congregations in the world for enduring. Moreover the promise of life he communicateth to all saying: He that overcometh shall not be hurt of the second death. This is spoken to all men & women, if thou overcome. Therefore must we overcome the world, the Devil, the flesh, and all temptation. And we must overcome by him, which saith, by his spirit, dwelling in us: And that we hold fast that way, wherein he hath commanded us to walke. If thou

overcome, thou shalt not be hurt in the second death. The first death is of sinne, the second of paine. We understand plainly by the first death the natural separation of the soule from the body, which also cometh to us for sinne, as appeareth in the .iii. of Genesis. The same is comen to good and evil. For we be all earth, and to earth we shall retourne. And by and by followeth the second death and the second life: They that beleue in Christ overcome, fele nothing of the second death, but live, as the Lord hym self assureth us in the .iii. and .v. Chapter of Iohn. We shall not come into iudgement, but hath passed from death to life. But the wicked or unbelievers are conveyed straight wayes from the corporall death to death everlasting: Not that their soules can die, for is cease to be, or that their bodies kepe not againe: But that being deprived of that celestiall and divine life of Christ, they fele everlasting torment, which state verely is rightly called death. These things are unknowne to worldly men, which know no other life or death but this temporal: But Gods veritie teacheth us, that there is both an other life and death after this, to witte the life celestiall

eternall, and death infernall, or full of perpetuall sorowes. That same double is full of consolation, that we heare how the faithfull after the debt of this temporal life payed once, they shall no more fele any tormentes. What than doe the psones and forces prate of purgatory, hables, &c. Let us praise our saviour Christ, which hath delivered us from death, and given us the hope of life everlasting, to whome be glory, praise, &c.

The first part of the third Epistle of the covenant and confession of Christ in the time of persecutio.

The .x. Sermon.

And to the messenger of the Congregation in Pergamos wyte: This saith he which hath the sharpe sword with two edges. I knowe thy workes and where thou dwellest, even where Sathans seate is, and thou kepest my name, and hast not denied my faith: And that in the daies, in the which Antipas was my faithfull witnes, which was slayne among you where Sathan dwelleth.

The third Epistle amongst those seven celestiall proceeding from the right hand of God, is written to the Pastour and congregation of Pergamos: Whereof the argument is thus. First he commendeth the constancie of these faithfull in such persecutions: And by he rebuketh those which cleave to the seat of the Nicolaitans: After he exhorteth them to repentance. And this doctrine he applyeth afterwarde to all congregations throughout the world. Last he promyseth many ample rewardes to the faithfull. Whereof we understand that the congregation of Pergamos, is set forth of Pergamos as a type or glasse to all churches, howe it behoveth them to walke before the Lord. Firste so often as persecution

The argument of the Epistle.

the church

S. iii.

shall

shall arise: Secondly, when heresies breake out. For by the example thereof he teacheth all to suffer aduersitie patiently, and open to professe the true faith: And also by the scriptures to reprove heresies, & in flying from them to dispise the same.

Things
common to
all these se-
nd epistles

Of the au-
thoritie of
holy scrip-
ture.

God know-
eth all thin-
gs.

Whoso be it all the Epistles in maner haue certain thinges in
mon: And that especially thre. For it expressed plainly, in
whome the Epistle is sent, as in this present, to the mes-
senger of the congregatio of Pergamos, to witte unto the Pa-
stour whosoever he was, (peraventure Antipas) and to the
whole congregation, as is sayd before. It is shewed moreo-
uer, who he is that speaketh here, or who is the author of
this Epistle: Euen the Lord him selfe. Which giveth autho-
ritie to the writing. For it is not thus to be thought that the
worde of God is not as it is spoken, because it is written of
man, indited of man, or written with inke, either in paper or
parchemyn. For these make no more that the word of God
should not be the worde of God, than that water should not
be water, if it runne out of a conduite of wood, lead, brasse or
stone. For water euer more remaineth water. The fluensie
of the Conduite pypes maketh it not that it should be harn
water, as his substance is in dede. So sayeth S. Paul, that
he verely is bounden, but the worde of God is not bounde.
A man may be stoned, hanged or burnt, being a preacher of
Gods worde: The worde of God that was put in the mouth
of the Preacher is not burnt. The Lord putteth it in the
mouth of an other, that the veritie shuld not be extinguished,
but continually might sounde in the churche. Finally not
without cause, in the beginning of euery Epistle, Christ doth
intimate, that he knoweth all thinges of the churche. I sayd
before that this is as it were the foundation of the seate of
God, and of his true seruice. For imagin a man that is per-
swaded with him selfe, that God neither seeth what men do,
nor knoweth what they thinke in their hartes. Shal not this
man, thinke pou, fall into all vngodlines? We will cepte, let us
do what we list, spnce God knoweth not what we doe. A-
gaine who will not cast of the hope of reward, and the love
of good workes, after he be once perswaded that God know-
eth not our workes? But if he knewe them not, howe could
he iudge the worlde?

Nevertheless in euery epistle be certain especial and pecu-
liar thinges. Of the which sorte in the epistle of Pergamos is,
that out of the first vision and description of Christ, in the be-
ginning of the epistle he taketh to him the sworde, and that
sharp and two edged, whiche we heard to come out of the
mouthe of Christ. By this is signified the iudiciall power full
of equitie and iustice, and also the deliuerance of the good,
and punishment of the euill, for the sworde is geuen to the
magistrate, as an authoritie to punish the euill, and defende
the good. Christ him self defendeth his, and his aduersaries
he breaketh in pieces. The sworde is the very worde of God
most sharpe, two edged and pearcing the very hartes, for it
animateth the godly, and discourageth the wicked. Christe
therefore gouerneth his Churche, as a Judge and defendour
moste rightfull and iust, whiche hath his sworde not in his
handes, but in his mouthe, and with his spirite and worde
comforteth and p:serueth the faithfull: but seareth and mou-
beth the unbelieuers. Full rightly therfore is this beginning
applied to the cause that followeth touching the crosse of the
faithfull: And expulsing and flying the Nicolaitans. For it
is Christe, by the vertue of whose worde these thinges are
luckely brought to passe.

Proouer the particular workes of this congregation
followe. He prayeth in this Churche the singular constancie
in faith, and profession of the same, in moste dangerous pe-
rilles, temptations and persecutions. And it seemeth to be a
playne rehersall and narration, that the Lord knoweth what
they suffer, and howe geuoulsly they be afflicted: but prayse
to mixed with al. And this comendation belongeth to an ex-
hortation, that the thing they did thei should persecute to do.

We sayeth howe he is not ignoraunt, where the church of
Pergamos dwelleth: euen there verely where Sathan hath
fixed his seate or thron. That is to saye I knowe in what
case thou arte, in what daungers, and with whome thou arte
marched. We sayeth not, I know that thou sittest in the seate
of Sathan: but, I know that thou dwellest there, where Sa-
than hath his seate. Christe therefore is not ignoraunt of the
labours, sorowes and temptations of the faithfull. And the
knowledge of Christe hath a certain peculiar thinge. For it

Out of
Christ his
mouthe a
two edged
sworde.

In this
church and
som thing
comended,
and some
dispraised.

the church
dwelleth
where Sa-
than hath
his seate

Christ so knoweth the matters of the faithful that he is last touched with the same, and hath also a consideration of respect of his seruantes. And we see howe Christ also placeth his throne there, where the Deuill hath his seate last by. In the length he thrusteth him out of his seate.

pergamos
the seate
of Sathan.

And for two causes Pergamos seemeth to be called the seate of Sathan, and kingdom of the deuil. For first as we have heard admonished, in superstition and worshippinge of Idoles it excelled all Asia, whiche neuertheless was moste corrupte. Pergamos was the most auncient and famous cite of Asia of Asia and Phrygia, remoued by King Aristus & Eumenus. For the same was the Princelye palace of King Metellus, whiche came into the handes of the Romans by the legacie of kings, who were most addicte to idolatrie. Strabo speaketh muche herof in the 13. booke. Moreover this place was also, as Plinie setteth to signifie in the 5. booke, the 10. Chapt. moste noble and frequented, by reason the listernour of gouernour there inhabited, who at the commaundement of the emperour. Domitian, persecuted the rewe faith of Christ, imprisoning, scourging and afflictung al that professed Christ. By good reason therefore is Pergamos called the seate of Throne of the Deuill. For he is a liar, and the father of lying, and a murderere from the beginninge: whiche the Lord also testifieth in the 3. of Iohn. For because therefor at Pergamos reigned heathennes, lyinge, Idolatrie, superstition, the oppression and murder of good men, it is rightly called the seate of the one of the deuil. This appereth to be a slander not to be dissembled, or suffered. For some seeme to her selfe established for euer, and the whiche the Goddome fauoured, who had sent them victorie ouer moste great nations, and geuen the Empire of the whole worlde: In which whiche cite iustice and religion mighte seeme to be observed. And therefore that this seate of iustice and religion should be called the seate of Sathan, mighte be thoughte to be blasphemie, and treason. But this doeth the oulpe begotten from of God from the right hande of his father; and ouer against Rome, agaynst Pergamos, and agaynst all the cosyns of Rome. Who shall accuse him of enuie, of enuie, of enuie, of bitter speaking: light persons are doublese angry, and

Some the
seate of
Sathan.

in strepten will be offended, in case they be called by these name names, and be called as they are in dede. For such is the glory of vertue, that all men coueth the same euen the open enemies of vertue, so that no man will come to be void of vertue: and such is the corruption and darkenes of mans minde, that he would be that he is not, and would not be that he is. Therof cometh al this impuritie in the whole worlde: when a mattocke is called a mattocke, and a figge a figge as the proverbe is. Is an harlot therefore no harlot, because she will not be called an harlot: per verely is she an harlot, and a shameful harlot, and though she denye neuer so ofte that she is a whore, yet is she an whore neuertheless, and remaineth a whore. So the seate of Throne of Sathan is at this daye home it selfe, whiche will seme to be the seate of Christe and the seate Apostolical. For the worke and instruction of the deuil therein aboundeth. Finally al Cities, Townes, & places, wherein veritie, godlines, religion and vertue are exiled, where the preaching of Gods trueth, and correctio of most corrupte mannes haue no place, wherein filchines and uncleannes, baudy songes and not spiritual psalmes, wherein crueltie and disceite, sursetting, murder, aduocrie, oppressio of good people and of godly religiō triumpheth, be the seates of Sathan, how so euer they be called the moste christen and catholike cities, and worshippers of the righte and christen faith. This thing Iesus Christ the very sonne of God saith, trieth, affirmeth, repecteth, and euen with a matresse pronounceth. For by and by after the murder of Antipas, he addeth: where sathan dwelleth. And these thinges are doubteles true, whiche Christ sayeth and pronounceth in the Church: and moste salu be the thinges whiche this moste sinful worlde here addreth agaynst the wordes of Christ.

Where is
the seate
of the deuil.

But this same the Lord highly commendeth, that in so slippery and vnfortunate a place they haue stande uprightly hitherto, and coude not be subdued in the verpe seate of Sathan. Were we leane, that it is lawfull, as occasion shall serue, to dwell in the midde of a frowarde nation: per so we be not made conformable to the in any wise either in maners or persuasions. And for as much as it is dangerous to dwell amonge the ungodly, and as it were to touche pitch with our hodes:

To dwell
in the midde
of a frowarde
nation.

Thou shalt nothing offende against the Lord, if thou get thee to a safer place, wherein is lesse daunger and moze occasion of all godlines. For rather when thou mayest conveniently passe vnto suche places, thou stickest daingerously vpon the stony rocks, wherupon thou mayest chaunce at the lasse to suffer Shipwrecke.

Religion
must be
holde fast.

And two thinges he alloweth chiefly in this church, first that they holde the name of Christ. For the Secke woordes *κρηται* is not to touche lightly, but to holde fast, so that it may not with force be plucked awaye that thou holdest. And so they helde Christe moste depely fixed in their mindes. The name of Christ is the holisome working of our redemption and sanctification, besides the which there is no other name, as *S. Peter* saith, wherby we maye be saued. They cleaued therfore vnto Christ, as we reade of the apostles in *1. Cor. 10. 4.* And necessarp it is that euery one of vs holde faste the mystic of saluation rooted in our hartes. Secondly, it is not poughly to retaine the mystic of saluation in our hart, wlesse we professe it also with full and open mouth. Wherupon he addeth straight waies, and haste not denied my father. Scholde how he calleth it faith now, which of late he called the name of Christ. And he calleth it properly his father, that is, not diuised or inuented by men, but set forth of Christ him selfe by the woordes of his veritie. This true, right, and catholike faith must we confesse and not denie: and professe it expressely as wel in wordes as in workes.

The man-
ners of de-
nying the
Lord.

Christ and his Gospel are denied by mo wayes than one. They are denied by silence, when we holde our peace, when time we shoulde speake chiefly for the glory of God. Christ agayne is denied through dissimulation, as where *Peter* saith, I wote not what thou sayest. For he knewe right well what he mayd sayed: but feare caused him to dissemble. He is denied what time plainly & with expresse wordes Christ and his veritie is denied. He is denied with a figurative confession, what time in dede we confesse some what, but not darkely and so diffusely, that it is unknownen what it is that thou professest. He is denied, when we saye in our hart, that we kepe the true doctrine, and denie it in our workes, in honnyng our selues before Idoles, goyng to prophane churches,

churches, communicating with the ceremonies of Antichrist: kneeling on the ground and worshipping that thing which our conscience gaur vs, and the faith set forth by the apostles taught vs to be no God. And verily all this deniall ariseth of feare, and of our corrupte affections. If there were so assuredly a rewarde propounded of men for the confessing of him, as thou arte soze affraide to be put to paine in case thou do confesse, there wolde seme no difficultie at all to professe Christ sincerely. Where therfore thou deniest or dissemblest, thou doest it for feare. But suche timorous and fearefull deuils the Lord shutteth out of his kingdome. The world therfore being dispised, the name of the Lord muste be confessed boldly & without feare, accordyng to the doctrine of Christ *Mat. 10. Marke. 8.*

And this confession of the congregation of Pergamos is amplified and highly comended by reason of the time. For it is a great matter to professe Christ in no quiet but in most troublesome times. But it is manifest that the church of Pergamos confessed Christ in the middes of the persecutio, in the which was executed the holy martir of Christe Antipas. Wherof it followeth that the profession was noble. It is commonly saied, but these men sawe Antipas slaine, and yet could not be feared from the true faith, and these thinges in dede are set forth in fewe wordes, but in sense most ample to be followed of all churches. Some others reade here in my dapes. But the complutensian copie is better, which hath, in the dapes wherein Antipas, &c. As though he should saye, Had thou haste confessed my name in those dapes, wherein Antipas was my faithfull witness, which for the same cause was slaine also.

Antipas is comended, and as it were canonised of the very some of God. And he is praysed that he was a witness, that is a martir: And that in dede a faithfull witness, by testifying, reaching, confessing, and keeping his faith to the Lord, euen to the ende. *Act. 12.* Peraventure he was pastour of this Church, or some other man of singular constancie amonges the faithfull. Certes sayth and not to ment maketh martir. And because this martir is praysed of Christ, we vnderstand that the agonies and cofferes of martires should be

We muste
than pro-
fesse when
persecuted
is hote.

The praise
of Antipas
a of mar-
tir.

be preached in the church of Christ, and many be excited and exhorted to followe their steppes. Therefore we affirme that the holy martirs of God are honoured, but not to be worshipped or called upon. We condemne al those that speake against holy martirs, and associate them with those that abuse them. But touching the worshippinge of Sanctes I have spoken els where more at large, we learne hereof also, that they die not for euer, that die in this worlde for the name of Christ: neither that the martirs be polluted with worship prophe, considering how they be commended by the mouth of God. To Christ therefore king of martirs be honour, praise, and glory worlde without ende. Amen.

The latter parte of the third Epistle is expounded, wherein is spoken of the Nicolaitans, which are damned. And exhortation is made to repentance.

The. xi. Sermon.

Rome. 14.

But I haue a fewe thinges against thee: that thou hast the there, that mainteine the doctrine of Balak which taught in Balacke, to put occasion of strife before the children of Israel, that they should eate of meate dedicate vnto Idolles, & committe fornication. Euen so haue thou them that mainteine the doctrine of the Nicolaitans, which thing I hate. But be conuerted, or els I will come to thee shortly, & will fight against them with the sword of my mouth. Let him that hath eares, heare what the spirite saith to congregations. To him that overcometh will I geue to eate of the white stone that is hidde, & geue him a white stone, & in the stone a new name written, which no man knoweth saving he that receiveth it.

79

In the first parte of this epistle the Lord commendeth many thinges in the church of Pergamos, in the seconde parte he will reprehende a fewe. And he saith a fewe thinges, not farthe from, of the Nicolaitans is a light offence, but that he sinne is in others rather, than in the worse Church it self; & were in them, which notwithstandinge that they were for of the bodye of the church in dede, yet did they ioyne with the church outwardly, and would be taken for members of the same. After he speaketh modestly, least by exasperatinge our muche the sinne and errour in the faithfull, he should trouble them; minde and discourage them utterly. There is a measure in al thinges, as the common sayinge is. And if in a Church so commendable, there is founde of Christ that is thought worthy reprobation, what shall we saye of those that be lesse commendable? yea whiche should we write in all churches alwaies some thing to be founde, that may be blamed: not so muche for that the Sanctes are alwaies troubled with the infirmities of the flesh, as that cure neare hypocrites and corrupte persons ioyne them selues to be members of God: such as were here the Nicolaitans, and as I knowe the chief and traptout was in the nombre of Apostles. In Christ the church is without any spotte or wrinkle as the Lord saith in the 13. of Iohn. And in the countie to come that moste full be made perfect: which S. Iustien also affirmeth.

And the Lord Iesus reprehendeth in the church of Pergamos, not that they mainteyne the Nicolaitan or Salacetical doctrine, but that they haue such as maintayne that doctrine. They offended therefore, for that they did not hate so muche the Nicolaitans as the Ephesians did: of whome we hearde in the first epistle, that they coulde not abide the wicked. Wherefore ierke the sowrnes of the leuen should be kepte further through out of the whole lump of dowe, the same leuen muste be purged. It muste be tried, whether you knowe or cleave to Heresies: And furthermore the Lord reproveth that we should not marre them, but that we should ierke them with an holy hatred. Whereof is spoken in the first epistle.

Moreover he describeth the heresie of the Nicolaitans to the

The lord
reprehen-
deth a few
things in
the church of
Pergamos,
howe

the church
hath al-
waies that
may be re-
prehended.

They of-
fende that
haue them
which
mainteyne
wicked do-
ctrine.

What is
the intent
of
the
reproch
of
nicolaitas.

the intent we maye see, wherefore he blameth it, wherefore he
condemmeth it, & wherefore it ought to be hated. And he describ-
beth it trimly by the example of the Scripture, that choic-
eares or shamefastenes mighte not be hurt or offended. I
enide you before how they were moste filthy thinges, with
the auncient wryters reperte of the nicolaitans. But al-
things are most aptely and chastely declared of Christ. They
are taken out of the 22. 23. 24. 25. chapter of the fourth booke
of Moses called *Numeri*. He calleth the nicolaitan doctrine,
the doctrine of Balaam, and that by a similitude. In Bala-
am the southsayer these wicked actes are manifeste: wherof
we maye easily appere, of what sorte his doctrine was. First he
toke the rewardes or price of iniquitie as s. Peter termeth it.
And woulde curse them whome God hath blessed, homely
cleane contrary to his owne minde. Secondly he geueth
him moste pestilent counsell: whiche the Scripture churche
calleth a sleaunders or offence. For he taught the kinges
or meane, wherby he mighte intise the people of God
certaine destruction, into the most vncleane feeding of meate
offered to Idoles, and into moste filthy whoredome. Al-
than shall be compted the doctrine of Balaam, whiche in
of filthy lurre being vttered agaynst Gods worde and his
owne conscience, teacheth Idolatrie, vncleane eating, and for-
nication: or reproveth not, but counsellet rather, whiche he
knoweth the thing to be filthy. Even so did the nicolaitans,
in speaking euill of the trueth and of christen purities, ge-
naughtie counsell to many, that they should be partakers
meates offered up to Idoles, and couple with harlots, as in
the first epistle I declared more at large.

Wote here-
the must
be confuted.

Here we perceiue by the example of our Saviour Christ,
howe heresies should be confuted, not with bartering
rapping wordes, but rather by the places and examples of
holpe Scripture: like as here at this present moste fitly
condemned the heresie of the nicolaitans. And being ou-
of the worde condemned, it abideth condemned for euer:
ther nebe we any newe counsell, wherewith to condemne
impurities. Againe in case all the counsell in the world
were the contrary, yet remaineth this trewe and sure, whiche
the Lord Christ here pronounceth: accursed be he that

minutely offerebise.

And here it semeth good now to consider, whether the
Balaamiticall and nicolaitane doctrine in the church be
cleane extinguisht. The name verely of Balaam and the
nicolaitans we abhorre all, but the thinge it selfe aswell in the
states of menne spiritual as temporal, is most openly folde.
For there be men in highe authoritie, in sondrie kindes of
learnynge right excellent, moste expert in the lawes both of
God and men, who neuerthelesse blinded with the rewardes
of iniquitie, curse bothe the persones and thinges, whiche
they knowe that God blessed. Of these s. Peter also made
mention in the 2. Chape. of the 2. Epistle. The same doe sug-
geste euill counsell to Kinges and Princes, tending to
the destruction boche of the preachynge of the Gospell and
safegarde of the Church. The same being geuen to Idola-
trous, and broward in fleshly pleasures, eate of the sacrifices
of the dead, and euerfede of Idoll offeringes, and in forni-
cations runne at riot. Consider I praye you what be the
moste parte of popes, priestes, wherof they liue and be fed,
what opinion they haue of holy matrimony, and how much
they abhorre aduocacie and whoredome. They dare be bold
to condemne matrimony, and to iudge whoredome better: so
that they maye in iope the sacrifices of the dead, and many
waies take they pleasure. If any for auoyding of whored-
ome be ioynd in lawfull matrimony, he is thought unwor-
thy to sacrifice or to come at the altar: but whose mongers
are admitted thiche and thier folde. And all they for the most
parte are the most beasty bondslaves of the bealy, of whom
you maye beleue that the holy Apostle of Christ s. Paul hath
saide: whose God is the bealy, & glory in reproche of them,
that seke earthy thinges. And who will not acknowledge
these. And assure them to be very nicolaitans, mainteyning
the doctrine of Balaam the inchaunter: amongs the temporalitie
you shal find men of al sortes which set more by the doctrine
of Balaam, & wantonnes of zambye, than they do by modestie,
travittie & chastyte succritie. They loue the libertie and wan-
tonnes of the flesh. They wil not haue pouer & free people to
be restrained by oecrouse lawes. They wil euen at this day
banke & ranke with the maidens of Median, & follow their

Of the
colaitas of
our time.

158. 16. 22
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158. 16. 22

Rume. 25.

U. i. Reshly

fleshly lust. For they mainteine surlecting, dyotines, & whorishome. And these be also verie Nicolaitans. And haue gotten fewe nor abiects to sauiour theyr secte. And coune not their worldly reasons bothe many & great to mapnteine the same.

God ha-
teyth all vn-
cleannes.

But let vs heare what Christ himself, sitting on the right hande of his father, iudgeth of the. Those of that same which these men thinke, teache and doe I hate, saith the Lord. What thinge can be spoken more greuously, than that he hateth the doctrine of the Nicolaitans? For the whole scripture of bothe Testaments condemneth this Nicolaitisme.

He exhorts
each to a
mendment.

After this description & reprehension of the Nicolaitans, he proceedeth like as in the fourmer epistles to exhorte them to amendment, or repentance. For where he saith, *repent*, he understandeth or comprehendeth all penance, or repentance. That we sayed to be a conuersion vnto God, whereby we amende euil thynges for good, relinquishing that is euill, & instead thereof placing that is good: & that of faith in the finest loue & feare of God. Thou shalt amende therefore in case thou doest abstine from meates offered up to Idolles & from fornication, & receivest the true religiō of Christ instituted, & dost possesse thy body in honour, not in the lust of concupiscence. *S. Paul* saith *1. Thessalon. 4.* The church of Pergamos repented, in case they dissembled not nor winked at y^e filchines of the Nicolaitans, but stoutely with stode the same. The Nicolaitans repented, if laying their filchines aside, they returned againe the puritie of faith & life. And to al & singular is said, *repent*.

Threaten-
inges a-
gaine the
impenitent.

The Lord diueth them now also to repentance with greuous threatnings: except thou amende saith he, I will come to thee shortly of the which maner of speakinge, hath bene treated before. He addeth, and I will fight with the sword of my mouth. With whom? with the impenitent, especially with the Nicolaitans. He threatened not destruction or desolatiō to the church, wherof there was yet hope y^e they should pouerge the olde leuen: but he threatened the people impenitent. And like as a iudge, or magistrate in solour useth the sworde, so doeth Christ his sworde. And his sworde in dede wounderth or slepeth no man but in y^e next time it sheweth Gods sworde so doeth the execution of Gods power in euill. Therefore Christ, euen as he sheweth with his word, he sheweth y^e he wil indre idolaters, hee

dogs, & whorish idogers, & not only iudge, but punish the: And as he sheweth, he doeth. Thus fighteth he with the sword of his mouth. We haue an example in the Israelites, of whom the world destroyed, so that they had followed the doctrine of Balaam, 25000. men. If they were destroyed also the Moabites and Midianites, neither were the corrupt women spared. Whiche Moses in the 31. of *Numeri* discourseth at length. We see also at this day the sword of God to go through out the world, and to ouerthrow now these, now them, for none other causes, than for the which the Lord steele and destroyed Balaam with his adherentes. Therefore let vs feare the Lord, and walke in his commaundments. For he will strike a farre of more greuousely with his sworde, when he shal pronounce his iudgement, go ye cursed into fire euerlasting. *cc. Math. 25.* And he saith not expressely, I will cutte you with the sword of my mouth. For we are many times and ofte seuered and cut with the word of God, to our great profit and discipline, & for our amendment. At this present he saith he wil fight: wherby he will fight, namely agaynst his enemies. Therefore he threatneth destruction. And we doubt nothing but that the impenitents of those & of al times shal be destroyed. For (as I said euen now) at this daye we want not examples.

Agayne lest that notable & holisome doctrine should seme to appertene to a fewe men of Pergamos, and not to all in the whole world, he applyeth this profitable doctrine to all churches. Of the which application was haue spoken once or twice in the former epistles.

This doctrine
is comon
of
generall.

Finally after his maner to the intent we should al be more strongly moued to repentance: & obedience, he proposeth a promise most ample: and y^e to them that sticke & overcome the flesh, the world & the deuill: not to sluggardes, nor to such as lie in the mire of mischiese. We are encouraged therefore with y^e promise, which is of three sortes. First he promisseth to them that fight manfully & overcome, and do their duty, *Manna*, & that secret or hidde. That eternall *Manna* to all men knowen, is not the trewe *Manna*. For the vnthankful *hidd*. *Isa. 66.* do lothe it, as a meat most light, & had rather haue the flesh pottis of Egypte full of meate, onions, leekes and garlick, chat they might eate them fill. They see not the *Manna* celestial figured by this outward *Manna*, geuping

Manna
hidd.

al sweetnes and spirituall pleasure: The faithful see, that this hidde Maunna is Christ, as he him self expoundeth it in the 6. of John. Christ therefore geueth him self to them that come, geueth him to them in meate, which filleth in deede, so that shal once with true faith haue tasted Christ, will none to haue none other meate geuen him. For in Christ be hem al thinges, in Christ he is complete. & with all good things fully satisfied. So that our subtil disputers vnderstandeth all thinges, they would reason nothing at all of the merits & intercession of Saintes & suche other thinges, wherof whyles they reason after theyr woited maner, they declare themselves not to haue tasted as yet howe good and sweete is the life.

I whiter gone. After he promyseth to geue vnto þe victours a whiter stone, to wit absolute & remission of al synnes, & that ful vnderstanding. For Christ doeth verely absolue vs from our synnes & from the paines dewe for the same, and from condemnation. And he alluded to the custome of the auncient men in iudgements, in the whiche they condemned with blacke stones, & quitted men with white. For these verses of Ouide seeme knowne in the 15. booke of Metamorphos. The manner was in old time lög agone to cast with blacke, & quitted with a white stone, and here we geue warning, that the remission of synnes is not graunted to men liuing for theyr worke or merite, but that faith is the victorie, that ouercometh the worlde. Of which S. John him self testifieth: And þe faith in dede sheweth floutely in our hartes, but in þe meane tyme it acknowledgeth in all thinges the grace of God, neither maketh it void the merite of Christ. For as it is not floutful, so is it againe fearful.

I newe name. Taste of all he promyseth, that he will write in the stone a newe name, & that such as no mā knoweth, saving he that knoweth the same. Christ wil not geue vs only remission of our synnes, but þe glorie mooueth & communion of his heuynly and vnspeakable. Of this newe name bothe Esaye & other prophets haue made mention. To queeneours had famous name. If we ouercome we inioye þe glorie celestial. That is so desirable that it may only be perceiued by feeling, not by speaking. For what so euer thou shalt say be it neuer so great, famous, or excellent, that is greater than shall be geuen to the ouercomers. For the Apostle S. Paul citeth out of Esaye

That whiche the eye hath not seene, nor the eare hearde, God hath prepared for those that loue him. And in this present world also is geuen vs a quiet conscience and ioye vnspeakable, wherof they in deede fele, that do in ioye the same. They þe haue not tasted thereof, can neuer beleue that it is so much, as it is in deede. Wherupon S. Paul sayed, and the peace of God whiche passeth all vnderstanding, &c. suche myndes so affected our Sauour Christ graunte vs. Amen.

The Epistle of Thyatirena is expounded, wherein are sondry vertues commended, and the vice of Iesabell reprehended.

The. xii. Sermon.



Ad vnto the Messenger of the congregatiō of Thyatira write. This sayeth the sonne of God, whiche hath his eyes like vnto a flame of fire, and his fete are like byasse: I knowe thy workes & thy loue, seruice & faith, and thy paciēce, and thy dedes which are mo at the last, then at the first. Notwithstanding I haue a fewe things against thee, that thou sufferest that woman Iesabell, whiche called her self a prophetisse, to teache a disceauie my seruants, to make them comit fornication, and to eate meates offered by vnto Idolles.

The fourth epistle written to the Thyatirensians, is more plentiful then the residue, and with manifolde suites replenished. For it commendeth and praiseth in that churche excellent vertues, and singular giftes not a fewe. Streight wayes he expoueth in them, that they suffer ouer gettyng the Iesabelline, whiche he describeth what, and howe filthy it is. He threatneth them so, vntill with perfite repentance, they amend theyr synnes and wickednes. Further more he warneth, that they take for no newe revelations: but that they

The argument of the fourth epistle.

perseuer & abide in those which they had learned hitherto, & in the which they now are. Whiche also with most large promises he allureth them, & finally communicateth & commendeth this doctrine to all churches. And there is a wonderful likeness and correspondance in all epistles: As the same may be seen also in all the booke of the prophetes, in the story of the euangelistes, & in Pauls epistles. Wherof it maye easily be gathered, that the doctrine of the veritie is most absolute, plain, and agreeable to it selfe in all thinges. In so much that if all the writings of all other Apostles and Prophetes did remaine, we should haue had no more in those many and most plētuous booke, then we now haue in the holy Bible. God prouided wel for vs and for our infirmitie by this waye. Here be seuen Epistles set in the 1. Chapter: but it is maruell to see howe like they be all, teachinge in a manner of one thinge.

The scrip-
ture is in
all thinges
like & agree-
able to it
selfe.

The vse of this epistle This surely is chiefly profitable for those congregations whiche are sounde in the purities of doctrine, and are more quiet in holmes of life, but doe not with a secure securitie enough persecute open heresies. There be other fructes and comodities, whiche we shall speake of in order. But likewise in all other epistles that goe before, first is set forth, to whom the epistle is sent, and from whom it cometh: So also in this epistle Thyatirene both the superscription as they term it, & the subscriptio is repressely set. It is sent to the messenger of the church of Thyatira, & so to the whole church, as I haue tolde you before oftentimes. And Thyatira is a noble and famous citty of Iudaea, in Asia, on the riuer of Euphrates: where we read of the woman was borne, that solde purple, & was conuerred to Christ by s. Paul in the 16. of the Actes. It was a populous citty, & much frequented, so that it is no maruell though many diuersly gent, vncleane, curious, & hereticall did associate & forne them selues to the church of God. The Geographers write many thinges of this famous citty of Asia.

Chautour of this epistle And the author of the epistle is the Lord Christ him selfe, the high king & Bishop, which vserth the apostle his pen, or by s. John for his Secrete or Secretarie, by whom he will haue those things published through out the whole world. And he getteth the epistle authortie, whilest reporting certain matters

of the former image & descriptio, he sheweth him selfe in such sort to be sene of the church, to be vsered in faith, that they help & matter wonderfully. He setteth here heresies & the secrets of hartes, and treadeth vnder his moste pure and cleane fete, what so euer auergeth it selfe against Gods glory & veritie.

He calleth him selfe therfore the sonne of God, whome be-fore we hearde to be the sonne of man. He is therfore and essentially both, euen in glory, as wel the sonne of God as man. In the diuine nature of the same substance with the father, in the humane nature communicating with vs in all thinges, except sinne, the other nature is not swallowed up in glory but truly distinct & several natures without any permixtion, abide in one person vndiuided: which in dede be one Christ, verp God & verp mā, to be worshipped world without end. Herof we haue testimonies in the 1. of Luke, in the 1. of Iohn, & the 1. of Ioh. to the Romanes. And whiche of the heretikes or persecutors will make water with the liuing sonne of God?

Christe the
sonne of
God and
man.

After he attributeth to him selfe eyes, casting out fire and flame. For nothing escapeth the knowledge & iudgement of Christ our Iudge, he beholdeth the rapnes and hartes, whomeuer he lighteth some, and some he committeth to euellasting fire, therein to burne for euer. Nowe then if anye doe imagine with them selues, that they can hide heresies and malice in their hartes, they are disceined. For in the eyes of Christ, the darkenes it selfe is light also. The same Lord also hath fete moste purged and cleane, he treadeth downe all vngodlines: And where so euer he walketh with his shining fete of brasse, he consumeth immediately all heresies and conuersione life. Therfore this prelate moste pure, and moste fitte and apte to pouer, finally bestie furnished to boulder out the secrets of hartes, sheweth to the congregation these thinges that followe: he him selfe walketh and is conuersant in the middens of the church, bothe liuing and dyeing.

His eyes a
flame of
fire.

And like as he hath in all epistles testified, that he knewe the woes of the same church, euen so he repeteth here also, to the intent we shoulde neuer admitte wicked securitie, as though the almightie and aluittig God knewe not vs and all ours, of the which matter I haue spoken sufficiētly before.

Howe doth he set forth gallantly every woyle of this congregation,

Charitie. 1

gregation, and commendeth five most notable gifts or bestest vertues. Firste Charitie, whiche compriseth the love of God and our neighbour: whereby is brought to passe, that we preferre nothing in the world before God, neither hurt our neighbour, but rather heape upon him all duties & benefites. This we owe to God and all our bretherne in the congregation. Of Charitie is spokē els where most abundantly, as in the gospel and epistle of S. Iohn. Secondly he promyseth Diaconian, that is, the Ministerie. The whiche may be possibled two wayes. For either he understandeth, as some suppose, ministeries towardes the poore and needy, that is to wit, ducties and paynes taken about the poore, by helpe, relieving, succouringe, speaking faythfully in their cause, in geving them meate, drinke, clothing, and visiting them. For so this worde *Diaconia* is used in the 2. epistle to the Corinths. Or els he meaneth the ministerie of the worde, by the whiche in teachyng, exhortyng, comfortyng and rebukinge, we auance verie muche gods glory, and the helth of soules. The Thymotheians were doubtles diligent in either of both. And accuse vs grievously, whiche addicte to our owne shayres, do neglect our poore bretherne: who finally make our ministerie of Gods worde odious, by our raplyng and sclaundering, especially with them that be ignorant as yet, and haue heard nothing of gods worde.

Fayth. 3.

He commendeth also faith in the Thymotheians. Thomas of Aquine in his comentary upon this booke admonisheth that faith cometh not of Charitie, because it is founde set downe in first place: but that Charitie a good woorkes spring of love. And y^e Iohn hath recited charitie before faith, so that Iohn hath her estimation of Charitie a woorkes. Notwith, howe euer it is, faith seemeth here not so much to be take for trust in God, as for fidelitie & truth & promysse kepte. For faithfulness beautifieth all other gifts. Admire that thou hast many seruantes & maide seruantes that are lucky enough in doing of their things, but imagine that the selfe same be in y^e meane tyme vntrustie, slippery and disceiptefull: what shall I praye thee, y^e they be furnished with sondry gifts? Imagine againe that a preacher or Senatour be not so furnished with wisdom & experience of matters, but yet to be neuer becom

faythfull.

faythfull, and with all his harte to doe all thinges uprightly, and to fauour y^e iust cause: shall not fidelitie here supplie his want? Great therfore is faith, that is, fidelitie, and veritie: That not with one cause the Apocallipte required this of the ministers in the 14. chap. of the first Epistle to the Corinthians, saying: That same is chiefly requierd of Stewards, that a man be found trusty. This faith is also required of vs at this date, this faith, good byethie is rare: And therfore haue euill ouerflowed euery where. Let vs hartely praye to the Lorde, that he wyl graunte vs the same, and that we maye expulse out of our brestes unfaithfulness, and disceiptfulness.

Whereunto is added patience, whiche is prayesd also in the fourtee churches. Which is a necessary vertue. For impatience causeth vs to murmur and grudge against God, that we stande not strong in the confession of faith, whilest we refuse to suffer patiently suche thinges as the enemies of faith threaten to put vs to. But why desilest thou thy selfe with rust? Why runnest thou into the warres of a forein prince? Why dost thou practise vsurie and barodrie? For because thou lackest patience in thy pouertie, which thou wilt relene with wicked doynges.

To be short, y^e Lorde now reciteth al maner of good woorkes: To abound therein he chiefly commendeth, that many tymes they ex-celled them selues, in doing more and greater thinges. And this is a woorthy praise. For the husbandman, that is to saie, the husbandman sacker pourgeth and cutteth the vines, that they may bying more plentiful fruite. It becometh not the Godly to stande still at a stay, and not to procede in goodlines. And moste shame of all it is, to be euer the longer the wayse. As the finger, the longer the lesse: Whiche is objected to children in scholes that learne nothing. Let vs be ashamed of our slouthfulness. Or. Let vs I say way these thinges diligently in our myndes: and thinke oft, that God alloweth them, requiereth them, and that they be the true scales of the faithfull walking in the veritie, and of suche as boaste of faith only a vaine name without the thing. If thou sele thy selfe not to be vntrusty worde of these gifts, prayse God: and knowe that none of all these thinges is of thy selfe, but of grace: And pray for the increase of these gifts. If thou be destitute of these ver-

y. u.

tues,

tuo, moune and lament before the Lorde, humbly aske forgiveness, and require the aboundance of Gods graces.

What things
are re-
headed in
the same
churche.

In the second place he reproveth some things in the same congregation, namely that they permitted Jezabel to teach. That same he calleth small, not that the doctrine of Jezabel of it selfe is litle, but so far as though it be found in others, rather then in the churche, perdid the church suffer more gently, that is to say, did not persecute it with great severity. But of this phrase of speache I have spoken also before. We allowe not the shameful actes of Jezabel nor cōfesse not to the same: But when we might let the by more severe punishment, we permit the to abound & increase. When therefore there be many goodly gifts in us: Yet hath the Lorde the same against us, that we suffer ungodlines to reigne.

Permitting
and consent

But in case the Lorde blameth that same permission, how much more blame woorthy suppose we the wickedness it selfe to be, I meane, the Jezabelisme: Which how vile and filthy it is, I will briefly declare.

Cataphry-
gians or
Montanist.

In like case as before by the example of Shalaam alighted out of the scripture, he cōfuted the Nicolaitas, even so at this present he bringeth forth the example of Jezabel, therewith to confute the Cataphrygians, or Montanistes. I recorde understandeth the whole place of the Nicolaitas, which I have not agree to by reason of the whole composition of the epistle. I graunt that the Montanistes were partakers in filthy things with the Nicolaitas. But Jezabel hath a peculiar thing by her selfe.

The story
of Jezabel.

Jezabel, as the sacred Historie testifieth in the *book of Kings*, the *xvi. and xvii. Chap. cc.* Was the daughter of Iethubabai king of Sidon, which married to Achaz brought in the worshipping of Baal into the kingdom of Israel, building a goodly temple in Samaria, & founding a great college of Baal his priests. For Ithias is red to have said of Baalites. 450. men of the kings chaplains, & 400. ministers of the temple: Canons or prebendaries, and 400. ministers of the temple: plains that severally in houses, woodes, & groves. These men therefore founded this religion & severally to govern the prophesying at her pleasure. For persecuting soe after Ithias, she slew very many of the Prophets: Whereby soe that they would not teach after the woman's appetite, she caused

that Baal his religion was augmented with doctrine & all doctrines. King Jehu directeth to King Joas her sonne & his brethren of his mother. So Jezabel also augmented the eating of meates offered unto idols, & all idolatrie throughout the whole kingdom: Even then also, what time the Lord in a solemn sacrifice by miracle in mount Carmel through the ministry of Elias, had declared to the whole world that the religion of Baal was moste vaine & false, & that the religion of the Lord God of Israel was moste sincere & true: For Jezabel nevertheless persecuted the truth, and established falsehood. And moreover she took upon her government in civile matters. For she usurped the kings seale, & countrefetted letters & sent them in the kings name to put Naboth to death, a right good and innocent man. Such in dede was filthy Jezabel.

From after the example of this defiled woman, were women in the church of Thyatira which chalged to the selues a pre-rogative in the religion & teaching in the congregation, taking upon the the spirit of prophetic: whereof they taught in dede but corrupt doctrine seducing the, who God by his doctrine had prepared to be his servants. But these false prophetesses, corrupted their mindes, & brought forth a new doctrine & prophetic & many things not set forth in the scriptures, but fetched out of their own devilish dreames & discipulines. And among other things they communicated to the Nicolaitas, in idolatry, & participating of meates offered to idols. Whereof hath been spoked before. And the Lord seemeth plainly to speake of the Cataphrygians or Montanistes, whose foundation being laid in the time of St. John, after in proceesse of time, & especially in the temple of Antoninus, 12. yeares after the Apocalypse set forth, brake out more strongly & plentifully. They say howe Montanus had prophetised PISCILLA & MARITIMA, which he brought in wonderful revelations into the church. Of whom Eusebius treateth at large in the first booke of the *ecclesiastical history*, Chap. 16. And Epiphanius in the 48. here sit. in *Panarion*. Certe John, or Christ him selfe by Thion, going about at the first beginning to pluck up & destroy the roots of this heresy, by the example of that wicked woman Jezabel, hath cōdemned that same heresy. The scripture also elsewhere prohibeth a woman to rule, teach or minister in the congregation.

Women
Prophets
that is, her
etics.

It is noted, that
the story of Jezabel
is found in the
book of Kings, the
xvi. and xvii. Chap.
cc. where it is said
that she was the
daughter of Ithobal
king of Sidon, and
that she married to
Achaz king of Israel,
and that she brought
in the worship of
Baal into the king-
dom of Israel, and
that she caused the
death of many
prophets of the Lord.

by and by the worde him selfe wyl confute the new prophecies, when he shall admonishe vs, that he will reuolue other new kinde of doctrine, besides that which he hath committed or deliuered to his church. Nowe also fornication, & the eating of meates offered to Idoles, are condemned in wherein the scripture moste feuerly, as before is said.

But since that those thinges so afflicted and trouble the church of God in the time of the Apostles, it is not to gether how indiscrete they be, which at this daye (as I shewed you before) for the hatred of the true religion, reuered, accuse it of sectes, which boyle vp in such plects, as though that filthines did p;oue, that the Gospel we preach were not the Gospel. For the Gospel that was preached by John and the rest of the Apostles, was the moste pure and moste pure Gospel, how so ever of the false Gospellers tyme up the Nicolaitans, Cataphrygians, and other sectes innumerable. Where neuertheless the Gospel impugneth and condemneth all suche manner of sectes, and maintaineth the Christian veritie and veritie of the catholique church. Praise be to the worde our God. Amen.

The worde threatneth to the impenitent, as he p;endeth to every man after his wayes.

The. xiiij. Sermon.

And I gave her space to repent of her fornication, and she repented not. Behold I will caste her into a bed, and them that commit fornication with her, into great tribulation, except they tourne from their dedes. And I will kill her children with death. And all congregations shall knowe, that I am he which searcheth the reins and hartes, and I will geue vnto every one of you according to your wayes.

To the fourer erreours and sinnes of Jezabell he addeth another sinne nothing light, to witte, the abuse and even the contempt of God his long suffering. God doeth not by and by and out of hande destroy such as be in erreour and sinne, also moste grievous. But sinners are wonne, for the most part to abuse that long amittie of God vnto the occasiō and pretence of sinning more impudētly, saying: If god did so much Abhorre these offences, he had destroyed vs long ago: this: But now he nourisheth vs benignly, therefore doth he not so greatly dislike it. But this is an abuse of Gods long suffering. For the worde saith at this present, I have geuen Jezabell a tyme to repent her, and to leaue her fornication, and tourne to the worde: howbeit she hath not converted. Which thing the worde taketh in moste euill parte, that his grace shoulde be verely dispised and set at naught. Wherefore S. Paul to the Romans. Whether doest thou contemne the riches of God his goodnes, long suffering and lenitie, knowing not that the goodnes of God prouoketh thee to repentance. &c. If thou the worde hath not suddenly in our sinnes oppressed vs, let vs not therof take vnto vs a libertie to sinne, but let vs rather amende. S. Peter saith, the worde is patient towards vs, whilst he wil destroy none, but receive all to repentance. ii. Petri. iii. Certes Jezabel her self, when after the death of her husband Achab, and the mortal sal of her sonne Ocozias she did not amende, nor within the. xii. yeares of her sonne Joram, wherein he is red to haue reigned, did repent her: felt the wrath of God so muche more grievous, for that it was long ago it came.

And in the text following the Lord Jesus in dede threatneth moste grievously the Jezabelines, that is to witte, the Cataphrygians or Montanistes, unless they wyl yet repent in p;nitence. For he openeth againe the gates of his grace to the penitent, writing, how he will plague the impenitent. Whereby verely he assaileth to driue them into repentance by threatening. For in reciting the kindes or degrees of punishment, he sheweth also diuerse kindes of them that be in erreours, and declareth to every one his iudgement, which they may by repentance eschewe. And he is thought to haue reuered those kindes for this consideration, least any man hap-
pely

The abuse
or contempt
of Gods
longanimi-
tie.

Doeth
trainings.

pein should thinke him selfe guilty and free, in case he were so little partaker with Jezabel.

Jezabel
shal be cast
into a bed.

First the Lord threatneth Jezabel her selfe, that he will cast her into a bed. He speaketh of the first authours of the evil and of the heresie, upon whom he menaceth to send a plague. For the bed in many times in the scripture taken for a very disease wherewith they be vexed that lie in bed. And as Seemaines say, that he is taken with a most grievous and deadly disease. And the Lord plageth the archhereticks with sickness of body & soul. In the meane season also he weakneth the force of their cure, to thintent it might by little & little vanish away.

They that
meddle w
Jezabel
shal be affl
icted.

Secondly he threatneth great affliction to such as have to do with Jezabel: that is to say, to such as cleave unto false doctrine, receive errors, delight in heresies, and go about to set forth the same. To these, I say, he threatneth most grievous afflictions, to witte of body and soul, of this present and of the life to come. He seemeth to have said somewhat more, than he had recited certain kindes of punishment.

The child-
dren of Je-
zabel shal be
slayne.

Finally he menaceth death to the children booke of filth, pollution and fornication, to witte whose sonnes, & bastards. And those are chiefly the children of hereticks, which stir up a freche, and restore newly again, heresies already condemned, to rakened, and wearing away. These the Lord displeured with temporal and eternal death. And the ecclesiastical story doth testify, that the Lord hath in dede punished most grievously not only the heresie of the Cataphrygians, but all heresies in general. And certain things concerning the Cataphrygians & Manichees, are touched of Euseb. lib. 5. of the 1. story, Cap. 10.

The destru-
tion of Je-
zabel and
Achab
shal be
at their po-
nitie.

The Lord seemeth here to me to have alluded to the story of Jezabel & Achab for them, as it were cast in a bed, day to day, ever since they began to worship Baal. He was with sickness, and brought them lowe: And the people were ceased the religion of Baal, he put to much sorrow, and afflictions. Finally their children he brought to a shameful death. Their partakers also were slaine, that would have kept Baal his religion, safe and sound, and even to have brought it again. For after the death of Achab his father, as we may daies after, Ochozias the sonne of Achab and Jezabel,

was with an unhapp fall and cast in bed, died. iii. Reg. Cap. 1. And Joaz an other sonne of Achab and Jezabel, stricken through with an arrowe of Jehu was slaine. Athalia the daughter of Achab and Jezabel, the wife of Joaz king of Juda, the sonne of Josaphat, being divided with a sword of Joab, fell down before the gates of the temple. And Ochozias king of Juda, the sonne of Athalia and Joaz, was slaine also by the power of Jehu. And after were put to death by the same Jehu, the 100. sonnes of Achab: And all the priests of Baal were slaine together in the temple, and before the altar of Baal, and not one of so great a nombre escaped. Both the temple, the idol, and the service of Baal were quite and cleane overthrowen. This olde marvellous, and wonderfull history the Lord calleth to memory, signifying that he spuech yet a revenger, and a punisher: Who will neither overpasse the last tyme, nor touche the same out of time. For he ad- deth and all congregations shall know. 22.

Notwithstanding this thing is notable and most worthy to be remembered, and no lesse full of comforte, that in this reherfall of punishments, he putteth in as it were in the middes a mention of repentance, as though he should say, let no man thinke him selfe that he must be destroyed and perished through a certain fatall necessitie. For if any will repent, the gates of the grace of God are set open, his finnes shall be forgiven, and he shall be taken in to favour, and shall be delivered from all those evils. And after this sorte have taught also the Prophetes, Jeremy in the xviii. Chapter, and Ezech. in the xviii. Chapter.

But where as the punishment is not by and by executed upon the impenitent persones, you shall have them that will exclaim that God is a slepe, that he seeth or heareth nothing. Therefore the Lord hym selfe answereth them, and saith: And all congregations shall knowe. 22. When I shall double at the last execute my vengeance in drue season. For then shall all men learn, that I neyther slepe, nor neglect my servants at any tyme, or will suffer those that desire cup of me and of my Church to escape unpunished. Furthermore Christ testifieth that he seeth every the synners and heartes of all men.

Hope is set
open for the
penitent.

The Lord
declareth that
he is true
get of the
church.

Christ is
God.

And he meaneth, that he knoweth all thoughtes and desires of the harte, finally the appetite it selfe and all the desires of man, so that he can iudge truly thereof, for nothing he knoweth so secret is hidde from Christ. Therefore is he very God, for it is the propertie of God, & belongeth to him alone to know the hartes of the children of men: As Salomon testifieth in iii. booke of kinges. Chap. viii. Christ therefore seeth the filthie workes both of the Nicolaitans, and all other wicked men. Whiche S. Paul saith are unworthy, to come to light, or to be expressly declared to men. Ephes. v.

Christ ge-
neth to eue-
ry man af-
ter his wor-
kes.

Neither doth Christ know only all the thoughtes of man, whatsoeuer they be, but giveth moreover to euery man after his owne workes. And so the Apostle S. Paul teacheth saying: The iust iudgement of God shall be opened, vnder whiche will reward euevery man according to his dedes, that is to say: Payse, honor, and immortallitie, to them which continue in well doing, and seeke eternall life: But vnto them that are rebellious and disobey the truth, and followe iniquity, shall come indignation, & wrath, tribulation, and anguish. In the. ii. to the Roma. For workes be the touchstones of faith and infidelitie: And workes whether they be good or euill, be iudged of God and the Godly men, according as they procede of faith, or of infidelitie. Therefore what is met any of us shall some, the same shall he receiue also. For God is the moste iust rewarder of good, and reuenger of euill. The same sentence as it is moste true, so is it the foundation of the true and Godly Religion. Glory be to God.

That the doctrine of pitie is so fully set forth to the church, that there needeth no newe Reuelations. And of the moste large promises of Christ made vnto the church.

The. xiii. Sermon.



And to you I say, and to others that be of Chiatira: Who so euer haue not this doctrine, and whiche haue not knowen the depenes of Sachau,

they say, I will put vpon you none other but then, but that whiche ye haue already: Holde fast till I come. And whosoever overcometh and keepeth my workes vnto the ende, to him will I geue power ouer nations, and he shall rule them with a rod of Iron: And as the vessel of a potter shall he breake them to shewers. Euen as I receiued of my father, so will I geue hym the morning starre. Let hym that hath eares, heare what the spirite saith to the congregations.

We speake here now to the Cataphrygians, and also to the faithful of the church of Chiatira that beleued rightly in Christ, and healeth their diseases. Wherin appeareth the unspeakable mercy of God, whiche ceaseth not to speake vnto such as are yet intangled with heeresie, and to heale their pestiferous diseases. And he admonisheth all men, that they take for no newe reuelations, but know rather that God hath through Christ and his Apostles set forth a moste perfect doctrine, wherunto he will adde nothing: And therefore that they keepe fast in memorye such thinges as they had receiued already, and wherin they were nowe exercised. For the Cataphrygians, called also Montanistes, bragged of a newe comforter, and a newe reuelation: As though all things had not been fully set forth by the Apostles, but that many thinges were loste as yet to be reuealed of them. As also at this day the murderers of the Popish church moste stilly as a sinne. And like as the Cataphrygians couered their treachery vnder the pretence of the holy ghost: So do the Papistes in howe soeuer the daye constitutions of men, and set the same vnder a false colour of the holy ghost. As though the Pope spake of their decrees, when he saith: I haue yet many thinges to say vnto you, which now ye cannot heare. I sheweth the faithfull people of Chiatira, which had not the doctrine of Babylon, but rather detested it, as moste filthy and as doubtfull, said, that the Devil was a certain deceiver, and

The great
mercy of
God.

And how
ghost and a
newe comforter
and a newe reuelation
had not been fully
set forth by the
Apostles, but that
many thinges were
lost as yet to be
reuealed of them.

Qualiter
much to
the church
of Chiatira

and how
the Devil
was a certain
deceiver, and

and had a thousand craftes, which could also transfigure him into an angel of light: And that they were but simple men, who being ignorant of these his wonderful craftes and subtilties, knew not what they might thereby follow, which false Prophets also make their boast of the holy ghost, and shine in miracles, and with great confidence avouch their doctrine to be true. We shall finde at this day which will say, I am a plaine simple man, & know not whether part I should take to, since the doctours of both partes affirme with great confidence that they have the truth on their side, & therefore will say, they shall agree better or ever I will beleue any of them.

What thing
in it deuer-
sity of opi-
nions the
godly should
followe.

The Lord therefore answering to both, sheweth what he should do: To you, saith he, I say that follow the doctrine of Jezebel, I say also to the rest of the Thyatirians, that follow not the Jezebelline, yet nevertheless complaine in sinfull confessions, and wonderful craftes of the deuil, that they know what is best: To you all I say, if ye be simple in beds, as you pretende, if ye will with all your hearte embrace the truth, you shewes to I simplicity Apostolical, cleaving fast to those things as you have once learned of the Apostles, receive nothing so; nor receiving any new religions, or additions, or innovations or any other thing more over, than that you have learned of the Apostles. For these things which you have received are sufficient to obtaine salvation.

The Lord
saith none
other bur-
then upon
the church

And these wordes of the Lord must be marked more diligently, to the ende we may perceive the great faulte therein. The Lord saith, I say also to the rest of the Thyatirians, that follow not the Jezebelline, yet nevertheless complaine in sinfull confessions, and wonderful craftes of the deuil, that they know what is best: To you all I say, if ye be simple in beds, as you pretende, if ye will with all your hearte embrace the truth, you shewes to I simplicity Apostolical, cleaving fast to those things as you have once learned of the Apostles, receive nothing so; nor receiving any new religions, or additions, or innovations or any other thing more over, than that you have learned of the Apostles. For these things which you have received are sufficient to obtaine salvation.

What bur-
then is

in the sermons of the Prophets is taken for the doctrine of grave & weightie matters. The Apostles also call for

unto a perfect burthen. Where therefore the Lord saith he will not lay upon the church any other burthen, he saith howe he will not create any other doctrine, nor further charge the, with other rites or ceremonies, than such as he had ordeined & imposed already. And with these wordes of Christ accord those things were met, which are read in the apostles epistle *Sinodical* *Act. 15.* For by the common consent of the congregation, & after the minde of the holy ghost, they say they will impose nothing more over upon the church, than such things as they had received already of S. Paul, & a few things that they added for a declaration of the same. Wherupon S. Paul said to the *Galath.* If an angel from heauen preache unto you an other Gospel, besides that which is preached, let him be accursed.

The Lord therefore saith, I say also to the rest of the Thyatirians, that follow not the Jezebelline, yet nevertheless complaine in sinfull confessions, and wonderful craftes of the deuil, that they know what is best: To you all I say, if ye be simple in beds, as you pretende, if ye will with all your hearte embrace the truth, you shewes to I simplicity Apostolical, cleaving fast to those things as you have once learned of the Apostles, receive nothing so; nor receiving any new religions, or additions, or innovations or any other thing more over, than that you have learned of the Apostles. For these things which you have received are sufficient to obtaine salvation.

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The doctrine
of Christ
is perpetuall.

Against the
traditions
of men.

faithfull. Where then become the decrees and constitutions of worshipping Images in the church, for the consecration and celebrating of masses. What shall we say to the decretalles of the Bishop of Rome? They are all overthrowen and stricken downe as it were with a thunderbolte, by the only sentence of Christ. I wil impose none other burthen, that you haue, keepe that untill the iudgement. Beholde he sayth, vnto the iudgement least any shoulde imagine in the meane season, that another thing had pleased the holy ghost. Let vs therefore perseuer in the same.

Most large
promesses.

Hereunto he annexeth after his wonted maner most ample promises, by thorough hope of so great rewardes he might pluck them from erreours, & ioine them to the true religion. And like as in the fourtieth epistles he hath said, that overcome, so here he repeateth the same, admonishing vs not to slepe but to watche, & fight manfully. And he annexeth vnto the workes of Christ vnto the ende. The workes of Christ by a priue opposition are set against the inventions & workes of men. The workes of Christ signify both fortitude and faith, and what former good workes misew vpon the seruice of worshipping of God, & the obseruation of Gods word. For in the 28. chap. of S. Math. The Lord sayth vnto his disciples, teace you them to keepe those thinges which I haue commaunded you. He speaketh with an emphasis, which I haue commaunded you, not furly as you shall haue interest of your own braine. For the Lord alledgeth out of the propheth in the 20. of the same S. Math. sayinge: I will deale with worshipers, teaching the doctrines of men. Therefore these workes haue no promises: But the workes of Christ which he him selfe hath ordeined, & the which are done of his spirit, and of our faith, whilist we forsake our erreours & embrace the truth, they haue a promise most ample.

The victory
of the
head Christ
and his me-
ries.

And promisetw two notable thinges. The first tokes as our father hath promysed me victory, and persouered in, that I overcome all my enemies, and triumphed over them. The same being broke in pieces like vessels of clay or earth, and out any difficultie, so will I geue vnto you also power of victory against all vngodly. And that same promise at last shall be fully accomplished in the last iudgement, in the which

all the enemies of Godlines shall be caste vnder the seete of Christ: As it is declared in the Psalmes, especially in the. 118. and. 124. Psalmes. And in this world also Christ affirmeth that his seruantes shall spirituallly rule over his enemies: Like as Christ, although he were tormented and died, yet neuertheless he overcame his enemies. The holy and ecclesiasticall stories beare witness of these thinges sufficiently.

The latter: I will geue him the morning starre. And he vnderstande the knowledge of Christ increasing dayly more and more, and so euen Christ himselfe, in lyke case as the day in the rising of the morning starre waxeth brighter and brighter. In the which sense the Apostle S. Peter is red to haue used this allegory in the. ii. Epistle first Chapter, or at the least he promised a cleerenes most bright. For Daniel sayth, howe the faithfull in the resurrection shall shine like the firmament. The which thing also the Lord Christ alledgeth the. xiii. of Math. And the Apostle alluding hereunto sayd, that one star was brighter then an other: So lykewyse in the resurrection one shall be made brighter then an other. These promises be most great, neither can I thinke that any greater can be geuen vs. God graunte vs grace, that we may be made partakers of so great thinges.

The morn-
ing star.

Finally he applyeth this epistle to all churches and ages of the world. Whereof since we haue spoken oftener than once, there is no cause that by oft repeating I should be tedious to any man. To the Lord our God be praise and glory.

He blameth certain thinges in the congregation of Sardis: notwithstanding he sheweth streight waies a remedy, whereby they may be healed, & be safe.

The. xv. Sermon.



And write to the messenger of the congregatio of Sardis, this saith he that hath the spirites of God, and the. vii. starres. I knowe thy workes: Thou hast a name that thou

thou liuest and thou art dead. Be awake, and strength the thinges which remaine, that thou mayest redy to die. For I haue not founde thy workes perfect before God. Remember therefore howe thou hast receiued and heard, and holde fast: repent. If thou shalt not watche, I will come on thee as a thefe, and thou shalt not knowe what houre I will come vpon thee.

Two letters
of men
in one
churche.

In one congregation of Sardis were two sortes of people, professing on either side the name of Christ. But some were dede answered but litle to the holy profession, liuing more carnally, than became them: And the others in holiness of lyfe set forth the doctrine of our saviour that they professed. The first sort the Lord Iesus accuseth in this Epistle by S. Iohn: And sheweth also a medicine for the disease. And the latter he exhorteth to perseuerance, commendeth their continuance. Therefore this Epistle is deuised in two partes, verye usefull and profitable for our time.

Sardis.

The first part of the Epistle cōtaineth those thinges which we haue now recited: Neither doth he proceede herein in any order, than we haue sene him to haue proceeded hitherto. For first he sheweth to whom it is dedicated, and sent: Namely to the Pastour of the congregation of Sardis, and therefore also to the whole church. Sardis is said to haue beene the chief citie of Lydia or of Maonia, the metropolitane citie of Caria: And the most rich king of Lydia, whom Hierodorus writeth that king Cyrus ouercame, a comon most famous, and prouided and painted with pride, that it was a wonder: And addeth to voluptuousnes. For Strabo in the .xiii. booke of Geographie testifieth that al the maidens therof were harlots, who were called more of the same citie. Certes it seemeth to haue beene his oldeworthe, even at suche time also as it had receiued the name of the Lord: And therefore to haue bene more given to fornication, and al maner of filthy lust. The which thing the Lord seemeth to haue blamed in them, as S. Paul likewise persecuted the self same vice in the Corinthians. The which can hardly beleue that simple fornication is sinne whome in that great counsel of the Apostles, both they and the same

Gal. 25.

And the whole assemblie with our minde deterred, that the gentiles should abstaine from fornication. The deuill at this day goeth about many times to defile the church againe with fornication, to set up steeles, and that by authoritie and openly: whome might be practised. For so being cast out, he taketh such worse hurties, entreprising to possesse that place againe out of the which he was exiled by the preaching of the Gospel. We must therefore resist him, least the Lord Iesus himselfe accuse vs, as he doth here accuse them of Sardis most grievously. Then is the Lord Iesus declared to be authour of the Epistle, not without praise. For he is said to haue the seven spiritus of God, that is to haue the seven fourmed spirit, whom he also poureth out vpon the faithful, or els he is one only spirit, and not seuen: but seuen, that is to witte, his graces be many and diuerse, as I declared in the first chapeer, for the same hath also in his right hand seuen starres, to witte, the whole multitude of all preachers and ministers, keeping and instructing the. And this beginning agreeth not amisse with this argument, which he treateth in this Epistle. For of the spirit of Christ is life: Of the want of the spirit, death. Christ preserueth the ministers, howe angrie so euer we are in the church, with the for accusing their wickednes. But els therefore he warneth them, to craue the spirit, to nourish the by spirituall. And to trust in Christ, which will defende the ministers, and auance them.

Christ hath
and sedeth
the spirit.

After, the same that he testifieth in all other Epistles, he repeateth here also. I knowe thy workes. Wherof I haue spoken before. The Lord is ignorant of nothgng that is done in the church, which is also the searcher of hartes. And especiall he blameth this in this Church, that the thought her selfe a lyue, where she was dead. He speaketh not of the bodye, but of the spirituall lyfe and death. For Christ touerth by his spirit in his saintes, and faithful, and sheweth by his workes by them: Lyke as the Lord teacheth in the .vi. of Iohn, and in many other places of the Gospel of S. Iohn. The Apostle said also, that he liued not now, but that Christ liued in him: The same Apostle said, I was dead, and was liuing in watones, beinge al liue were dead. Then be dead they, which haue not Christ liuing in the by faith a spirit.

The sick-
nes of this
church.

Galat. 2
1 Tim. 5

John.

Which

Part. 3

Which haue not the vertue of Christ working in the, that is which bringeth not forth liuely workes. For the Lord is red to haue said also in the Gospel: Suffer the dead to bury their dead. The Sardensians therefore had the name of men liuing that is to say, they were called Christians, spirituall, regenerated and holy worshippers of God: but they were dead, to witte, hypocrites, in whom no spirite nor Christen life appeared. The flethe, the world and corruption, as yet liued in the. But such churches displease Christ: There be many such at this day. But whether doth Christ reiect them? Verely he blameth such, but not to confounde them, (for so the world blameth) but that they should repent. For he willet not the death of a sinner, but rather that he should conuert and liue. And therefore consequently he preparerth a medicine for the disease.

A medicine prepared for the sicknes.

And first he prescribeth to the flarres or Synops, what they should do in this case: Then telleth he also the whole congregation their dutie. Whereof we learne howe like diseases of churches are to be holpen. That belongeth to the Pastours that he commaunded them to marche, verely ouer the borne. And to confirme that remained of the flock, not yet in dede lost, but next vnto perdition, wilsse it be holpe in time with sound and holisome doctrine. We alluded doubtes to that cure and charge pastorall, whiche the Lord describeth in the xxviii. chapt. of *Ezechiel*. The flock is confirmed by the word of God: by the same it is retyred from death, and preserued in lyfe, &c.

The workes of that church not full before God.

Now also he addeth the reason, why he commaundeth to confirme the flocke least they shoulde in to death. For I haue not found thy workes full or perfite before God. The Scenepie Complutensian and Hretas haue, my God. Thy workes he understaðeth all things that are done, wordes workes, and the whole conuersation of men. The workes doubtles euen of Saintes be euermore vnperfite, if we haue respecte to humane imbecillitie. For alway so long as we lyue here, flesh sighteth against the spirite: In so much that Ioh. sayd, how he feared all his workes, and therefore fled to the clemencie of the iudge: notwithstanding they be perfite and full in respect of Christ. For he is our fulnes, and in hym we are complete,

plete, Iohn. 1. Ephes. 1. Coloss. the 2. And he maketh vs partakers of his fulnes by faythe. They of Sardis were destitute of true fayth, wherfore euer workes of theirs muste nedes be vnperfite before God: whiche alloweth nothinge but that is of the sonne and moste pure. Therefore the Lord comaundeth to teache faith diligently, and beate it in, that they maye be made perfite in Christ. This is the beste medicine for the deadly disease of Christes church.

Here followeth the dutie of the people, how they may be healed, by the apostolicall repentance. Whereof the chiefe apostolike point is: to remember the Lordes wordes, in what we haue heard and receiued the same. We are not commaunded to diuise newe formes of religion and repentance: but we are sent to the olde tradition, not of men, but the which we haue in the Scriptures of Euangelistes and Apostles. These, I saye, we oughte to remembre. For throughe custome of sinning, we forget Gods worde. And cruelly the beginning of Peters repentance was, to haue remembred the wordes of the Lord. Therefore such as will not be reproued and instructed by gods worde, shall neuer come to, or attayne the true repentance. Furthermore it is necessarie, that we hepe and receiue the wordes of God, that is, the true doctrine of Christ, lest we forget it streight wayes, or that we sette it in vayne contemplation, and not in effectuell worke. The doctrine of Christ must be kept, and performed in worke. For in the laste place it followeth: and repente. True repentance consisteth in worke: that in minde & body we should tourne awaie from euil, and tourne vnto God, and do good, hepinge for our wicked dedes past, this is the true apostolical repentance.

Vnto the whiche repentance nome, after the diuine propheticall & apostolical maner, he draweth the by threatnings. Whiche are in dede to be referred aswell to ministers, as to the people, in the congregation. Againe the Lord useth paraboles, whiche we reade that he used in *S. Matth. 24.* Where with the same he exhorteth to watchyng & sobriety. Whiche place since it is there expounded at large, I neede not to vse many wordes aboute it here. To the Lord be prayse and thankes geuyng for euermore.

The true apostolike repentance

By threatenings he exhorteth to repentance.

We alloweth and commendeth those that
couer to liue godly in the Church of Sardis, exhorting
them that they would so holde on and procede.

The. xvi. Sermon.

But thou haste a fewe names in
Sardis, whiche haue not defiled
their garmentes: And they shall
walke with me in white, for they
are worthe. He that overcometh
shall be clothed in white araye, and I will
not put out his name out of the booke of life:
And I will confesse his name before my fa-
ther, and before his Angelles. He that hath
eares let him heare what the spirit saith
to the congregations.

The argu-
ment of this
part.

The seconde parte of this heavenly epistle is concerned in
these pointes, in the whiche is praised and comended the in-
nocencie, holines and integritie of the faithful in the cong-
regation of Sardis, in true religion. He exhorteth them wth
promesse moste large vnto perseuerance. Last he propoun-
deh agayne vnto them moste ample rewardes: euen to the
corrupte sorte, in case they amende: and to the faithful, if they
continue as they be.

The complutensiā boke hath thus *Αλλά ολίγοι εξ υμῶν ἔτι
ἐν σάρδι νύν:* But thou haste a fewe names in Sardis. Which
is as much as if he had saied, they be not al corrupt and vnde
with thee, although in dede those be very fewe. And so he
readeth it in Seelke, and the comon translation in Latine
other copies haue, whiche Erasmus followeth, thou haste a
fewe names also at Sardis: that is, euen in Sardis hast thou
names, but fewe. And he put names for notable men. Which
manner of speaking is also in our language. For we saie, there
is no man of name, for no excellent or noble personage, he
signifieth therefore, that there be in the same Church wth
p^{er}fect

Names.

personages, and that noble in soundnes of faith and hol-
nes of life: but very fewe, if they should be referred or com-
pared to the numbre of hypocrites or dead, whiche in dede
are a greate deale more. Noether oughte we here at to mar-
uel. For the Lorde saith also in the Gospell, that many be
called, fewe chosen: And that the greater parte of this world
walketh in that broad and wide waye of perdition, Matth.
20. and 7. The whiche also S. Peter repeted in the 2. chapter
of his latter epistle. That they are rather to be hissed at, than
confuted, whiche seke to defende theyr errour, by a multi-
tude. You shall heare very ofte at this daie. You are but a
fewe in numbre, we are innumerable, and therefore our mat-
ter is the better.

But that same excellent thinge is chieflie to be obserued, *What is*
that although they were but fewe good, yet neuertheles the
Lorde comendeth and extollet those fewe, doubleles for the
example and imitation of al other churches. The wordes in
dede are shorte, but the praise moste ample and large. That
they had not defiled their garmentes: whiche is as muche as
if he had saied, you haue not polluted your soules with
straunge opinions or spotted of heresie. For you haue re-
mained sincere in the true faith: your bodies also, and the
whole conuersation of your life, you haue not defiled with
filthie lustes, with fleshly pleasures and voluptuousenes.
Doubleles this is the greatest prayse and most certaine signe
of perfect godlines: wherewith I would wishe that mo of vs
were marked. But the manner of speache here requirith also
an exposition. The allegorie of garmentes is often and much
used in holy scripture. The use of apparrell inuented of God
him selfe, and throwed to our foresa: here, hath this chiefe pro-
prie, to hide the priuie partes of our body, to beautife and
set forth the body, and kepe of heate and colde. And therefore
Christ him selfe is called the garment of Christians, and in the
gospel in dede the wedding garment. Wherupon the apostle
adviseth vs to put on the new mā, which is made after God
euen Christ him selfe. Roman. 13. Ephes. 4. Coloss. 3. For Christ
couereth not only our priuie partes, but all the filthines also
of the soule, he adorneth and beautifieth vs, and bringeth frō
vs all iniurie, and all euill. And we defile this garment,
when

The alle-
gorie of ap-
parrell in
scripture.

when neither in faith nor in holines of life we do manifest
our professiō. For Christe is our garment, and Christianitie,
sincere faith, and holines of life are our apparell. And our
faith and our conversation is our garmente. For as much
therfore as the Sardensians were of a sincere faith, and
corrupte manners, they are said to haue kepte their garments
cleane and undefiled. The lord also geueth nowe a counsaile

To walke vnto vertu. And they that walke with me, saith he, in white
with christ arape. These excellent things verely doeth he rehearse to
en white
arape.

repne the Sardensians in theyr dutie, to nourrishe them to
greater things and to moue other also to sinceritie and in-
greditie. Sainctes walke with Christ in white arape, that is to
saye, haue fruitiō of the same glori, wherein we beleue Christ
to shine. For he desireth his father, that he will graunt to the
faithfull, that where so euer he is, they may be with him, and
see his glori, &c. in the 17. of Iohn. And with S. Marth. in the
transformatiō of clarifying, the face of Christ appered bright
like the sunne, his apparell and rest of his body as light. So
appered Christ vnto Iohn in the first chapt. of this booke, clo-
thed in white arape. Nowe therfore saith he, the godly that
haue not defiled their garmente, that accompanie me, hauing
put on light also. We adde an other thing, for they be wor-
thie. This is the greatest prayse, when the Captaine saith,
that the soldiour is worthy of honour and glori. The great-
est shame or ignomie is, when it is sayed with vs, thou art
unworthy. The first kind of speech sheweth him to be most
excellent in all kinde of vertue, whiche is sayed to be worthy
of eternal light, by the later is signified, that he whiche is ac-
counted unworthy of a good and excellent thing, is manife-
stly negligent and ungraciously. But here we neede not to
reason of the merite and deserue of worthines. God promi-
seth his to be worthy of glori, the godly refect at the good-
nes that is in them vnto grace, and still complaine of theyr
unworthines. Not to reprove God of liuing, but to praise
and comende the excellent goodnes that is in him: acknow-
ledging in dede that he rewardeth good workes, and digni-
fieth the worthines of sainctes: but they are nothing proude
hereof, but acknowledge al this to come of grace. This apper-
eth in the doctrine of the Gospell, Luke. 17. Matthe. 25. when

Sainctes

Sainctes comended of God, for the workes of mercy, seme
the acknowledge nothing thereof.

And he declareth moze at large the most ample pro- Great re-
mises of God, wherby he maye not onely receyue in their wardes of
duty the Sainctes and undefiled Sardensians, but mighte vertue.
also reduce al others that go astray at all times into the waye
of repentance, integritie, and holines. And three things he
promiseth: first in dede, white apparell, that is to saye, glori-
fying, and light euerlasting, and the gloriouse company of
Christ, wherof I haue spoken already. Secondly, and I will
not, saith he, put out his name out of the booke of life. For
like as Cities haue booke, wherin the names of theyr Citi-
zens are written: right so is God in the scriptures sayed ^{The booke} ^{of life.}
after the maner of men to haue a booke of life, or of
his electe. What that booke is, and whose name is red in the
same, none of us can tell, firs none hath looked therein. We
must learne of the scriptures, who be the citizes of the king-
dome of God. For that they names be written in the booke
of life no man neede doubt. And S. Iohn saith: so many as
haue beleued, he hath geuen them power, that they maye be
made the children of God. S. Paul saith: we that hath not
the spirit of Christe, he is none of his. And the spirit crieth
in the hunder of the godly, Abba father. The same Apostle
saith: God hath predestinated vs, that he might adopte vs
as his children, through Iesus Christe. Moreover: he hath
chosen vs in Christ, before the foundations of the world were
layde. Therefore are al beleuers written in that munyde cele-
stiall. Who so euer therefore beleue not, or perseuer not in
the faith, either they are not written in the booke of life, or els
they be put out againe of the booke of life. Finally the sonne
acknowledgeth the beleuers and such as persecut in the true
faith, before his heauenty father, and his Angelles. And
here he repeteth the euangelicall doctrine out of the 10. chapt.
of S. Marth. and 8. of S. Marke. And doubteles it is a greete
merite in that vniuersall iudgement, to be knowne of the
same of God, of the highe iudge, to be saluted and frendely
spoke to of him, and that to our greete prayse. If any Prince
would in a great assemble of people knowe thee, yea embrace
and comende thee, howe happy and fortunate wouldest thou
thinke

thinke thy selfe? But then shall imbrace thee the very same of God, king of kings, and lord of lords. Let vs thinke of these things in time, and amende our manners.

For that all these things apperteyne to vs, that laste and wounded acclamation of S. Iohn p. 1. let him that heare eares, heart, &c. Wherof we haue spoken els wher. To the Lord be prayse and glory.

The Lord commendeth the vertues, namely the constancie of the congregation of Philadelphia. &c.

The. xvii. Sermon.



And write vnto the Angel of the congregation of Philadelphia: this sayeth he that is holpe and true, which hath the keye of Dauid, whiche openeth and no man shutteth: And shutteth and no man openeth. I knowe thy workes. Beholde I haue sette before thee an open doore, and no manne shall shutte it: for thou hast a little strengthe. And haste, hepte my worde, and haste not demed my name. Beholde I shall geue some of the congregation of Sathan, whiche call them Jewes, and are not, but do lie: Behold, I will make them, that they shall come and worship before thy feete.

In al other congregations the Lord at the leest foold some faulte. In the only church of Philadelphia he blameth nothing: not that any man is sounde in this flesh so perfit. But he hath not neede of the grace of God. For Dauid crieth out: enter not Lord, into iudgement with thy seruante, for no manne living shall be iustificed in thy sighte. But S. Iohn and S. Paul also make all men subiect to sinne: which thing also S. Augustin discourseth learnedly agaynst the Pelagians. Therefore

the church is not blamed, but yet is it not therefore perfit. S. Iohn. 1. Rom. 3.

blameth nothing in this congregation, it is not to be understood, as though it were not defiled with dayly fautes: but therefore he impureth nothing, for because the sinceritie and integritie of faith couereth & hideth what vice so euer there be. For there is no condemnation to them that are grafted in Christe Iesu. And albeit that other churches haue also the right faith, yet this excelleth especially, &c. It might be referred chiefly to the Bishop of the same Church.

In this sixte epistle he commendeth the sincere faith, and constancie of faith, and admonisheth to perseuer, propounding ample rewardes. And it hath muche learning and diuerse: whiche shall appere in the treatise thereof.

And the Lord herin followeth the same order, which we see he hath followed in others. For it is one & the same kinde of doctrine with all churches and in al times. Firste therefore is directed, vnto whom the epistle is written or dedicated: to the passion and whole congregation of Philadelphia. Philadelphia was a citie of Lydia, neither verry famous, nor yet ob- scure. We reade how it hath bene oft shaken with earthquakes, and repaired againe. Strabo mentioneth thereof in the 12. booke of Geographie, and so haue other authours also. Yet it made it self famous by vertues. After is the Lord Christ signified to be Authour of this epistle, who at other times also hath tolde S. Iohn what he should write.

And to Christ are attributed three things or rather Christ attributeth three things to him selfe, for he is holy, true, & hath the keye of Dauid. The which he hath borrowed of the Image of the first Chapt. Christ is holy, because he is pure & cleane from all filthines, & from all unrighteousnes, verry God, a consuming fire, doing no man any wrong, having nothing at all that may be blamed. For to him S. Seraphin sayng rightly, holy, holy, holy, Lord God of Sabaoth: E. i. 7. Christ is also to be holpe one of the Sainctes, a sanctification I saue that sanctifieth all, that be sanctified. The same loueth holines in sainctes. Christ therefore is moste truly called. Antichrist the Pope hath taken vpon him this title, and so sitteth sitte on this brast, as if pou should call a priuie or a Taker a Gosier. Spitte vpon that vile and filthy brast, whiche suffereth him self to be called the most holy father, and worship Christ the holpe

Christe the holpe.

Christe the holpe of Sainctes.

Christe is
true.

holy one of all holy, unlesse you had rather understande
that holines not every holines, but pope holines that is
writte, stinking & swimming full of all abominations. Christ
is like wise called true, because he is eternall and faithfull,
euermore constant and incorrupte. He can neither discom-
no; be disceined. The same moste constantly beareth his per-
messes. All his wordes be vndoubted and true: Albeit his
fleshe, that can abide no delate, begin many times to doubt,
yet no one pointe o; iote of them falleth awaie. The crueltie
of the world endureth for euer. Thou standest vpon a most
sure foundation, if thou leane vnto Christe, whiche in
14. of Iohn also calleth him selfe the veritie.

The keye
of Dauid.

Aske he addeth, whiche hath the keye of Dauid. I spake
of the keye in the firste chapter. He alludeth to the 21. Chap.
of Esaye. Whereby is signified the diuine & almightie power
of Christ, by the which he bringeth vs purified into the king-
dome of heauen: whiche worke vnto nether deuilles, nor
any power can let. The same casteth downe the vnclean in
to hel, nother is there that can deliuer o; disse the same. He
saith therefore aptely and expressely, he hath, not had as
haue, but he hath now. For he alone hath this power, whiche
he communicareth with no man els. The Pope of Rome saith,
whiche saith that he hath this power. The only sonne of
God excelleth in this prerogative. The apostles & ministers
and preachers, haue receiued the keyes of knowledge and
of vtterance, of learning, instruction and introduction, by
the whiche also in threatening they exclude infidels out of
the kingdome of God, binde them in their sinnes: almightie
God whiche hath the highe power ratifying the iudgement
of the minister, whiche he pronounced not of him selfe, but of
Christes wordes. But these things agree right well with
those that follow of the opened doze, whiche no man can shut
and so to the whole matter.

For now the word proceedeth to tell, what he would: As
as he hath sayd in all epistles, he repeateth in this also, that
he knoweth all things of this and of all other congregations.
And he commendeth for his perseruance in faithfull
congregation, that he signifieth with all, that the same
did proceede of the grace of Christ. Alas howe fast, saith he, he
pouo

Keyes ge-
uen to the
Apostles.

Thou had
no power.

power, and as it were no force and strength, whiche this word
regardeth, as power, riches, worldly wisdom, lucky successe,
plentie of frendes, and such other like things. Therefore thou
canst attribute nothing to thy selfe, nothing to thine owne
strength, not so much as this that thou arte a churche, & that
the veritie of the gospel is freely preached with thee. For I have let
set open this doze. And by my strength I kepe open the same, before thee
that no man can shut the same doze: to witte the preachinge an open
and grace ones graunted, by any meanes to prohibite, let, o; doze.
take away. To open the doze, is a comon phrase of speaking,
used of the apostle, in the 1. to the Corinth. 16. and the 2. Corinth.
the 1. He openeth the doze, whiche giveth an occasion, and
prepareth the waye to enter in. As the word therefore was
opened the doze of life. The faithful might enter in: the infi-
dels coude not stoppe this waye. For the hande of Christe
bride the doze open. And these things in dede do declare, As m. ch
where of it is that in cities, townes, and villages not greatly shut & doze
furnished with any force o; power, & course of the gospel pro-
ceedeth with so lucky successe: And where many go about by
long water, craftes and policies, threatenings and persecu-
tions to shut the doze, they can not. These things are not done
through our cunning & wisdom, but of the grace of God.

Howbeit if any man list to understand those things and
such as follow hereafter peculiarly of the pastour o; bishop of
the church, I wil not be against it. For where he was habile,
and instructed with no worldly wisdom, yet furnished with
God his grace, he opened the waye of saluation, whiche now
they coude not shut up, as many as sought to abrogate the
preaching of the gospel. The veritie of Christ kept him.

And nowe more expressely he preacheth o; commendeth the
faithfull constancie in faith of the pastour & congregation: The com-
mendation
at perseu-
rance in
faith.
Thou hast kept, saith he, my word, and hast not denied my
name. When the word opened the doze, lighted the candle, &
gaueauenly giftes, the pastour with the congregation re-
ceiued them, and receiued kepte the, and so kepte deuied them
not, nother reode the vnder foote. This is an excellent praise.
Would God there were many such churches founde at this
dare. Here mayest thou leane also, O thou church of Christ,
here maye you leane all and singular, what is the duty of
the pastours,

passours, of the churche, and of all and singular godly men and women. Thy merite was none at all, God of his grace shone vnto thee. Thy worthines was none, thy desert, power nor authoritie: Christe of his mercy hath revealed himselfe vnto thee. Embrace him therefore that offereth him selfe to thee, holde fast and neuer at any time let him go. &c.

The word
of Christ
is to be
kepte.

And note that the Lord saith, my worde, not euery mans worde, but mine. What the worde of Christ is, it is knowne to al men. For that which is written in the Gospel, and first in dede by the Prophetes, and after by the Apostles was set forth in holy writte, is the worde of Christ. It is not Christes worde that stieuerth with the same, although it be set forth by Counsels and holy fathers. Christe doeth not acknowledge that worde: he acknowledgeth his for his owne. And this must be obserued and kept. The word of Christ is obserued, what time it is not corrupted with additions, detractions, and wastings, but in case it be kepte sincere in his naturall sense. It is not kepte, when it is corrupted or deprauid with mens inuentions, and peruerse interpretations. The word of Christ is kepte, when it is comended not with the mouth alone, but is also expressed with godly workes in the whole life, & beautified with holines. It is not obserued, when with out repentaunce men liue most filthily. Finally the word of Christ is obserued & kept, when it is not with any lothesomenesse of ours or impatiēce cast awaye, denied & forsaken. And therefore he annexeth incontinēty, and thou hast not denied my name. I haue spoken elsewhere largely of confessing and denyng of Christes name. These things verely did the Philadelphians, & with these vertues through faith pleased I Lord. By these also maye we comende our selues to our Saviour.

The Lord
conuenieth
themmes
vnto the
churche.

Further more the Lord sheweth, with how great a reward he would honour that constancie of the godly in faith. We haue now, saith he, many enemies by reason of your true religion: but in case ye thus holde one, I wil cause that those same enemies shal become your frendes, and finally fellowes of your religion: In so muche that they that haue hitherto condemned you for wicked doers and heretikes, shal come vnto you with great humilitie, to aske you forgiveness, ready to receiue your religion, & to worship him whom they haue

blasphemed.

blasphemed. And they shall come in most humble wise, and with the greatest humilitie that maye be. For so sayed Esaye before that it shoulde so come to passe in 49. chap. wherunto the Lord alluded at this present.

In the meane season he toucheth the Jewes the singular enemies of the church, whom he calleth the Synagoge of Satan. For their teacher was none other but the Deuill, as in dede they haue no better at this daie. He calleth them false Jewes and liars. For neyther they confessed the Lorde, nor glorified god, nor beleued in Christ their Messias. But they that are Jewes in dede, be not suche as the Apostle S. Paul said in the 2. Chapter to the Romans. The power of God constrained many of them, forsaking their Jewishnesse, to goe to the Christian religion.

Therefore if we couet or goe about to receiue also in our Churches the pure worde of God, & to receiue our enemies humble, we shall not attayne to these thinges by warres or wronges, by raving and approbatione wordes, but by constancie faith. But if eyther we professe our faith not purely, or beautifie not the same with vertues, what maruell is it, though enemies abide enemies still, and continue to hate us euery daie more haynously than other, and at length oppress us, and extinguishe the lighte of God his worde with many letvs leaue dere brethren, by godlynes, constancie and holines to winne our brethren. The Lord Iesus graunt vs his grace to perfourme the same.

Some con-
gratulations
maye be
kept.

He exhorteth them to perseuer in the true
faith propounding most ample rewardes.

The. xviij. Sermon.



And they shall knowe, that I haue loued thee: because thou hast kept the wordes of my patience: therefore will I kepe thee from the houre of temptation, whiche will come vpon all the worlde, to tempte them

that

that

that dwell vpon the earthe beholde I come
shortely. Holde fast that thou hast that thou
take awaye thy crowne.

To kepe
worde of
Christ.

An excellent vertue is commended in the congregational
Philadelphia, that they haue kepte the worde of Christ, we
enery worde, but the worde of Christe, and haue not drund
it. And he hath begonne to rehearse moste large rewardes
whiche bothe he hath geuen to this church, and is also ready
to geue to any other like in the zeale of godly religion. For
we are allured by rewardes.

Enemies
are made
friends.

Firste I will conuerter, sauerth he, thine enemies, that they
may be made thy frendes & brethren, that coming into the
congregation, they may worship Christ, whome they haue
blasphemed hitherto, & say they shall submit themselves
lowly & lowely: As we reade of S. Paul, which in the 15. chap.
of the epistle to the Corinthians sauerth that he is unworthy
to be called an Apostle, &c. And this is a wonderfull benefite.
For God is glorified by such as are conuerter, & the truth is
set forth, lying and superstition are confounded. Wherof the
Saintes can not but be exceedingly glad. The saythfull
are deliuered out of the Devils clawes, and are saued.

The church
of God be-
loved.

Then followeth an other benefite of God. The enemies of
God shall know & finde, that the church, and every member of
the same be the wel beloued children of God. The enemies of
the church suppose, the saythfull to be wicked, gods enemies,
heretikes, churchrobbers, hated of god, & unworthy to live.
But they shall vnderstand that nothing is dexter to God than
the church, as for which he gaue his sonne, which he chose
also for his spouse, and hath made partaker of his kingdom.

Of the loue
of god com-
mences.

But of this loue of God, whereby he, prouoked by no de-
serves of ours, but of his only grace & native goodness haue
foyned him selfe to the church, all vertues doe proceede: That
chiefly which immediately followeth, & the church hath kept
the worde of patience. The same John in his canonical epistle
not that we, sauerth he, haue loued God, but & he hath loued
us &c. Therefore where the obseruation of the worde of pa-
tience is amiered as the cause of loue, it must be religiously
expounded, that the fauour of god, & all our giftes be verry of
grace.

grace, but yet that he of the same grace doeth as it were re-
quite and rewarde vs for our paynes. Wherof the Saintes
are not proude, but humbly acknowledge and preache grace
euery where and in all thinges.

It gaue he commendeth the perseuerance of the saythfull in
the true religion. Thou hast kept, sauerth he, the worde of my
patience. The worde of patience is the Gospel of eternal sal-
uation: whiche is otherwise called of S. Paul the worde of patient-
the crosse, and that for two considerations. First for bicause
he describeth the crosse and patience of Christe whereby we
are saued. And again he perswadeth vs also to beare the crosse,
and patiently to suffer with Christe, *Matth. 16. 2. Timoth. 2.*
Neither muste any man looke for any perseuerance of him
that is impatient. The Lord sauerth in the 12. of Luke, in your
patience you shall possesse your soules. Therefore hath ephre
the passion of the church of Philadelphia kept the worde of
patience, to witte in receyuing in their hartes the patience of
Christ through sayth, and in shewing patience in wordes of
saluages, and susceyning muche trouble in body. Whiche in
orde is the beste waye to kepe churches safe and sounde, and
euery one of the saythfull. Let them kepe, I saue, the worde of
Christe his patience, and the rest commit to the Lord.

For it followeth: And I will kepe thee agayne from the
houer of temptation, &c. The houer of temptation is expos-
ed two wayes. For ephre he speaketh of heresies and of
heretikes, by whose talke, and craftie suggeynge, leudenes,
and dyscriptulnes is tempered the sayth, simplicitie, and in-
tegritie of the saythful. Wherof the Lord reatech muche
in the 13. Chapter of Deuteronomie. Or els he speaketh verry
of the persecutions, whiche the emperours of Rome haue in-
flicted, amonges whome Traiane a most mightie Prince set
forth soe proclamations agaynst the Christians. Wherof
Plinie also made mention in the 10. booke of Epistles, the ho-
dieth and one. But Christe preserved the church of Philadel-
phia, and keperth also at this daye the saythfull by his worde
and power in the perilles of heretikes and heresies, and fi-
nally of persecutions also: so that the saythfull maye stande
sure in all controuersies and receyue nothing of heretikes
that is straunge from gods worde, and also geue no place in

The house
of tempta-
tion.

persecutions. Christ causeth many times that the burthen of persecution presseth not so heavily. Therefore let us alwayes be constant in gods worde, and permitte the defence to our Lorde God. He wil not neglecte us, &c.

The Lord
speaketh in
time.

But so; as muche as in temptations and afflictions the Lord semeth many times to our flesh to tarpe ouerlong, and in maner to neglect his: for we saue the Lord presently, and abdeeth, beholde I come shortly. Shortly, I say, that is to say in time: not to late nor to hastily. The which we saie, wither to soone nor to late, but in due time and season. If the Lorde therefore shal seme to be ouer slowe, dispaire not: for he will come timely enough, when he shal see it good. Doe not thou prescribe vnto him the maner and meane of deliuerance, but abide the Lorders leasure. Reade what goodly and holsome thinges S. Paull hath written concerning this matter in the ende of the 10. chapter to the Hebrewes, where a place also out of the 2. Chapt. of Abachuc is alledged.

Sholde fast
that thou
hast.

And now he exhorteth in fewe but most euident wordes to perseuerance in pietie, wherein they had excelled hitherto. And he saith two thinges holde faste, that thou hast. They had the gospell of Christe, and the worde of eternal life, the true faith and godly religion. These thinges he commaundeth to holde faste, and to persist in the religion ones receyued. And whylest he commaunded them to keepe that they had, he signifieth by the wale, that no new or other doctrine is to be looked for: but that this ones receyued shoulde suffice. Let us not thinke therefore in the gouernement of the church vpon other lawes, vpon other traditions, than of the Gospell of Iesu Christe. This is sufficient for the church. After reasonynge as it were of the losse, he saith: Therefore must thou watche diligently and holde strongly the gospell, for this beynge taken away thou arte spoiled of thy crowne. The crowne is a token of vertue and victory. We saue.

Conquerours and worthy of the Empire, are crowned. The virgin loseth her crowne, that is desired. Therefore hereticks, false prophetes, and seducers take awaye the crowne, what time they seduce and corrupte: therefore saith the Lorde: Thou hast gotten honour and glory, see that no man take it from thee. So we reade that S. Paull spake in the 2. to

the Coloss. Let no man take from you the victory. In the 18. of Ezechiel the Lorde testifieth, that he will not impute righteousness to the wise, in case he forsake and leaue his righteousness: let us praye therefore, that we maye euermore perseuer in the worde of the Lorde.

He proceedeth in recityng molle great
rewardes.

The. xix. Sermon.

IM that overcometh wil I make a pillar in the temple of my God, and he shall goe no more out. And I will wyte vpon him the name of my God, and the name of the citie of my God, newe Ierusalē, which cometh downe out of Heauen from my God, and I will wyte vpon him my newe name. Lette him that hathe eares heare, what the spirite saith to the congregations.

Our Lorde proceedeth in recomptynge muche more ample rewardes, whiche he woulde geue to them that overcome: And so he tempereth his wordes, that we maye easily perceyue, this promise not onely to apperteyne to the congregation of Philadelphyia, but to all the Churches in the whole worlde, yea and to euerye of the fapthefull. And as we haue oftentimes repeted already (for I am not ashamed to repete, seynge that the Lorde him selfe so greatly vrbegeth the victorye) agayne we saue, that those thinges are promised not to suche as fighte lightly or negligently (for ouersee fighte, and by and by ruine awaye) but to those that overcome and perseuer to the ende. For our life is a warre vpon earth: whiche Ioh also hath confessed. The soldour hath a sure purpose to overcome his enemies. Our enemies are, the deuyl, the world, and the flesh. Against

The warre
face a vic-
torye of

these we muste earnestly fight: of none other intent, but that we may overcome. The Apostle in the 6. to the Ephes. described the armour of the faithful. In victory the Saintes consider sinceritie and integritie, that we lose nothing of the spiritie knowne: but let vs receyue the pure worde of God, and sincere faith, and let vs kepe our bodies & our soules cleane from all pollution, and that to our liues ende. We propounde most ample rewardes by promesse. Wherby he alludeth to the manner of Grekes and Romanes, who decreed Images to suche as deserved well of the common welthe, in the which also they wrote their vertues, for whose cause they were set up either in the court or market place or els where. They seemed by this meane to deliuer to their posteritie as it were by hande the glory of their elders, which they made also as it were euerslastyng. Otherwise the use of this notable Columne, or pillar is diuerse. *Jeremie* is called of God a pillar for his constancie. The Apostles are called of S. Paul in the 2. to the *Galath.* chiefe pillers, for their excellencie, and that the churches leaned vpon them, for the preaching of the veritie. The church it self also is called the pillar & base of veritie, forasmuch as it is grounded vpon the sure rocke Christ. In the Temple of *Salomo* stood two columnes or pillers, figures of the euerslastyng kingdome of Christ, and of the holy church. In this place a pillar is taken for a man, in glory and beautie excellent. For he sayeth not that he will erect a pillar for a godly man: but I will, sayeth he, make him a pillar, that is to saye, I will beautifie him with honours and glory euerslastyng.

But where shall this pillar be set: where shall the glory of Saintes be famous: not in Courte, or market place: but in the Temple of my God. And the Temple of God, is heauen it selfe, and in our worlde the holy Church. Glorious therefore that he be in the church of Saintes, as wel militant, as triumphant. Albeit therefore that the very godly heare still in this worlde: yet this worlde shall perishe, Christ shall reigne for ever, and the Saintes shall reigne with him. Their glorye then shall remayne for ever and ever. And where he sayeth, of my God, *Hectas* expoundeth and concludeth. This saynge of my God, taketh not awaye the diuine

The manner of erecting pillers.

Pillar in Scriptures.

¶ Titmo. 3.

The pillar is set in the Temple.

nature, that is sene in Christ, but establissheth, as I may say, the consubstantialitie. For it declareth the vniõ of two natures, which are in the person of our Lord Iesu, to witte of his deitie and humanitie, euen after vnderstanding, yet not confusely, to be indissoluble. For they answer mutually one another, because of the assumptiõ of the humane nature, the diuine to the humane, and likewise the humane to the diuine proprieties, &c.

Moreover the perpetuities and stables of the glory of the saintes and faithful is signified, where it is added, and he shall go no more out. For many times pillers are broke and cast down, and renowned ones gotten perished and sadely away. But Christ promyseth to them that overcome, that they shall neuer be cast out of the fellowship of Saintes, neyther shall the glory of the faithful shoulde be obscured at any time. And thus farre of the pillar it selfe.

There followeth of the inscription of the pillar, of what sort it shalbe. These thinges chiefly are wyrtten in the Saintes, to witte the name of God, the name also of the cite of God, and the new name of God or of Christ. Whiche we shal discourse in order. First the name of God is ascribed to the godly, that is, they them selues are called by the name of God, & be the children and heires of God. Whiche is discoursed at large in the first of *Iohn*, and the. viii. to the *Romans*. And what can you deuise to be more honorable, than to be, and be called the sonne, not of kyng nor Emperour, but of living God. But this same noble grace the Lord graunteth to the that overcome. In the first of *Iohn* the. iii. and. v. Chap. Secondly to the overcomeers is inscribed the name of the cite of God: that is to say, the godly man is wyrtten in the number of the citizens of the cite of God, and is verely a citizen of the cite of God, I saye euen of the cite of God. It was a great matter in tymes past, to be a citizen of Rome: but it is farre greater to be a citizen of the cite of God. The citizens enjoye all priuileges and commodities, finally the glory of the cite. But this is greater and more than that it can be declared at fewe wordes.

But the church, is the cite of God: And the cite of God, is the church. Whiche is here set forth with three epithetes or

stabilizinge.

The inscription of the pillar.

Overcomers be children of God.

Widours be citizens of the cite of God.

the church is described what it is.

titles, of the which it is easie to subge, what the church is, or what we should thinke thereof. The church is the citie of God. For as the citie, is the fellowship of citizens: Even so is the church the communion of saintes. The Prince of this is Christ, the head of the church. The rounde waile it seide was a figure of this church, and the very setting up of the tentes, in the middes wherof was sene the Tabernacle, a token of the deitie present, as it were a cohabiter. For the Lorde is in the middes of the church. As we haue read in the xxvi. of *Leuit*. And in the. 2. to the *Corinth*. the. 6. According the church is called new Iherusalem. For the old was a figure of the newe. This corporall church is new Iherusalem, that is to say spirituall. Whiche S. Paul also affirmeth in the. iii. to the *Galath*. For in the thirde place is expounded the newnes. It is not builded of men, but cometh downe from heauen above. For unlesse we be borne from above of spirit, and of seide immortall to wiste the word of God, we can not be members of the church. And we are borne by a spirituall regeneration, the children of Christ & of the church. Wherof the Lorde himselfe discourseth at large in the. iii. of *Iohn*. 1. *Petri*. 1. And S. Paul the first to the *Corinthians* the. iii. There shall be more sayd of the new Iherusalem in the end of this booke. But of these ye vnderstande, what is the church of Christ, the fellowship of the faithfull, regenerated by the worde of God. &c.

The vic-
tours get a
new name.

Finally in them that ouercome is wrytten a new name, and that in dede a new name of Christe: Not only that they should be called Christians of Christ, but because the name is a blyssed description of euery thing and nature, and a new name is promysed: It followeth that we should vnderstande that men shall be renewed, chiefly by glorifying. We promyseth therfore a glorifying to the Godly. Wherof is spoken in the. xvii. of S. *Math*. x. *Cor*. xv. *Phil*. iii. And the first of *Iohn* the. iii. These most ample rewardes the saintes may verely loke for, if they fight that they may ouercome.

Hereunto is annexed the wonted acclamation, by the which both this doctrine is applied and communicated to all churches through out the worlde: And is declared that

same not of men as haue, but of the very spirite of God moste true. This spirite the Lorde graunt vs.

The Lorde blameth sore the church
of Laodicea.

The. xx. Sermon.



And vnto the Dungeil of the congregation, which is in Laodicea write: This saith Amen the faithfull and true witnes, the beginning of the creatures of God. I know thy workes, that thou art nother colde nor boate: I would thou were colde or hoate. So then because thou art betwene both, and nother colde nor hoate, I will spew thee out of my mouth: Because thou sayst: I am riche and increased with goodes, and haue nede of nothig: And knowest not that thou art wretched, and miserable, pooze, blinde and naked.

The seuenly and last Epistle of our Sauour Christe, is written by the hand of S. Iohn, to the Bishop of Laodicea. The same is a great reproofe of that people, in nothing commendable: And neuerthelesse a faithfull admonition or exhortation to repentance. And after his accustomed maner, he signifyeth to whome he wryteth, and from whom the Epistle proceedeth. The Epistle is indited of Christ to the Bishop of Laodicea, and to the whole congregation. Therefore some thing is to be said of the Laodiceans, wherby the reste may the better be vnderstande and considered.

Laodicea the chiefe citie of Caria, after Strabo & Plinie, standeth by the riuer of Lycus. Antiochus Theos, builded the citie, and named it after his wyse. It was the welchies citie of Asia. Whiche *Adriane* also hath noted in his Epitome. It had by makinge of wollen clothe a mosie plentifull gayne. Vnto whome S. Paule semeth also to haue preached the gospell. For he mentioneth of Laodicea, from whence also some men

The argu-
ment of the
epistle to the
Laodiceans

Laodiceans

The time
of the Laodiceans.

Laodiceans
figure of
many churches at
this day.

The description
of
Christ.

men thinke he wrote the first Epistle unto Timothy. Certainly it appereth that the Laodiceans had receiued the gospel, euen by this Epistle, but corruptely. For they went about to matche the worlde and the church together, and to ioyne together Christ and Mammon: And as it is sayd at this day.

Therefore they laid not aside their auarice, and their inordinate trafficke (to use moderately the trade of marchaundise without discipline, no religion doeth forbid) and standing great riot and pride, neither seemed they to want anything, but to haue and serue to haue all thinges, for that they were riche. Against these me the Lord inueigheth grievously, declaring them to be very miserable, and more than needy plaine beggars. For as in the church of Philadelphia he blamed nothing, so in this he commendeth nothing at all.

You shall finde at this day many like, to whome this is common and cuer in their mouth: I haue learned both to be a gospeller, and to be a souldiour, to drinke, to play the mounge, and liue at pleasure. You shall finde like churches, seruing both Christ and Mammon, or marchaundise, Belchus, Venus and God of bartel. Both they and all these are confuted, and are called to repentance. Which argueth, that the mercy of God is greatest, not forsaking nor rejecting so corrupt churches, and men full of so great filthines. Was it to them that continue this vaineasurable mercy and goodnes of God and long suffering, and continue in their mischiese.

Christ is here againe most plentifully described, who he is as in the former titles. Certes it may be gathered of all that this is the best and moste perfite description of Christ, for there is no neede to begge of any other, to witte of humane matters. He setteth forth him selfe with a new name, and calleth him, who amen, that Amen. That same is an Hebrew word, and most commonly used in the Euangelistes, especially in John, S. Paul in the ii. to the Corinthians the first Chapt. Christ the sonne of God, saith he, which by vs is witnessed amonges you, by me & by Sphumias & Timotheus was not yea and nay, but in him it was yea. For all the promises of God are in him yea, and in him are amen to the praise of God by vs. &c. But the Lord expoundeth him selfe, who

he called both selfe that Amen. For I am, sayth he, that witnesseth, I meane that trusie or saythfull or constant and true. For Christ is geuen vs of the father, that he should testifie of the will of God the father. And his testimony, as he hym selfe repeately oftener than once in the Gospell of S. John, is firme, constant, sure, certain & true, hauing no falsitie, doubtfulness, nor inconstancie. And these thinges accorde right wel to this argument, wherein he reproveth the Laodiceans of lying, and exhorteth them to repentance. It is a greuous matter for the flesh to heare such a doctrine: but where the eccientie, assurednes, or veritie of the teacher is perceiued, it will commonly moue mens myndes if they be not altogether abject and desperate.

He addeth moreover an other thing, whiche declareth his dignitie. For he calleth him selfe the beginning of the creature of God. Neither ought the Hereticks to seeke here any defence for them selues. For neither is it mete by any one place, muche lesse by a litle worde, to subuerse the whole scripture, & to strue with the articles of the creede, the liuely tradition of the Apostles. Our sauour Christ is considered after his deitie and after his humanitie. After his deitie, he hath no beginning, but is rather the beginning (actually as it is commonly sayd, not passively of all thinges and creatures. Preter is he a creature: For all thinges are made by him. Which thing both the Euangelicall & Apostolicall scriptures proue John. 1. Colos. 1. and the Hebr. 1. where thou hast places expositours of this same one. After his humanitie he is called the beginning of the creature of God (namely man, whiche is called a creature by reason of his excellencie, and for that he is the Lord of creatures, for whome all thinges were made) so he is called the first begotten of the dead. For in Christ mankinde is repaired, that it hath not perished: God looked upon the continuance of his Christ, when he first made man. For Christ is the beginning, that is to say, the preseruer of humane nature: As it hath els where bene told you at large. Vnto us we haue had the description of Christ, which is called Amen, & the beginning of the creature of God, by whom verily all thinges are made, which is very & true God, witness of the diuine will of God. &c.

Now he telleth the church what opinion he hath of her. What she is, that is to say blameth her. And as he hath declared to all the fourmer, that he knewe all their worke so hath he to this also. And first he sheweth, that he knoweth this of the church of Laodicea, and especiall of the Bishop thereof that he is neither colde, nor hote. He addeth, *Epistol.* I woulde it were better, if thou were altogether colde, or throught to hote: But now thou arte lewke warme, or bloud warme. An Allegorie taken of mens meate, or of colde, hote, or warme water, and it is in a maner applied prouerbially. He is colde, that openly followeth the worlde, being wrapped in heathenisme the errors and spines of this worlde. He boasteth nothing, or will seme to haue any thing to doe with the true Religion. He is hote, whose bestie inflameth with the blisghost, contemneth the worlde, loueth the true Religion, tradingly, and spueeth an holy lyfe. He is warme or betwixt both, which hath neyther forsaken the worlde, his errors, and spines, nor hath fully receyued Christe, his doctrine and rightuousnes, but serueth partly the worlde, partly Christe. In outward chynge he sheweth hym selfe to be a Christian, in resorting to holy assemblies, and receiuing the Sacramentes, but inwardly he is so beseged of the worlde, that he spueeth a worldly lyfe, rather than a Christian. Suche a mixture the Lorde alloweth not, whiche els where forbidden is plowe with an Oxe and an Asse, and to make a garment of linen and wollen: To poure newe wyne into olde bottles, or to patche an olde garment with newe cloth.

Colde.

Hote.

Warine or
betwixt
both.

Mide.

A mixture
and compo-
sition of cor-
rupt and
whole.

In religious and rites that lightnes and mixture can be lesse allowed of God. For you shall haue, that will temper together sondry religions, and of many compile some one. Mahomet composed his Religion of the Jewes and Christians Religion. Many at this day make an hogepotche of popistrice and the Gospell, or make a chuchmullus as the Germans call a cake of sondry grapes. If a Papist see this kinde of seruice, he knoweth it not so; his: And if the Gospeler see it, he knoweth it so; none of his. For it is a mixture of whole and corrupte, where the sound part hath no more strengthe, the corrupte for the most part hath the greater. Of such sorte are the masses that are used at this day of our

by, neither altogether Papisticall, nor yet wholly Euangelicall. For the Lorde suppre appereth not in them: The Popish masse also is cut of and altered in the same. If we beleeue that Christ set forth the best rule of Religion and lvinge, whyp followe we not that same only Maister? But we set more by the fauour of men, whiche in no wise we will lose. For we set not so muche by the fauour of Christe, as to call that saying of the Apostle to memory, if I should please men I should not be Christes seruant.

But heere what the Lorde saith to these mingerelles. It were better, saith he, thou were eyther colde or hote. It were better thou were a spinner or an heathen, than an Hypocrite, and a mongerell. For so mightest thou be more easily holpe, according to that saying of the Lorde, If you were blinde, ye should haue no sinne. Nowe where ye seme to your selues lust and sufficiently taught and furnished with Godly rites and rites that please God, you leaue no place to further instruction, but contemning the worde of God, and Christs institution, ye preferre your mixtures before all the iustifications of God. The Lorde also in the Gospell sayth vnto the Phariseis: Amen I saie vnto you, that Publicanes and common harlottes go before you into the kingdome of God. The other member is playne enough, that it were better they were hote, namely with the spirit of God, whiche thing the Apostle requirerh in the xii. Chapt. to the Romans.

Furthermore he threatureth to plague them, if they continue, as they haue begone to be newters: *Μη μεσσητε.* I will sprowe thee out of my mouth. By the whiche maner of speaking two thinges are signified: Both the lothsomes whiche God conceaureth of this newrealitie or warmnes: And the vomiting out, which punisheth the same. warme water prouoketh a vomite. Wherunto he appereth to haue alluded, as likewise to that olde phrase of speaking, the lande hath vomited the Chanaanites, and the same shall vomite vp you also. Therefore these composers or mongerelles with their temperature and mixture doe so displease God, that they ingender in hym a lothsomnes, be vnto hym an abomination, that finally he shal throwe them out, the same we vnderstande of them that soine together Christ and Mammon. And the phrase of speache

Galat. 2.

John. 9.

Math. 23.

The Lorde
sproweth
out the new-
ters.

is to be noted, *ὁ δὲ θεὸς* now therefore, or so forasmuch as, is now being it is so, &c. Moreover the longanimity, or long suffering of God is here noted, which plageth not immediately, unless there appere nowher any hope of amendment.

Unhappy
eyes.

He expoundeth more fully the sinne of the Laodiceans, what is the cause of their tepiditie: Because they loue their wherein they truste, supposing them selues to want nothing. They thinke them selues to be wise, and to see all thinges, and be sufficiently furnished with thinges spiritual and temporal. It is lesse, wher they say, we are riche, more that followeth. I am increased with goodes: That is to say, I haue gotten muche riches, that I want nothing.

A great
take.

That same he now confuteth, and sheweth that they are utterly disceiued, and to be miserable people. For he rebuketh them geuoulsly, and sayth, thou knowest not that thou art such, as thou art. That ignorance, is a great euill, and the beginning of desperate blindness, when a man thinketh to haue, that he hath not. For such perseuer in their error, and admit no counsellour. Therefore saith the Lord, thou knowest not that thou art *καὶ οὐκ οἶσθα* miserable, wretched, wretched and woyme with euils. For they are toyled with many labours, that serue this worlde, *καὶ ἐν δόλῳ* miserable. Thou seest not thynne owne miserie: Others that se, are full sorow. Thou seest not in what case thou art. This kynde of speach signifieth a very wretched and desperate, whose miserie others see, but he him selfe seeth nothing, *καὶ οὐκ οἶσθα* poore or a begger. Thou thinkest thy selfe very riche, but thou art a starke begger. Couetouse riche men, are poore: They are poore also in vniuers. The people of Laodicea were blinde, as the Pharisies were called blinde in the .ix. of Iohn. Well sighted in worldly matters, in heauily blinde as betels. Naked, or destitute of good workes. Boyde of thy wedding garment. They stood standing were ryche, as they were with garments of most fine wolfe. But before God they appered naked. Let the gal-

launtes of this worlde, or proude peccokkes rather, so well eyed, and gorgeously apparelled, marke these thinges wel.

The Lord geue them vnderstanding.

The Lord geueth holosome counsell to the Laodiceans, admonishing them to repent.

The .xxj. Sermon.

Counsell thee to bye of me golde tried in the fier, that thou maiest be ryche: And whyte rayment, that thou maiest be clothed, that the shame of thy nakednes do not appere: And annoynte thynne eyes with eye salue, that thou maiest see. As many as I loue, I rebuke and chasten. Be seruent therefore and repente.

Forasmuch as God willet not the death of a sinner, but rather that he should conuert and lyue: Therefore after a geuouls blaming of the church of Laodicea, he geueth her holosome counsell, admonishing & exhorting the same to repentance, and signifieth with all what is true repentance.

Holosome
counsell.

The Lord useth the word of counselling, not of commaunding, to thynke to confound the madness of them, which unless they be violently drawen, thinke not them selues admonished, assured or called of the Lord. And whilest they loke for such a drawing, they neglect all gods counsell, & fall from the true saluation. God counselleth his elect such thinges as are holosome: The chosen obey good counsellors. God toucheth their hartes inwardly, and outwardly by preaching of the worde, and by sondry admonitions he pouereth and driueth man from euill to good. This counsel of God is not to be despised, and an other violent vocation to be imagined. God his word must be heard. To day, saith the Prophet, if ye heare his voice, do not harden your hartes. When the Lord counselleth with his worde, & the hearers harden their nundes, they do it at thynough their owne fault, and are made authors of their owne destruction. But they that receiue Gods counsell, receiue it not by the force of free will, but of the grace of God, which worketh in vs to wille and to persoume.

I counsell
thee.

Therefore

Therefore when the Lorde counselleth holisome thinges, the chosen pray that they may receiue the same: And they receiue them through grace, obeying the counsellor of God.

The some
of the hol-
some coun-
sell.

And the some of the holisome counsell is this: He of me, saith the Lorde, golde tried in the fire, that thou may be riche, maicst be apparel, and maicst get rie salue to annoint thine eyes. He setteth these thinges as a medicine against the diseases, which he discouered before, calling the church of the Laodiceans, poore, naked, and blinde. Now therefore he teacheth them how they may be riche, may be clothed, & may receiue their eyes of sight again, if they verely get them selues golde tried, or concoct or purified.

Golde tried

And golde tried in the fire, is golde moste purified & cleane, hauinge in it no grossenes or mettall, but pure and cleane golde. Whereby is shadowed the worde of God, wherof the Prophet sang: The worde of the Lorde, is a pure worde, sweter tried in the fire, seuen tymes purged in a vessel of earth. Certenly the worde of God is light, comming of the stound and moste pure light, hauing no parte of humane filthines or affections, sauouring of none errors, teachyng nothing that is corrupt. Howbeit of it selfe it shall profite a man nothing, unlesse it be receiued with a true & sincere faith. Therefore do I not separate faith from the worde, and say therefore that the pure and sincere faith is signified by golde. Wherof S. Peter said, that the faith of our hartes be purged. For although there be in vs spotted and infirmities, yet is faith, by reason of the subiect wherupon be resteth, moste pure.

The worde of promise, and euen Christe hym selfe is the object of faith, whiche is the very purenes it selfe. Wherfore the Lorde counselleth that the Congregation of Laodiceans should be golde tried, he counselleth that they should heare Gods worde, and beleue it in dede. For the Lorde saith the worde of byeng, for receiuyng, hearyng, and obeying.

How the
word of be-
ing is used

For no man shall imagine, that there is bargaining before God, as there is with men: As though the spiritual gifts of God mought be bought for money. This is repugnant to the whole scripture, and specially against the determination of S. Peter pronounced against Simon Magus. But this our exposition the Prophet Esay. Approperly in the

Chapter

Chapter. Where amongst other thinges come, saith he, bye without money, and without price, or exchange. And by and by. In heaving heare me, incline your eare, &c. Therefore the same Chananiere hath no hold hereof, I meane the Pope that great marchant, which selieth al thinges in the church, runn those thinges which he hath not, the greatest disceuer in the world. Whereunto is added moreover, that I like as it is in Esay plainly expressed, of whome suche graces or giftes are to be bought: So Christ also here saith expressly, I counsell thee to be of me. Behold he saith of me: Not of the Pope, of Monkes, Priests, or prieftes. For Christ alone hath the thinges, whiche we may require. He alone doth satisfie, he alone grauntereth those giftes. And therefore he saith in the Gospel of S. Iohn: Let hym that hath hunger or thirst, come unto me: To me, I say, let hym come. Iohn the. iiii. vi. and. vii. And S. Peter saith, Lorde, to whom shall we go? Thou hast the wordes of eternall lyfe. As though he should say: If we will lyue, we can go to none other, but unto thee. Thou arte the lyfe and fountaine of all goodnes.

Moreover the use and profit of this pure golde, tried and moste purified, I meane, the word of Gods veritie and pure faith, is thre sortes. First, that thou mayst be ryche: Secondly, that thou mayest be thyre apparel: Thirdly, that thou mayest be the eye salve, to heale the byndnes of thine eyes. For the worde of God and faith in hym, is the foundation of true pietie. Without the worde and faith nothinge to founde.

The first fruite, is welthe or riches, to witte spiritual. For the true worde and faith is not a false imagination, and a vayne dreame of thinges most excellent. For he that beleueth the word seleth love in his harte, and inioyeth spirituall giftes: And possessing Christ, througth faith possesseth all goodnes. Whereupon also the Apostle in the first chapt. of the first epistle to the Corinths. sayd: I geue thanks to my God alwayes for you, for the grace of God that is geue you in Christ Iesu because you are in al thinges enriched by him, in every word, and in al knowledge (like as the testimony of Christ is confirmed in you.) In so muche that you are not destitute in any gift. &c. Let the marke wel these thinges, which thinke the world

Lat.

goodes

The use of
this word
is three
sortes
First, that
thou mayst
be ryche
Secondly, that
thou mayest
be thyre
apparel
Thirdly, that
thou mayest
be the eye
salve

goodes to be true richē. These soles shalbe iudged of the iudg-
dom of God, as it is manifest in the. 12. cha. of S. Luke. And be-
sides this, they y are desicute of the light of God his worde,
and lack faith, cā not vse rightly nor wel these earthy riches.
Therefore heavenly riches, are the true riches.

The apparell
of the
faithfull.

The second fruit, is the clothing & comly apparel, wher-
with we are couered, that our shamefull nakednes should not
appere. Before their fal our parentes were naked, but with
out any shame or ignominie: After the fal they wer ashamed.
Because sinne bringeth shame, and want of al good wothes.
And an euill conuersation, is a moste shamefull nakednes.
With this were the Laodiceans infected. But Christ, whiche
is learned by the word of truth, and perceiued by true sapē,
is the white apparel of the faithfull, thei rightuousnes & in-
nocencie. He couereth al our spottes, he abolissheth our sha-
mefull nakednes, decketh vs with all kinde of vertues, that
we may appere honest and comly before God in holy con-
uersation. For Christ is the wedding garment. The Apostle
counsellēth vs to put on Christ, & that we be appareled with
rightuousnes, temperance, and all goodnes. The place be
in the. 13. to the Romaines. Ephes. 4. Colos. 3. cha. Now here
with the cowle of our Lady, vnder the whiche gather to the
moste part wicked and impenitent persones. The most pure
virgin couereth not suchē, she loueth rightuousnes and re-
pentance.

Oracles
of wit.

Sight is
weaned.

Finally with this gold is bought an eye saluē, which is a
medicine for y eies, which Physicians are wont to lay to sore
and blece eies, against blindnes. The commaundement of the
Lord, saith Dauid, is bright, geuing light to the eies. Faith &
so doth insourme rightly the iudgemēt of man, that we may
iudge holily of vertues & vices. The want of God his worde
and of true faith, bringeth in blindnes.

For all these thinges the Lord counsellēth the Laodiceans,
to seeke for Gods word, and beleue it verely. For so it should
come to passe, that being enriched with al spiritual giftes, they
might leade a pure conuersation in the church, might possesse
Christ, and iudge rightly of al matters of saluation. And in
these thinges also consisteth true repentance: In forgiuenes
of sinnes, and amendement of life. &c.

But

The Lord
rebuiketh &
chasteneth
whome he
lovet.

But least they should say, we heare these thynges in vain,
as they which haue heard before that we shall be spewed out
of the Lords mouth: yea and are so sharply shaken up with
harper wordes & sentences, that we are constrained to dispaire.
He prouenteth that same & saith: whom I loue, I re-
buke and chastise. The first word signifieth to
accuse and reprove openly, which is done with sharper wor-
des. The latter is referred to discipline, wherby children are
kept in awe with the Palmer, least they forget them schies
through wantonnes. The Lord therefore alluding to y wordes
of Salomon in the. iii. Chap. signifieth that a sharpe rebuke, or
seuer chastening is not alway a signe that God is angry,
but oftener a token that he is pleased and loueth vs. Therefor
he saith, first I rebuked you sharply of loue, and so sought
your saluation. Therefore it is now also an holisome signe if y
preachers rebuke the church with sharpe wordes: And againe
it is an vn lucky signe, if a fore table be stroken ouer faultes
inrolleable. It is a token of loue also, if a man suffer sondry
misshappes. Which thing the Apostle discourseth at large in
the. xii. Chap. to the Hebre.

Upon these thinges he inferreth the some of the matter, &
saith: Where thou seeest God so earnestly seeke thy saluation,
I pray thee continue not alway to be thus in a maiming
neither hot nor cold. Zēlos, be zelouse, take vnto thee a fer-
uent zeale to followe and apprehend thy saluation. For now
he setteth the feruentnes of faith conceaued of the word and
spite of God, against this newtialtie or warmnes. After
he addeth, and repent, in forsaking thine euill conuersation,
and being of Christ tried gold: That is purified & pouged,
wherby thou mayst be riche, be arayed in whyte, and mayst
haue a medicine wherewith to annointe thine eyes, that thou
mayest see. To God be glory.

zeale & re-
pentance.

In Loue and
temperance

He draweth them also hereby vnto
repentance.

The. xxij. Sermon.

L. iij.

Behold

strayte knot to be loyned vnto them. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. These thinges are spoken of the Lord in the .vi. of John. And in the xiii. chapt. he saith. He that loueth me, will keepe my wordes: And my father and I will come vnto hym, and will make abode with him. S. Paul saith that he liueth not vnome, but that Christ liueth in hym. The same affirmeth that Christ through faith dwelleth in the hartes of the faithfull. And so the Lord entereth the hartes of them that let hym in. Not the least part of felicitie consisteth in this coniunction. For to be vni-
 ted with God, is blessednes, whiche becometh here, and is made perfit in an other lyfe. And therefore in the second place the Lord saith: And I will suppe with him, and he with me. Wherby he noteth not only againe a moste deere frendship & familiaritie (for the table is consecrate to amitie) but rather the fruition of eternall glory. For by the supper are signified, the iopes celestiaall, greatest, and vnspeakable, which after that soules the Godly receiue immediatly after death: But more fully in the ende of tymes, when the bodies shal arise againe. Therefore is it not applied to a dinner, but to a supper, as it is also in the .14. of Luke. The if we receiue Christ, we shal haue him dwelling wth vs continually, whilist we liue in this world. And in the world to come we shal haue the full fruition of al the iopes celestiaall. These thinges be certain and true. For otherwyse in the life to come there shall be no riotouse ban-
 kettes, suche as the Turkes do imagine.

We annereth also an other generall promesse, wherby he exhorteth and moueth to the study of godly religion & to re-
 pentance. For to him that ouercometh is promised the king-
 dome of heauen. And he saith to him that ouercometh (wher-
 of I haue spoken in thother epistles) not to him by flesh or to
 a coward. i.e. he propoundeth also the exaple of the conquerour
 Christ. For we must overcome, as he hath overcome. He that
 dede ouercame most perfectly: we after our litle strength, fight,
 and overcome. And verely the true victorie in vs, is by the
 vertu of Christ: that is to say, by him they overcome, whose-
 uer overcome. And like as he hauing overcome death, & con-
 quished the world & the deuill, ascended into heauen, & sat on
 the right hand of the father: so he promisseth vs also overcom-
 ing.

ming, that he will geue vs a seat of his father: not by we sitting
 on the right hande of God, should iudge ouer al flesh, bying
 made Christes: but that bying made partakers of euerla-
 sting glory, and deliuered from all iudgement, we maye ap-
 pear in glory, when he shal come to iudge the quicke and the
 dead. We reade of a like promise made to his disciples Matth.
 19. and Luke. 22. And so assuredly shal this glory come vnto
 vs, as Christ him selfe did verely ascende into heauen, and
 sitte in the glory celestiaall.

And here we must note a speciall thing, that Christ geueth
 here that thing, whiche in the 20. of Matth. he denieth that he
 can geue to James and John, that is to sitte in the glory cele-
 stiaall. Therefore this place expoundeth that. For Christ after
 his deitie geueth that, whiche after his humanitie he denieth
 that he can geue. This place then proueth, that Christe is very
 God, geuer of eternall life, &c.

He addeth after his manner an acclamation, wherby he ap-
 plieth this epistle to al congregations, and affirmeth it to be
 inspired of the spirite of Christe. Wherof we haue spoken
 before.

And we haue treated hitherto of the seconde parte of this
 booke wherein are declared the moste excellent pointes of
 our religion, who & of what sorte is Christ, sittynge in the glo-
 ry of the father, howe he is presente in his church, and go-
 uerneth the same as king and priest, by his spirite, by his
 word and Sacraments. What also and of what sorte is the
 church of Christ: what is the true and righte doctrine of the
 church: what opinions are wicked. What is to be done with
 erreneouse doctrines and seducers: howe the church fallen
 and afflicted maye be repared: what is true repentaunce, and
 what are the duties of the godly, and many other thinges
 of like sorte. To God the father be prayse, thankes geuinge,
 and glory, through Iesus Christe our Lord.

The seconde vision is shewed to S. John,
 wher in he seeth God in his Throne with Elders, whome
 he describeth gallantly.



After this I looked, and beholde a doore was open in heauen, and the firste boice whiche I hearde was as it were a tropet talkyng with me, whiche saied: come vp hither, and I will shewe thee thinges whiche muste be fulfilled herafter. And immediatly I was in the spirite: and beholde a seate was set in heaue, and one sate on the seate. And he that sate, was to loke vpon like a Jasper stone, and a Sardine stone: and there was a rainebowe aboute the seate, in sighte like a Smaragde. And about the seate, were xiiii. seates. And vpon the seates, xiiii. Elders sittinge, clothed in white raymente, and had on theyr heades crownes of Golde.

The thirde parte of this worke reacheth from the beginning of the 4. chapter, vnto the beginning of the 12. chapter. And conteyneth a notable vision, moste holesome, and of muche fruite. The first vision, which we hearde expounded in the 3. chap. exhibitech a figure of Christ, and of his church, and howe the Lord reigneth in the same; how also the church behaueth or oughte to demean her selfe. In the seconde vision S. Iohn declareth, howe by a most iuste and most holy gouernement God gouerneth all thinges by Christ, which chaunce and are done to the church in the worlde and of the worlde. In these are rehearsed the most sorrowful desolacions of the church, calamities, plagues, and destructions, famines, persecutions, euolunges, heresies, conflicts, and other euilles moste greuous of the same sorte. cc. Who also and what and howe iuste God is, righteous and holy in all his iudgements, here is described: That he is Authour of all. That God throughe the moste wittie and excellent gouernement of Christe rulerh all thinge: that the holy Angelles also and all creatures do acknowledge him, and geue glo-

The argu-
ment of the
seconde vi-
sion.

unto God. For so it teacheth vs also in al our doynges, and turn in the very greuous calamities and persecutions, wherof it shall prophetic moreouer, the acknowledge the prouidence and good wil of God towards vs, and his most iuste gouernement. This if we shal do with quiet mindes, we shal beare also moste heauy burthens patiently: we shal cease with curiouse questions to inquire, whype God permitteth Antichrist to spring up, to increase and reigne, to oppresse the religion and Sanctes of God: Then shal cease also the blasphemouse mutinyng of those, which are not affraide to sape, God is in dede the Lord, he is almightie, he doeth what he will, and as he will: we are bounde seruauntes, and rather worse than bondemen. We are forced to beare what so euer he wil lape vpon vs, &c. As though God were vniuste, and after a tyrannicall feare terrible, and ruled after a carnal lust. It is moste shamefull to thinke thus, much more to speake it. This vision shal declare, that God by his prouidence gouerneth al thinges, and that the same is iust in al his wayes, and holy in al his workes.

And firste S. Iohn is prepared to receiue this vision, yea I prepare: and we also are prepared in him. For when he had sene the doore in heauen to be wyde open, he hearde withall, come vp hither, &c. It is surely a benefite not to be expressed with tongue, that the Lord openeth heauen for vs miserable men mortall, and suffereth vs to see what is done therein, or what he him selfe doeth there, and what his workes or iudgments be towards men. Let no man sape herafter, that God doeth in heauen what thinges he list, not passinge vpon vs that crepe vpon earth, and who also must suffer that we woulde not. For nowe he maketh as it were an accompte of his workes and beynge assured admitteth thee as a looker on of the matter.

And here he declareth with a godly voice, what Iohn shuld do, and how he shuld behaue him self. Christ biddeth Iohn ascende into supercelestial places, not in body, but in minde. Therefore muste our minde be lifted vp into the contemplation of heauenly thinges, and be pouged as muche as maye be from earthely affections, that we maye beholde heauenly

Exorde of
this vision

139

The minde
muste be
lifted vp

heauenly thinges with an heauenly contemplation. What will we saye that the example of John followeth immediately. And incontinently I was in the spirite: that is, in a spirituall cōtemplation, or rauished with the spirite into the faithful consideration of those thinges which were shewed me.

The some Now also is compiled an argument of thinges that should be tolde: I will shewe thee what thinges muste be done hereafter. For after the Type of God, ordering or gouerning al thinges iustly through Christe, immediately are declared the desires of the churche by seuen scales, and seuen compettes, in the which are euerie where interlaced moste comfortable consolations and full of efficacitie.

A type of And first of al befoze the Scales and compettes is set forth a figure or type of God, and his moste rightuouse iudgement and gouernement in al thinges: and that through out the 4. and 5. chapt. wholy, that it mighte prepare vs to the reading or hearing of those thinges which shal followe in the 6. 7. and 8. chapt. And seme to others, and to mans iudgement to be greivouse, harde, and vniuste. And the Type of vision was after this sorte. In heauen it selfe appered a seate or throne of maiestie. Vpon that sitteth therein, holdeth in his right hand a booke, closed with Scales. By him that late stode alande, whiche taketh the booke, and openeth the Scales thereof. And out of this Throne also procedeth a seuenfold spirit, wonderfully uttering his vertues. Befoze the seate appeareth a glassie Sea, bright, and euen like Christal. The throne it self resteth like a wagon vpon foure beastes full of eyes & wings, beneath appering rounde about, and inuicumping or compassing the throne. A rainebowe like a smaragde goeth rounde about the same. About the Throne by a circle appereth, Seates, and so manie elders sitting in them, crowned, and in white accape. This is the order of this seconde vision. In their place shal be declared what the Labe, what the beastes, what the Elders and the other partes did. It sufficeth now to haue touched the chiefe points of the vision, and a litle downing some of the same.

The some of vision, a generall order of the same.

Visions exhibited many times befoze.

Secondly we must see, what euerie thing signifieth. For herof dependeth a greate parte of the whole misterie: as concerning the manner of vision, S. Iohn bringeth no newe thing

of the reuelation of Christ. For we reade that such manner of visions were exhibited for the moste parte to the prophetes, as to Esaye in the 6. chapt. To Ezechiel 1. and 11. chapt. And to Daniel in the 7. chapt. &c. And a Throne signifieth a maiestie & imperiall administration iudicial. And because the Throne is not in earth, but is seme in heauen: we shal thinke, that the prouidence and administration of gods iudgements be celestial, sounde, most holp, and cleane voyde of al corruption. And vpon this same Throne is one sitting, sitting I saye, not standing. For God the iudge of all is of a quiet minde, neyther is he moued with any affections like men. There is none affection, iniurie, vnrighuousnes in the vniuersal gouernement of al thinges to be thought vpon. Elisha in the 34. chapt. of Iob, sayeth: Farre from God be wickednes, and iniquitie from the Almighty. For the worlde of man wil be render to him, and accordinge to the wayes of euerie one he wil rewarde them. For verely God will not condēne in name, neyther will the almightie subuerse iudgement, &c. And Iheras Bishop of Cesaria an olde expositor admonisheth, that of purpos the shape of man was not attributed to him that sitteth in the seate. For albeit that afterwarde mention be made of a righthande holding the booke, yet is here no shape of manne exhibited. But he sayeth also simply one sitting, he geueth him no name. The cause is ready: for God by his nature can not be defined, as he that is inuisible, and vnmesurable: After the manner of men in dede humane members are attributed to him, but to be expounded by a trope. Moreover when the same God appered to the people of Israel in Sina, they hearde a voyce onely, but the Israelites sawe no shape. As Moses witnesseth in the 4. chapt. of Deuteron. Doubtes that they shoulde not expresse with an Image the incomprehensible, and shoulde comitte idolatrie, the greate sinne and wickednes. S. Paul in the 17. of the Actes denieth that the deitie is like the forging of men. To the Romanes. He ascribeth to the greatest folpe Idolles made after the shape of men whiche shoulde represente God. Wherof we haue spoken els where. In the nexte season are rehearsed two precious stones, whiche by theyr collours do after a sorte shadowe the nature of our God, and admonish the godly

Throne.

Sitting is
Throne.

God is pre-
sented by
no humane
shape.

godly of greater and more excellent things. A Jasper is a grene stone like an Emeraude. Serenes significeth the propriety of God, and that he quickeneth and keepeth in life all things. But the Sardineloketh with a fine colour like a bright red. For God dwelleth in light inaccessible. The same is a consuming fire, and also charitie it selfe. For the nature of stones reade Plinie, &c.

The raine-
bowe sma-
ragdine.

But a rainebowe inuironeth the Throne rounde about, a rainebowe for the moste parte is of diuerse colours: but here it is of one colour and that of a Smaragde, to witte grene. The rainebowe is a token of a perpetuall grace, and couenant made after the fludde, as is declared in the 9. chape. of Genes. And verely the Throne of the hyghe iudge mighte purue wretche, ed menne in feare: Therefore the rainebowe putteth vs in remembraunce of Godes grace, and that God whiche by his prouidence gouerneth all things hath bounde him selfe in leage to man kinde, to whome verely he mismeth well. That leage is still grene, and alwayes of force. The goodnes of God towards manne is perpetuall. For though heauen shoulde fall, and out of this Throne proceede moste greuous thonderboltes, and calamities shoulde fall vpon vs like a storme: yet is God in leage with vs, and loveth vs verely.

Exlitt. 21.
Elders in
seates.

About the Throne are seuen sette. xxiii. seates, and in them sitte xxiii. Elders, as Senatours of the moste mightie kingdom of God, and fathers of the hierarchie celestiaill: This nombre is made of xii. and xii. But xii. Patriarches signify the whole people of Israell, and the olde church vnder Christe. The Christen church was planted and sprang up of the twelue Apostles, after the incarnation of Christ. vnder upon that xii. nombre comprehendeth the whole church of the newe people. Therefore is the whole vniuersalitie of Sanctes assembled in heauen, and triumphing with Christe they king. And therefore be they clothed in white rayment, to witte purged by Christe, and pure and cleane from all corruption. Crowned also, because they haue overcome and now reigne in eternal gloyp, verely hinges and priest through Christe. The description also of theyr behauiour admonisheth, that in them is nothynge vauntinge, but to be

truly blessed: and therefore they be shewed sitting, not that they are iudges, or iudge for Christe, but because they rest from their labours, and be of most quiet and pure affectiōs, sitting with the high iudge. But what thing doe they? They gear God no counsell, what he shoulde do, or by what meane or waye he maye doe this or that, but they allowe his iudgements. For they know all his workes to be iuste and holy. The which shal immediately follow. What shal we do than? That it be mete for vs to inquire of the iudgements of God, or prescribe what he shoulde do or not do? I thinke not you haue in this vniuersalitie of sanctes, al patriarches, al iudges and hinges, al princes, & the whole people of God: you haue amonges these, king Salomon him selfe, and the moste excellent and wittiest Princes of the world: you haue the Apostles, and men Apostolical, Martires, and the wise men of the whole vniuersal worlde. Wille thou condemne their iudgements: following therfore they example, busy not thy selfe to make curiouse questions: prayse the iuste iudgements of God, and know that the Lord is iust in al his wayes, and holy in all his workes. To whom be gloyp.

Here is described the procedynge of the holy spirite, and operation, the almightie knowelledge of God, and howe the Throne of God is borne up: susteyned of the four beastes, and what the beastes doe.

The. xxiiij. Sermon.



And oute of the Seate proceded lightenynges and thonderinges and voices, and there were seuen lampes of fire, burnynge before the seate, whiche are the seuen spirites of God. And before the seate there was a Sea of glasse like vnto Christal. And in the middes of the seate, and rounde aboute the seate, were four Beastes full of

of eyes befoze and behinde. And the first beast was like a Lion, the seconde beast like a calf, and the thirde beaste had a face like a man, and the fourth beaste was like a flying Eagle. And the foure beastes had eche one of them fire wynges, and rounde about without and within, they were full of eyes. And they had no reste daye nother night: sayng, holy holy holy is the lord God almightie, whiche was, and is, and is to come.

*the marke
of the
of this vi-
602.* Our Lorde Iesus Christe, as the faithfull pastour of his church, wil utter the destenies and wonderfull calamities that shal come upon the churche. Therfoze to the intent he might stoppe the mouthes of suche as mutine and be inquisitive of the iudgements of God, and might perswade al me to have patience in these stormes of euilles, he setteth forth a vision befoze, wherein he sheweth that all thinges are done or permitted to be done of God by his most iuste providence, and are governed or ordered by the Lambe, with a iudgement most rightiouse and holy. For who so beleueth and remembereth this, in what chaunces so euer he happen, he submitteth him self humbly and lowly and obediently to his God, and crieth alwaies, the Lorde is rightiouse in all his wayes and holy in al his workes. And this is the moste true state of the first parte of this vision, which is done in the 4. and 5. chapt. And is moze ouer moste elegaunt, moste pleasaunt, and moste full of consolation. All thinges are moze liuely set forth and perceyued in suche fitte and heauently representations, than they can be understande in bare wordes.

*I recapit-
ulation of
byel reher-
call.* First is recited a Throne, & that in dede a celestial throne, lesse in the workes, in the providence and iudgements of God, we shoulde imagine any thyng carnall or corrupt. Secondly he that sitteth on the throne is represented vnto us by two coulours, Greene and red. For God is an eternal sence geuyng to al their graces or beyng. The same vnto in loue towardes man kinde, and willet wel vnto man, but to the disobedient and rebelles he is a consuming fire.

The throne is imaged with a raynbow greener than graspe, somfortyng vs, that we shoulde not be dismayed at the sight of that Godly throne, but shoulde remembre alwaies, that he whiche sitteth in the throne, iudge & gouernour of al, is most true and keepeth his promesses: & to be that same leage frende of oures. xliiii. Eiders sitte rounde aboute the throne, which alerady are signified what they be, and as it were shadowed: straight waye in the ende of the iiii. chapt. and in the fyfte shal be declared, what they doe, or what they saie. Doubtes all the Sanctes in heauen are tokens on, of the iudgements and workes of God. For the iudgements of God be not such, that they shoulde flee the light and knowledge of Sanctes.

Now followeth, out of the Throne proceded lightnings, &c. In the throne is he that sitteth and the lambe, that is, the father and the sonne, and fro them bothe procedeth the holy ghost. For by interpretation it followeth immediatly, which are the seuen spirites of God. For the lightnings, thonde- the signes rings, & other thinges rehearsed signifie, or be tokens of the of the holy holy spirit: whiche els where is red also to be shadowed by the hoie fire, & water, and winde, and by sicke tounge. But no man wil thinke, that the holy ghost, whiche is one in substance and of the simple nature diuine, shoulde be plucked into seuen partes. For I tolde you in the first chapt. how the seuen spirites of God are put for the seuenthsolde, most full, and most perfect spirit of God.

We haue in the beginning of this vision the whole misterie The holy of the blessed Trinitie, so much as is needful for vs to know, Trinitie, & beleue, & profess. There is one Seate, in that one seate are contained the fater lambe & spirite: therfoze there is one diuine essence & nature, and thereof is one power and maiestie, one rule, because ther is one throne: by this there is one god, true, & eternal, for euer moze blessed: As Moyses also in the 6. of Deuter. and al the prophetes and Apostles haue euery where taught. Whomebeit in this only & vndiuided substance is sene a most plain distinction of persones. For there is he that sitteth in the throne, & the lambe, and from bothe procedeth the holy ghost. This misterie of the Trinitie we professe in the Crede. This appereth openly in the incarnation of our lord, wherof the angell saith to the virgin, the holy ghoste shal come

come upon thee, and the power of the hiest shal ouershadow thee: And þ which shal be borne of thee, shal be called þ sonne of God. Likewise in the baptisme of Christ is hearde a voice from heauen upon the Lord: This is my wel beloued sonne. The holy ghost also appereth in þ likeness of a dove. Where upon the lord commaunded vs also to be baptized in the name of the father & of the sonne & of the holy ghost. This professiō is certaine & true, and so set forth by the most manifest scriptures & liuely preaching of þ apostles: like as Tertullian declareth against þ heretike Marcas. We ought rather beleue & cleaue vnto these things, than to the monstrous & blasphemouse Spanish sophistrie of Serueto a man most corrupt.

Of the hol-
ly ghost.
Proceeding.
But especially here is declared vnto vs the whole mystrie of the holy ghost, and that in fewe wordes, which in þ gospel of Iohn is uttered more at large. First his proceding is noted, which verely in times past mē affirmed rashly to be set forth in no parte of the scripture. S. Iohn here, out of the thron sayeth he, proceeded lightnings, &c. And by a by: whiche are the seven spirites of God. And this worde *ἐκπορευόμενος* in Greeke doeth signifie a proceeding or going out, but S. Iohn here saith *ἐκπορευόμενος*, that is proceeded or wente forth. And therefore the ancient counsell of Constantinople decreed rightly: *ὅτι τὸ πνεῦμα τὸ ἅγιον τὸ κύριον, τὸ ἐκπορευόμενον τὸ ἐκ τοῦ πατρὸς ἐκπορεύεται* that is & (I beleue) in the holy ghost the lord, that quickeneth, proceeding of the father, &c. But because þ Lord him self in the gospel speaking of the holy ghost saith, he shal glorifie me: for he shal take of mine, & shal shew vnto pou. Although whoso euer the father hath, are mine: Therefore I saied, þ he shal take of mine, & shal shewe it vnto pou: no man wil vnderstand the spirite to procede of the father onely, & not also of þ sonne, wherof also was longe contention betwene the Greekes and Latines. For if he procede of the father, he proceedeth of the sonne also. For euen so: þ same cause at this present he is to procede out of the Throne. But in the Throne is not vnderstanded he that sitteth, but the labe also, of whome in the 5. chapr. shal be added, that the lambe hath seven eyes, which are the seven spirites of God, sent into the whole world. Albeit therefore in the 15. of Iohn, the holy ghost is sayed to procede fro the father: yet there is set before: who (saith the sonne) wil send vnto

vnto pou fro my father. To be short, if there be one substance and nature of the father & of the sonne, I see not howe þ holy ghost shoulde procede fro the father, that he shuld not procede of þ sonne also. Let vs rather leaue those scrupulouse disputations to idle wits: let vs beleue, þ þ spirite proceedeth fro both.

As concern the vertue or effecte and operation of the holy ghost, is here also set forth & declared gallantly. For first he brighteneth, when he illumineth the obedient, and seareth the rebellous with sore threatenings. Secōdly he thōdereth, what eline he murthereth against this ungracious world, & reproverth the same of sinnes, thōderinge out the terrible iudgements of God. Two Apostles in Marke are called þ stormes of thōnder, or thōndereers. He viterely moreouer holesome voises of doctrine, exhortation and consolation, by men, for the sauer of men. Finally where the operation of the holy ghost can not sufficiently wel be exprested, yet by the seuenth nombre he compriseth and accomplisheth his fulnes, and saith, that seven fire lampes are burning before the Seate, burning I saie, not quenched, or smoking. For the grace of the holy ghost is bright and full of efficacitie, wherof is spoken also before: and where these things are founde in the Throne, howe shoulde any man thinke, that the iudgements from thence proceeding shoulde be in any parte corrupte, defiled or to be blamed: by the holy ghost al things are preserved, and by his prouidence al things are wrought.

Whereunto is added an other thing, a glassie Sea before the seate, in cleerenes and brightnes representing Christal. Verely The starre is signified this scaille worlde, whiche is subiecte to God, and as it were in his sight. And also in other places of holy scripture, by reason of the instablenes, cosinge and tourmoyling thereof, it beareth the figure of this variable and moste vnconstante worlde. And certainly the state of this worlde is more brittle than glasse. Some what hereof shal followe in the 15. chapr. But what things so euer are done in the world through a maruelous varietie, at the same tyme as in a glasse before the Throne, so that God seeth them all as it were in a Christall: whose eyes or knowledge the leeste things that be can not escape. For we shal not thinke, that such things as are done in the worlde, are done rashely, and by a certen

The effecte
& operatiō
of the holy
ghost.

The starre
is the Sea.

fortune to happie or chaunce besides the knowledge of God,
or to be of God unknowen.

Fuller de- After this he retourneth againe to the throne, to the intent
Scriptio of he might finally finishe, that whiche he had begonne once to
the Seate. describe: and might shewe also, all the workes of God, that
are done by his creatures, to be most holy. And y^e roial seate,
chaires or Thrones of Kinges are wonte to be bozne up and
beautified with beastes, as Salomons seate was with lions:
whiche is to be seene in the 3. booke of *Kinges* the 10. chapt. In
other places the moste excellent beastes do drawe the triumph-
phant chariotes of Princes. After the same maner therefore
by a phrase of men beastes are set to the throne of God. For
Cherubin. God in his prophetes is caried vpon Cherubin, that is in his
godly chariot. And *Ezechiel* in the 10. chapt. nameth open
Cherubin, beastes, and the whole text proueth, that the place
must be vnderstande of god his chariot, drawe by beastes, in
the which he him self was caried out of the citie of Ierusalem.
There is in poetes much mentioⁿ of the chariot of the Gods,
taken haply by the firste writers out of the holy scriptures.
For Sathan, the Ape of God, gorth aboute alwayes to dis-
saue the worlde of veritie. But we, omitting the reckninges of
Poetes, wil consider the sober description of this carriage, of
God or rather of gods throne. Almighty God sitteth in this
seate. Sitting in the Scriptures, is gouernement. Were it si-
gnified than y^e God sitteth in al his creatures: that is to say,
gouerneth his creatures, and by his moste wise prouidence
worketh all in all, in vsinge every creature according to his
good & iuste pleasure after the nature of euery one. We shall
saye than, that by those beastes are vnderstande all the crea-
tures of God, dispersed throughe out the foure quarters of
the worlde: that is comprehended in the whole worlde.

Where in And first is shewed in what place of the throne the beastes
the throne were: to witte in the middes of the Throne, and in the circum-
be the bra- of the same. You wil aske, if they be in the throne, how should
den. they be about the Throne? if they be about the Throne, how
be they in the middes of the Throne? The thynge must be
so conceaued, as I admonished also before, that we should
vnderstande, that vnder the Throne the middes of the beastes
was with their hinder partes reache to the middes of the
Throne.

Throne inwardely, and so as it were to haue bozne up the
Throne: And with their fore partes, I meane, with theyr
brestes, and heades and winges to haue stande forth, and so
to haue compassed the Throne, and as it were inuironed it
rounde about. For so mighte they seme to be in the middes
of the same Throne, and rounde about the same.

After, what maner of beastes the same were is described
diligently, in numb^r they were foure. For in times past al-
so the numb^r was expressed of *Ezechiel*: And the partes of
the worlde are truly signified by the fourth numb^r, com-
prehending the vniuersalitie of thinges. And some here haue
forgotte the foure Monarchies of the worlde, &c. And euery
beaste had his face, and his bodye, sixe winges, and the same
ful of eyes within, as also theyr bodies were ful of eyes. The
firste represented in shape and fashion a Lion, the seconde a
Calfe, the thied a Man, & the fourth a flying Eagle. By these
appere to be signified all creatures, visible and invisible, rea-
sonable and unreasonable, and that the moste excellent. For
after in the v. chapter we shal heare, that al creatures ioynt-
ly together doe worship the Lamb, and him that sitteth on
the Throne. And verely God vseth them all, the Sunne, the
Moone, the Starres, the ayre, the fire, and briefly all liuinge
thinges. And suche creatures as he hath chosen, to the intent
to worke any thing by them, he maketh the same to be of ef-
ficacie, instructing euery one after their state and condicioⁿ,
that they should want no wisdom, reason, strenght, power,
patience, labour, quickenes nor swiftenes. The face of man
signifieth witte and wisdom, as also the eyes signifie a fore-
sight, watchefulnes, subtilties, and luckenes in dopinge of
thinges. The Lions face betokeneth force and strenght, and
foulenes or magnanimitie: As the sighte of an oxe or a calfe
betokeneth induring of labour: The Eagle & the sixe winges
swiftenes. As for an example: God chose vnto him the Affri-
ans or Babilonians, whiche should distrope Ninue. These
therefore, as it is in *Nahum*, the lord prepared and furnished,
that they were swifter than Eagles, and the resie as pou may
reade in the 1. and 2. Chapt. of *Nahum*. And so be al creatures
ministers of the iudgements of God, coming out of his iudi-
ciall Throne.

What ma-
ner of beas-
tes they
were.

What the beastes do. Than it is touched also, what those beastes doe. They gaue aboute the Throne, awaptynge alwayes for God his commaundement, that they may applie the same cheerefully, speedely, and stoutely. Neither haue they any rest (marke howe he saith, haue, not shal haue, or haue had, but haue) any rest that is to witte, they be in continuall doynge of God. And here may we not understāde, that they be greued with any painefulnes. And also they honour god with continual praise. Hereto: it significth, saith he, no laborious thing. And they haue no rest, but a continuall Tenure, aboute the singing of godly prayes, &c.

The songe of the beastes, what the muste learne thereof. Finally here is set also the fourme of the hymne and praise of al creatures. In olde time Dauid songe also: praise ye him Sunne and Moone, &c. The same hymne is set in the 101. of *Esaie*. And what do all creatures cominende in God, whose service God useth, and whose force and operation they see chiefly holines. These thinges do chiefly concerne the forme of the matter. For they teach God to be holy, unpolluted, iuste, good, omnipotent, doynge al thinges, eternall, the beginning of thinges, and preseruer. For they saie, holy lord God omnipotent, whiche was, &c. Whiche wordes verely we haue expounded in the first chapt. And who would not gather thereof the workes and iudgements of him to be most holy & iust? who therefore shall hereafter reprove the iudgements and workes of the Lord? Iuste is the Lord in al his wayes, and holy in al his workes. This Testimony of all creatures maketh vs willing, ready, cheereful and carelesse, that we should willingly quiet our selues in the iudgements of God, and minnure at him in nothing, whiche he should do this of vs. But wholly submitte our selues vnto God, beleeuing all his workes to be good, and to be done for the profit of the world, and for the most iuste punishment of the wicked. Holy is God the father, holy is God the sonne, and holy is God the holy ghoſte, holy is one God in Trinitie, blessed for evermore. Holy are al his workes, and his wayes vndeſeited. And we reade more rightly thre times holy than niene times after the example of the complutensian booke. For the fourthe lection the prophet *Esaie* approueth. To God almighty in prayse and glory.

Here is declared what the Elders did about the Throne, and how they sange vnto God a song of prayse.

The. xxv. Sermon.

And when these beastes gaue glory and honour, and thanks to him that sate on the seate, which liueth for ever & ever: The. xxiij. Elders fel downe before him that sat on the Throne, and worshipped him that liueth for ever, and cast their Crownes before the Throne, saying: thou arte worthe lord to receiue glory and honour and power. For thou hast created all thinges, and for thy willes sake they are and were created.

This most godly vision wel and rightly vnderstande, and reposed in faithful memory, instructeth vs rightly in iudging rightly the workes of God, that we should feare God, be patient, and submitte our selues wholly to God, and geue all glory vnto him. For this is the very fruite, that cometh vnto vs, and the ende of all thinges that here are spoken.

And by the waye he inferreth in repetynge what the beastes did: and declareth also what the. xxiij. elders did. Herby we are manifestly taught, what we also owe vnto God, and what we shall iudge of his workes, and howe we should be haue our selues towardes him herein.

Those beastes, that is to say, the whole nūbre of creatures, whose ministerie God useth, in the gouernement of thinges, ascribe thre thinges vnto God sitting, that is to saye, ruling and gouerning al thinges, to God I say liuing for ever, that is to saye, eternall, liuinge, and geuynge or inspiyringe life into all thinges. Firſte in dede glory, *Id est*, whiche is a maiestie, or greate estimation, a reputation, worshipp, or glory to good opinion: when we thinke well of God, protesting that God deſerue

The fruite of this vision.

The example of the Elders.

Donore
deue to
God.

there is nothing better than he, greater, more worthy, more iuste, more holy & more excellent. This glory are we alwayes commaunded to geue him, & to esteeme nothing in this world deerer and more precious than God. Secondly they geue to him honour *τιμη*, and *τιμη* in Greke signifieth honour and price, and the deue and bounden duty that we owe to him. We owe vnto God reuerence and submission, as to the supreme good, and the only and true lord of al. *S. Paul* in the 12. to the *Romanes* speakinge of obedience deue to the magistrate: to whome we owe feare, sayeth he, geue feare: And to whom you owe honour, geue honour. In the third place followeth benediction, whiche he called, *εὐχαριστία*, is thankes geuing, and praise. For we be commaunded to praise all the workes of the Lord, and to geue thanks for the same. *Job* is saied to haue blessed or thanked God, for the most grievous affliction that he sent him. For he sayd: like as it pleased the Lord, so hath it be done: the name of the lord be blessed. Whiles the beastes do attribute al these things to him that sitteth on the throne, by their exaple they teache vs, what we should do verely to geue al these & singular things vnto god. Which if we do, al murmuring shall cease, & disputations comended of searching & examining the workes of God through our curiositie. With the laude and praise of the beastes is ioynd the hymne or songe of the *xliiii. Elders*. This is the church triumphant, the company of al Sainctes, Patriarches, Prophetes, Apostles, Martires, &c. as I declared to you before. For all men haue not here an example of some one saint, or wise man: but of all holy, godly wise and worthy men. They haue put of their flesh, and wante affections and reuours: They be therfore of uncorrupte iudgements, so that there can be no more cleere or pure examples ministered vnto vs. Three or foure things are taught vs concerning these Elders, whiche they did or persourmed, not to euery body, but to him that sitteth on the throne, and lieth for euer & rust. For so be the titles of God repeated, wherof is spokē before. We tolde you also that the seates of the Elders were set rounde about the Throne, in whiche they sate clothed with white rayment, crowned with crownes of Golde, & hymned with him that lieth for euer.

The

The seuen
natours
fall downe
before god

They first arise out of their seates or chaires, and fall downe (and myghte falle) vpon their knees or on their face before god. And in falling or hurling down, they shewe a submission or lowlines of mynde, that we might learne with great humilitie and reuerence to submitte our soules and bodies to our God, submitting I say, our selues and all our thinges to his good will and pleasure. But if the blessed soules, now purified, and already hauing the fruition of the sight of God, fall down before the Lord. What should not a wretched man do miserable, mortall, and a sinner? Let hym be ashamed of rebellion and slouthfulness, whiche seeth so great submission in the inueste noble and Godly soules of heauenly dwellers.

Then the sainctes worship, and worship in dede none other, but him that sitteth on the seate, and lieth for euer, the father, the sonne, and the holy ghost, God thre and one, ever lasting & almighty. Therfore let vs also worship this God, following the example of all sainctes. We worship God with eternall adoration, if we vncouer our heades, knele & bowe before him. In spicite and truth and with inward worshiping, if we depend wholly of him, consecrate vs whole vnto hym, and wholly loke vpon him, as one the only, soul, incomprehensible, moste wise, beste, and greatest, moste righteous and moste mercifull. And they that thus fall down before the throne of God, and so worship him, they do not contende w God, about his workes, they do not expostulate with God, impatiently, why he doth this, and permitteth that.

Vnto all these thinges is added, that they plucke of the crownes of their heades, & cast them away before the throne, at the fete of hym that sitteth in the throne. This is not only a notable modestie, but also an humble humilitie wantinge an example. *Primasius* an expositor of the Apocalypse, assigning verely vnto God, sayth he, whatsoever vertue, and whatsoever dignitie they haue. For to hym is attributed right, whatsoever is wonne or gotten: Of whome, he that overcometh, is ayded. Thus saith he. They testifie and signifie also, that they would not take vpon them any Godly power, that they would not reigne, they would not as the counsellours of God, geue counsell to God, or prescribe vnto him the least thing in the worlde: But to submitte vnto God all

The saine
worship.

To wor-
ship adora-
tion.

The saine
cast of their
crownes.

power,

power,

power, all rule, and the whole government, them selves and all others to be gouerned. For they haue experience, and see no man in the worlde vniuersall, in heauen or in earth to be wiser, mightier, greater, & none doeth more faithfully, more diligently, more safely and better gouerne all thinges. Let us resse therefore, O brethren, to the iudgement of saintes, and let vs consent herein with them in all thinges.

Yea & with expresse wordes they testifie, why they thynke away their crownes: Not that being vnthankfull to God, they esteeme not highly his giftes: But for that they plainly acknowledge al glory to be deu to him alone. Therefore they accorde very well with the beastes and all the creatures of God, and sayng an hymne to the high Prince, they confesse him to be worthy to receiue glory, &c. And he said to receiue not that he had it not before: But for that it shuld seme a most vniworthy thing, if either they or any other creature, woulde chalenge vnto them those thinges which apperteyne to God alone. These thinges apperteyne to no creature, &c. And they commend God highly, whom they call their Lord & God. Some copie adde *kyros*, which art holy. For they do agree in all thinges to the beastes, which cried also, holy holy holy. Lord God omnipotent. To the same gaue they also glory & honour, wherof before. So also the elders ascribe to him nowe the selfsame thinges. And especially they attribute to God power *thy dynamis* and take it from the selues. Why than do the Papistes attribute power and operation to the saintes in heauen. Which neuertheless here plainly the selues attribute this to God alone. S. Iho & Peter liuing take it not in good part, that the people seemed to attribute to them some what of godly power. For when they had restored one that had layd before the temple, & the people were in admiration thynke they said, ye men of Israhel, what maruel you at this? or why loke ye vpon us as if by our owne power or holynes we haue brought to passe, that this man should walke. The God of our fathers hath done this, &c. But how much lesse shall we now thinke, that being deliuered from al corruption, they would require any godly power to be geuen, or diuine honour attributed, &c.

They adde also or tender a reason, why they submit both

them selves, & al theies vnto God, & attribute to the same glory, honour, & power. For thou, say they, hast created al thinges, and by (Dica) thy wil, they are, & were created. This glory of God is wonderful & vnumeasurable. How great, say they thou art, & that al power & glory is deu vnto thee appereth of the making & creation of the worlde vniuersal. No man was with thee at the creation thereof, no man gaue thee counsel what or how thou shouldest do, no man helped thee thus much. Who than shuld appoche vnto thee to be partaker in power? who shuld glory before thee God & maker of al thinges? Thou alone madest al thinges, alone preseruest al, & alone gouernest al. Thou wiltst, & they were made: Thou saidest, & they were created. It was enough to haue said, it was enough to haue willed. And in deede al thinges at this day haue their being through thy wil, without any painefulnes & trauel of thine. Thou gouernest al thing in best & most goodly order. This testifieth the wonderful course of the steres, the pleasant chaunge of thinges, the most sweete & plentifull frutes spring of the same. Who than wold not gladly submit both him self & al his to thee & to thy gouernment, who wold not comit al his thinges vnto thee? Who wold not acknowledge thy power & glory to be thynne? Let vs marke these thinges with attentive mindes, that we may also appere such before God as we see the saintes in heauen appere. God graunt vs this.

¶ Of him that sitteth in throne, & holdeth the booke in his right hand sealed with vii. seales: What that sealed booke is.

The. xxvj. Sermon.



AND I saue in the right hand of him that sate on the throne a booke written within and on the backe side, sealed with seuen seales. And I saue a strong angel preaching with a loud voice: who is worthy to open the booke & lose the seales therof? And no man in heauen nor in earth, nother vnder the earth, was able to open the booke, & to loke thereon.

And

To receiue
glory.

Saintes
geue power
to God &
take it not
to them sel
ues.

God the crea
tor & pre
senter of al
thinges.

And I wept much because no man was found worthy to open and reade the booke, nother to loke thereon.

He now proceedeth to describe more fully hym that sitteth on the Throne: Of whome he had touched certen and a few things before. In this pere is no smal force of this our matter. For now will he shewe that, whiche in this treatise is principall, that all thinges whiche are done in the worlde through God his providence are moste iustly and holily gouerned by Christ. Whiche thing all the sainctes of God, and creatures acknowledging, for an exaple to vs, that we shoulde do the like, do prayse and celebrate him that liueth for euer.

God sitteth
in a throne

And it shall behouie vs to waye euery worde, sence that in euery one are greates miseries, & nothing is spoken in vaine. And verely that God almighty sitteth in a Throne. And by sitting is signified not only the power of iudging, ruling & gouerning: But also a quiet mynde (not troubled with any euill affections, after the manner of iudges of this worlde) and great equitie in all thinges. Secondly a booke is sene in the right hande of hym that sitteth, of the whiche booke we must speake more at large.

Here appereth an allusion made, as there is in many other places of the scripture, to the princes of this worlde, which haue booke of the lawes, of priuileges, of institutes what thing is done, and is to be done, finally of secretes, of artes, of condemned, and of citizens, of lyfe and of death. For so is both the booke and booke assigned to God. As Moyses saith in the. 33. of Exodus. Put me out of the booke of lyfe, &c. In the Psalmes is much mention of these booke of God: In the Psalm. 56. 69. 129. In the seuench of Daniel, booke are opened wherof mentio is made also in the. 20. of the Apocalipse. We reade in the. 3. of Malach. of a booke of remembrance before God. Therfore this booke of God containeth all the counsels of God, al his workes and iudgements. For we shall heare

The booke by and by, that all thinges that are done in the worlde come in & right out of this booke, as it were out of a fountaine or wel spring. And the things are chiefly spoken of this booke. First, that sitteth that it lieth not in the Throne, or in the bosome of hym that sitteth,

itself, or vnder the Throne, or that it hangeth before or beside the Throne: But it is in the right hand of God. Wherby is signified the operation or power of God, & the same moste iust and moste mightie. For the booke is not sene in the left hande. God therfore worketh, and containeth or ministereth al his workes and iudgements moste holily. Secondly and with that booke is written within and without or on the back side. For in the providence and iudgements of God, all thinges are concerned both good and euill, lucky and unlucky, sharpe, and softe, sweete and sewer, visible and inuisible, priue and auaire, and all thinges in generall.

Finally the booke is sealed with seuen scales. For it is most strongly closed and fastened. For the iudgements & workes of God are firme, true, iust and such as can not be withstād. The use of scales amonges men is diuerse, notwithstanding it may be considered in two pointes. First Scales are set to because of fidelitie, truth and rightuousnes. And a great deliberation is had in setting to of scales. For they are not put vpon must matters vayne or false. Therfore scales be tokens of credentia and testimonies of a right. It semeth an vniuersall thing to speake against sealed writings. By the scales therefore that are set to the booke of God is signified, that the iudgements and workes of God are moste firme, true, and iust what so euer are done by his providence, and are ordeined by Christ. It shal therfore be a shame to finde fault with the iudgements of God, or to speake euill of his workes. Againe by scales are secretes kept, that they be not sene of every man, but of them only to whome they are appointed. The iudgements therfore and workes of God are for the moste parte hidde, and not open to all men, saving to suche as the lord hath appointed, namely to the faithfull and obedient. But there be seuen scales only, for that in them the fulnes of times, and of thinges to be done in these times throughout the worlde and church, and of the iudgements and miseries of God are comprehended.

Now therfore the opening of the booke, and the vnscalesing thereof, is nothing els, but the revealing of God his iudgements and the declaring or uttering of his most secret counsels: Finally the moste holy and iust operation, dispensation,

The booke
is written
within and
without
out.

The booke
sealed with
seuen scales

The use of
scales.

Seuen scales.

The opening
of the
booke and
scales.

tion, and execution of his will. Nothing in that opening is done againſt the veritie, ſapth, loue, and iuſtice of God.

Who is
worthy to
ope & boke
and ſeales
therof.

And with many wordes, and alſo moſte diligently and goodly is treated here of the opening of the ſeales, wherby might be thought worthy to open to the church, the ſecret iudgements of God, and to execute and iuſtifie his holy workes: that is to ſaye, to whome the kingdome is giuen and gouernement of the diuine providence. For an Angel, and that not of the comon ſorte, but a ſtronge, and worthy one, with a loude voice crieth, to make vs all attentive, and that we ſhoulde note diligently, who he is that ſhoulde both open the boke, and vnloose, or vndo the ſeales. And he holdeth longe in ſuspence the hearer, beholder or reader, beſoze he will ſhewe him, to the intent verely to comende him to vs exceedingly. No man, ſapeth he, in the whole vniuerſal world, neither amonges the Angells & ſaintes in heauen, nor amonges earthly men, and vnder the earth, was founde, whiche coulde eptier open or vnſcale the boke.

To Chriſt
alone belo-
geth the
kingdome
and the
power of
gouerne-
ment is ta-
ken from
others.

Let vs obſerue, that there is none that can open the boke, and open the ſeales, beſides Chriſt alone. Whie than is the adminiſtration of thinges attributed or communicated to ſaintes, none can open to vs the counſelles and iudgements of God, no man can gouerne thoſe iudgements & workes of God, that he worketh in the world, ſaue only Chriſt the lord: whie than are ſo great benefices ſought for of ſaintes, and be imputed to them, if eptier the ſicke be reſtored to helth, or that a mortall man do receiue any other giſte or benediction: many will ſaye, I receiued this in dede of gods benefice, but through the meditation, and power and merite of this or that ſaincte, vnto whome God graunted this, that he ſhoulde cure ouer ſuche a diſeaſe, and might heale ſuche as call vpon the name of the ſaincte, or the name of God by the ſaincte. Theſe are here confuted now by the wordes of the lord and S. Iohn, ſaping, that no man in heauen or in earth is founde, whiche coulde open the boke. Yet neuertheleſſe aboute the Throne ſate the xliiii. Elders, repreſenting the Type of all ſaintes in glory, not one of al the was founde, whiche coulde open the boke. Therefore be thri a great deale madder, which do attribute the gouernement of thinges in the church to the

Pope

Pope a moſt corrupte and filthie man. Only Chriſt receiued al power in heauen and in Earth: as we ſhall incontinently more fully vnderſtande.

S. Iohn ſapeth, for that he vnderſtode a weigheie matter, that he wold conſiſte in the opening of this godly boke: and yet ſawe ping of it, that he no man at al, whiche coulde eptier open or vnſcale it. S. Iohn. And he bare the figure of them, whiche vnderſtande not the iudgements of God, nor know not that al thinges are through God his providence holily gouerned by Chriſt. For in them nothing els remaineth, but mourning and heauines. Certenly with- out Chriſt and his opening, wherby he reueleth to vs the diuine miſeries and iudgements, no man can rightly iudge of the ſame. For unleſſe we vnderſtand, the ſeales to be opened by Chriſt, and that al thinges are done by his order whiche he loued vs, and gaue him ſelfe for vs: what thinge ſhall be leſte in vs, but ſighinge?

Suche reherſed thre thinges, to open, rede and loke vpon. No man liuing openeth, for that no man is mete for ſo great a charge, ſaue only the ſonne of God. No manne readerh or vnderſtanderh fully the iudgements of God, but the ſonne, and to whom he hath reuealed, ſo muche as any man hath. No man lokech on it, that is to ſaye, can beholde the workes and iudgements of God, but he ſhall be offended, excepte he be indewed with the ſpirite, & purified with the ſame. Therefore we muſt receiue grace of him, that we maye vnderſtande ſo muche of Gods iudgements as ſhal ſuffice, and may iudge well of the ſame.

Hereto ſ. Iohn of Eſſatia, an expoſitor of this boke: ſaith, that any, ſapeth he, of thoſe that lacke fleſhe, nor any of them that are in the fleſhe, nor yet of ſuche as are deperied leauing their fleſhe behinde them, hath receiued a perfit knoweledge of godly matters. And by and by after: nother only is there any whiche coulde open it, but alſo not ſo muche as loke vpon it; that is to ſaye, coulde not loke attentiuely on the iudgments of God, and ſo forth. And the contexte of the whole place pro- ueth ſufficiently, that S. Iohn ſpeaketh here of the iudgments aſcending, but chiefly of the gouernement of thinges. The lord be glorified for euer. Amen.

¶ Here

There is lively described the Lambe in the throne of God, receiuing the booke of the hand of him that sitteth and opening it.

The. xxvii. Sermon.



And one of the Elders sayd vnto me, wepe not: Beholde the Lion, which is of the tribe of Iuda. The roote of Dauid, hath obteyned to open the booke, to looke the seuen seales therof. And I behelde, and lo, in the middes of the seate, and of the foure beastes, and in the middes of the Elders, stode a labe as though he had bene killed, which had seuen hornes, and seuen eies, which are the seuen spirites of God, sent into all the worlde, and he came & toke the booke out of the right hand of him that satte on the Throne.

By Christ
all thinges
are gover-
ned.

Forasmuch as Iohn had wept, that no man was worthy so muche as to looke on the booke of him that satte on the seate, muche lesse to open it: One of the. xliiii. Elders comforted hym. His name is not expressed, wherfore it seemeth to be requi- red both vayne and curiously. Notwithstanding there be some of the expositours, which suppose hym to be the patriarch Iacob: Verely for that shortly after his oracle or propheticke is recited. And so the authour descendeth in a most goodly order vnto the description also of the sonne of God, by whome the celestial father, as al the scripture euery where approueth, governeth al thinges. Whereto hath he described hym that sitteth on the seate, and before that the holy ghost. Wherfore these are holysome and moste profitable doctrine for the church, whereby the true faith is confirmed.

The comfort of this elder, and verely the heauens, and Godly doctrine tendeth to this ende, that we should vnderstande, that all the complaints, weeping, grudging, and

and the lamentations of our minde, can not be quenched, appeased & quieted, unless we see and beleue, that to Christ (as here is moste plainly and manifestly set forth) is geuen of the father al power in heauen and in earth: and therefore to be constituted hie as the only redeemer, so also the head, Prince, and gouernour of al, which vnder the seale of faith and veritie, shoulde gouerne all thinges that are by God his prouidence ordeyned, and euen now disposeth them, and re- uerenteth vnto vs so muche of God his iudgements as do suf- fice vs. This if we beleue with a faithful and spence minde, we shal haue quiet consciences in al the workings of God, eue such as are hard to indure, and seme to some men most un- reasonable. For we know that he by whome all thinges are governed is of our nature and kinde, yea eue our owne bro- ther: and such verely as fauoreth vs with al his harte, hath suffered death for vs, and loueth nothynge better in all the world than man: Moreover which hath overcome death, for us, the Deuil and Hell, and hath overcome them for vs. Who wil nowe than suspecte his gouernement, permission or operation? Thou haste a brother in the Princes Courte, whome thou arte assured to fauour thee from the botome of his harte. Thou hearest saie, howe he hath geuen vnto him of the Prince the gouernement and iudgement of the whole countie, wouldest thou sticke or be lothe to submytte thy selfe vnto him? Naye rather thou dost truste and hope to obteyne any thing of thy brother.

Therefore let vs remembre, howe the Scripture not here The King-
only, but euery where doth teache, that Iesus Christe the home and
Sonne of God, and in dede of the same substance with vs power is
after his humanitie, in dying for vs, to haue descended to haue geuen to
a name geuen him, which is aboue all names, and that al- Christ.
thinges shoulde be subiecte to his gouernement, what so euer
be in the worlde visible or inuisible. For so S. Iohn testifieth
in the. i. Chapter. And S. Paul also to the philipp. 2. Coloss. 1. and
to the Hebrewes the. i. Chapter. He is sayed at this present to
haue overcome or obtayned to open the booke, and to looke
the Seales therof. Therefore by the knowledgement of hym, and
enough sayd in hym, we obteyne, that with a truefull minde
we maye take vpon the booke, the iudgements and all the

workes of God, and quietly and patiently to beare the oppressing therof, and gouernment of al together. &c.

I most gale-
saunt & ful
descriptio
of Christ.
But to the intent we maye iudge moze rightly of Christ
gouernour of all, although he hath already described him
right lively: yet now he proceedeth to painte him out in his
that is to saie, moste godly and goodly countenances, that we
should not be nothing affrayed of his gouernement, neither
that we should not with quiet mindes most willingly sub-
mitte our selues wholly to his gouernement.

Christe a
lion of the
tribe of
Iuda.

1. Peter, 5.

First is sayed, that a Lion of the tribe of Iuda hath com-
men: to wit that same Christ of oures: to haue overcome
the Deuill, sinne, death, the world, hell, and al power of the
aduersarie. And he ouercame in dying, and so achieved the
high dignitie, and was made Lord of all. The Deuill is also
called a Lion of S. Peter. Salomon and the Prophets call
them Lions. Our Authour therefore calleth Christ a lion,
not of the common sorte, but of the tribe of Iuda. For he al-
ludeth to the prophetic of the patriarch Jacob, which is in
the. 49. of Genes. he prophesieth there that *Schilo* that cometh,
with plentie and good lucke, which like a lion that hath la-
ken his praye, neither is there any manne that can drive him
from it, can defende those that be his, whom he hath caught
out of the dragons clawes, so that no hostile power dare
hisse against him. Christ therefore is declared a victour in
hisse against him.

Christe is
our queene
greatest, most
mightie, and
most invincible.
Whiche
only mozt
belongeth to
him alone. Yet
that you finde
things, which
are
invincible.
every houre
overcomen of
wicked lusties,
which will
suffer
them selues
to be called,
invincible. Briefly,
this first word
in the descrip-
tion of Christ,
sheweth that
Jesus Christ
gouernour
of al, is the
very same,
whom the
patriarches
& prophets
have
prophesied
to come into
the world, a
prince most
invincible.

Christe the
roote of
David.

Secondly Christ is called the roote of David, wherein he
pereth to haue alluded to that saying of *Esaie* in the. 11. chap.
Than shall a budde come forth of the stocke of Iesse, & a flow-
er shall ascende out of the rootes thereof. Namely *Maria* the
daughter of David, of whom that most sacred flower Christ
sprang & came, was the stocke of Iesse. And of the very roote
of David, or of the virgin, I meane of the most true humane
nature, Jesus Christ was bozne very man into the world.

For he take no where the Kingelike nature, but the sede of
Ishaham. He is therefore our brother, of the same substance
with vs, after his humanitie. These things do comfort vs ex-
tendingly, and confute heretikes most strongly: which saie
that Christ hath not a very humane body. We haue more
herof in the. 1. of *Math.* and. 3. 2. 3. of *Luke*. After it is expressly
spoken of the same our lord, that he is in the middes of the
Throne, in the middes of the. iiii. beastes, and in the middes
of the. xiiii. Elders: and is therefore exempted out of the nobre
of creatures, out of the numbze of Kingelike, and out of the
numbze of Saintes. For he is greater than these, to wit of
the same substance with the father, in glory & power equal.
For the father is in the middes of the Throne, from thence
procedeth the holy ghost: even there is founde also now the
lambe Christ, not only very man, but also very God. And is
a distinct person. For the blessed Trinitie knoweth not any
confusion. The father is God, the sonne is God, the holy ghost
is God: yet are al three but one God, the father in his sub-
sistence, the sonne in his, and the holy ghost in his, not ma-
king three Gods, but three proprietes and persones in one
indivisible and eternal essence. And where as Christ is men-
tioned to be in the middes of the beastes, and in the middes
of Elders: he is doubtles signified after the diuine nature
to be every where, to be the life and preservation of all crea-
tures, also in the middes of his chosen, and of his Church.
Therefore like as we beleue Jesus Christ to be very man, so let
us also beleue him to be very God, of the same substance
with God the father. Therefore let *Secutus* perithe with *Re-*
cor and *Mahomet*, and as many as denie Christ to be the
sonne of God, coequal with the father in al things. Fur-
thermore he is now also called a lambe, not that he is a shepe
of nature, but for that by a lambe is prefigured the innocent
redemer of the world, and the only holisome sacrifice of all
faultfull. A lambe is a token of innocencie, and from the be-
ginning appointed for sacrifice. Abel offered up a Lambe,
after the same was offered a dayly sacrifice, in the morning a
lambe, and at evening a lambe. For Christ is the expiation of
them, which were in the beginning of the world, and which
in the end shall be. The Paschall lambe in the. 12. of *Exodus*.

Christe is
in the
mids
of the
beastes.

Christ is
very God.

Christ is a
lambe.

Whose blood prohibited the Angel disiole from the bea-
ses and rentes, represented the figure of Christ, by whose pre-
cious blood we are reconciled to God. This expofitio of the
Paschal lambe S. Peter him self in the. 1. Pet. 1. and S. Paul in
the. 1. to the Corinth. 5. haue brought. *Esaie* accordeth with
them in the. 53. chapter. And so expounded by the Apostle S.
Philip in the 8. of the *Actes*. Finally S. John Baptist, whiche
with the finger stretched out and pointing to Christ, excla-
med: beholde the Lambe of God, whiche taketh away the
sinnes of the world. Let vs therefore beleue, that y same Iesus
Christ, vnto whom al power is geue of the father, to be our
deliuerer, our expiation, reconciliation, innocencie, sanctifica-
tion, iustification and euerlasting saluation: as he whom we
shal heare in the xiii. chapt. to haue be slayne from the begin-
ning of the world, so: so much as his onely death, & our vili-
tion made from the beginning of the world, and continually
to the worlds ende, doeth sanctifie al those that are sanctified.
Which the Apostle also affirmeth in the. 10. to the *Hebrews*.

Howbeit this lambe of sauiour of the worlde is shewed
stand in the middes of the thron, verely so: that now he ex-
cuteth the office of a catholike kinge, and priest & gouernour,
beyng alwayes ready and prepared to saue. So S. Stephen
also in the. 7. of the *Actes* seeth him standing. Or els in other
places we reade that Christ sitteth on the right hande of the
father. To the which this place gayne saith not, considering
that to sitte, is bothe to rest and to reigne.

Moreover this our Lambe appeareth in the Thron of the
diuine maiestie, as if he were killed: not so: that he was not
slayne in dede, and dead (so: that same is a little after cre-
sted moste exactly) but so: that he remained not in death,
but the thirde daye rose agayne from the dead, to shewe
mighte so declare him selfe to be the life, and resurrection of
the faithfull. Or verely, so: that after his humanitie he was
to be slayne, after his deitie to be immortal, and subiect to
no reproche. Wherefore in the old lawe the one of the goates
in the 16. of *Leuitic*. is slayne: but the other is not killed but
by the worke of a man herunto appointed is led forth into
the desert. Wherefore there is of the expositours, whiche
pounde it thus: he is slayed as though he were slaine, for

The lamb
appeareth
as slayne.

rather as after S. Chrysostome and S. Austen he hath refer-
red as yet the scars of the wounden of his death in token of
his victory. &c.

Furthermore this lambe Christ Iesus our lord hath. vii. The 166
hornes, not y in dede he carrieth so many hornes like a goate hath seven
of Ind. In horn, as appereth by Daniel, and by the songe
of Zacharie in the 1. of Luke, signifieth power and kingdome.
The vii. nombre is the nombre of fulnes. It is therefore signi-
fied that Christ is indued with al kinde of power, diuine, hu-
mane, imperial, pontifical, roiall, briefly moste absolute. In
the 17. chapt. we shal heare that the beaste hath taken to him
seven hornes, as it were of the lambe, whereof I shal speake in
his place. Daniel in the 7. chapt. And rule, saith he, was ge-
uen him, and honour and kingdome, that al nations and
tongues mighte worship him, whose rule is an euerlastinge
rule, which shal not perishe nor decaie at any time. Now hath
he seven eyes also. These he expoundeth, and saith, whiche
are the vii. spirites of God, sente into the whole worlde. I
shewed you before, that the vii. spirites are called a sevenfold
spirite. Were therefore so signified the fulnes of y spirite, which
the lord powereth out vpon al flesh. Were is signified the vni-
uersal knowledge of the sonne, in whose sighte are present,
what thinges so euer are done in heauen and in earth, opely
& priuely. For the spirite of Christ, that vnmessurable force,
incomprehensible and most diuine, searcheth and pearceth al
thinges, nothinge is hidde from his eyes, whiche vnto the
whole world.

The 166
hath. vii.
eyes.

And such is Christ, as we haue hearde described hitherto, What is y
whome the Patriarches haue before sayed shoulde come, a
wicour and triumphant conquerour alone verely inuincible, of all, and
very man of our owne substance, and also our very brother, who ope-
neth God neuertheless, of the same substance with the
father and the holy ghost, the reconciler, redemer, and the
only saluator of the world: hath suffered for us, and the same
risen agayne from the dead, and ascended into heauē, hauing
al power in heauen and in earth, whiche seeth al thinges, co-
mmunicateth his spirite vnto men, and is the most faithfull lie-
ger and defender of al mā kinde: This Christ Iesus our lord,
came and returned, he conuerped not of state it away, but colie

What is y
gouernour
of all, and
very brother,
who openeth
the
heales.

that booke of the providence diuine, of the iudgements of God, of the vniuersal gouernment of al thinges, that he might open, and loose the Seales thereof: that is to saye, that he might reueale to vs, & are redeemed with his blood the iudgements of God, and mighte dispose and order al thinges in heauen and in earth. Therefore thus we knowe that the gouernour of al thinges, is giuen to vs a redeemer, King, Bishop, and our onely saluacion, who will not from hence forth willingly submitte him self to his gouernement: And seeing we nowe vnderstande certenly, howe that vnder the seale of said and veritie al thinges are done by Christ, who dares hereafter more curiously inquite of his workes and iudgements, as to whose credite and gouernement we should nowe comare

al thinges, in case they were in our power? Notwithstanding we shall obserue, that the forme doeth not so receiue these thinges of the father, that the father is deprived thereof. For in the .5. chapt. of S. Iohns Gospel, the Lorde sayeth thus forther worketh vnto this time, & I worke, &c. Certes the forme is called the worde, mouth, and arme of the father, &c. or that after the humanitie the sonne mighte seme lesse than the father. For verily I saye, where the lambe, saith he, receiued the booke of the right hande of him that sitteth on the Throne, it must be vnderstande on the behalfe of his humanitie: As also that he was slayne. For concerning his diuinitie, none of all those thinges that maye worthily be spoken of thought of God, is seuerally assigned to thre persons, leauing the maner of bringyng forth, of him that begetteth and of him that is begotten, and of hym that proceedeth, &c.

This description of Christ is singular, moste excellent, very euangelicall, and full of consolacion: and therefore is it this to belapde vp in the botome of our hartes. And here we finde also that they were discomfited in their iudgement, which were not affrayde to saye, that in this booke, besides the Apostolical maner, fewe thinges were taught of Christe, and of our redemption. Let vs praye vnto the Lorde, that he would vouchsafe to illumine our myndes. Amen.

Here is described adoration and prayse giuing of an iuine song vnto Christ of the beasts and Elders.

The. xxviii. Sermon.

And when he had taken the booke, the foure beasts, and. xiiii. Elders fel downe before the lambe, hauyng Harpes and golden viualles full of odours (which are the prayers of Saintes) and they singe a newe songe, sayng: Thou arte worthy to take the booke, and to open the Seales thereof; for thou wast killed, & haste redeemed vs by thy blood, out of all kinredes and tongues, and people and nations, and haste made vs vnto our God, Kings and Priestes, and we shall reigne on the earth.

We haue heard, that the lambe hath receiued the booke of the right hande of him that sitteth in the Throne, that he might open it, and loose the seales of the same: that is we haue vnderstande, that Christ is the onely and eternall Saviour and Lorde, vnto to whom all power is giuen in heauen and earth: that he is the onely and euermore sauer, that he reuealeth to vs the misteries and iudgements of God, that he finally gouerneth and disposeth al thinges in the worlde. It followeth moreover howe al the creatures of God behaue themselves towards this soune of God, the monarche and gouernour of al thinges. This thing is set forth with a maruelouse figurative and plentiful speache in the Tipe of the. iiii. beasts, and. xiiii. Elders, &c. Certenly that we might of their gesures, wordes, and workes vnderstande, what it is mete for vs to do in the iudgements of God.

For this example is verily manifeste, and euen of sixe partes, such as you shall hardely finde propounded in

Christ is
true & onely
monarche.

In exapt and other matter. And in this matter is of very great force, manifeste First in dede we haue hearde in the. iiii. chapt. that the four beastes cried out before the Throne of him that sitteth: holmes, holmes, holmes, lord God omnipotent. Seconde we vnderstande that the. xxi. Elders fell downe, worshipped, cast away their crownes, and sang an hymne. Nowe followeth the thirde degree of this example. For as first the beastes and Elders did these thinges seuerally, so now loynely with one another the beastes and Elders said downe together before the lambe.

The labe
to worship
ped.

Let vs therefore fall downe also in all the iudgements and workes of God, before the lamine gouernour of al, and let vs worship. For although it be not here added, and they worshipped: yet are they to be vnderstand for this intent to haue fallen downe, that they might worship. For to fall downe, is to worship. Whiche thing is also perceiued by this that followeth. For they offer prayere to the lambe, that is to witte, singe an hymne, whiche is a parte of godly worshippinge. Moreover it followeth immediately, that euerie creature sang an hymne to him that setteth in the Throne, and is the labe, &c. And verely two thinges especially and diligently I laboure in this example. For first he painteth out gallantly the behauiour of the beastes and elders. After he auerth the hymne, prayse geuyng, or songe. And so much as apperteyneth their behauiour. After al thinges they said downe before the lambe: as euen now I sayed.

Thise is
bey God
to be wor-
shipped in
the father
is the same
gloze.

And this place is of efficacie enough to proue the desired our Saviour Chyriste. For these thinges ought to be considered with those whiche are written vpon the same waydes in the. iiii. chapt. The. xxi. Elders fell downe before him that sitteth in the Throne, and worshipped him that liueth for euer and euer: And now it is sayed, that the selfe same elders haue fallen downe before the lambe: wherupon it followeth that he that liueth for euer and the lambe be worshipped with the same gloze, cultre, and honour: And that the sonne is coequal with the father, to be worshipped for euer. Wherby now is openely perceiued the abominable and detestable error of Acostasius, and Seruetus, confuted at this present not onely of the blasphemie of Acostasius, but also of the whole cōgregation of Sainctes in heauē. Idle men reason subtilly, and peruerse wastie gods worship

Seruetus
renewed
of Acostasius.

After they wanted glansy boldenes, at their pleasure: we will rather followe the examples of all sainctes and creatures in the world, and will worship the lambe with hymn that sitteth in the throne blessed for euermore.

Agayne there are obiectione to vs the Elders lying prostrate in the pavement, holding in their handes harpes and vialles. In harpe such psalmes and holy historie is an instrument of musick, consecrate to prayse diuine. Of the vialle, of what shape or fashion the cuppe was, the writers of vesselles create much. I vnderstande it to be simply a cuppe or a boile, such as we reade there were many in the tabernacle and temple, appointed bothe for drinke offeringes, and also for stowe of bowes and incense.ouerthese these thinges in the holy beuery dwellers be not to be taken corporally, but spirituallly, after a suffiguration. For what the spirite of God vnderstande, the reuealer of secrettes, S. Iohn him selfe addeth mainly be the papers of Sainctes. Therfore is signified, that Sainctes offer prayere to God: whiche are muche more acceptable to him, than the swete melodie of Musickall instruments is to man, or pleasaunt sauour of swete gumes or of incense. After the exposition, in that they haue harpes, sayeth he, it sheweth a conoord and agreement in geuyng God thymers. And herof we learne agayne, what we should do in the contemplation & vnderstanding of the iudgements and workes of God. The lord is to be prayed & blessed, because he is good, and his mercy endureth for euer. But if thanks must be giuen to God, if his workes and iudgements are to be prayed, why do certain men expostulate with God, blaming, or bringing in suspicion his iudgements: let vs learne moreover, that Organes and those corporall incenses do no longer become the church of God.

Harpes &
vialles.

Harps &
incense
prayer.

Of this place S. Ireney in the 4. booke agaynst heresies, in the. 12. and. 14. chapt. sheweth, that the prayers and thankes giuing of Sainctes be the same oblation whiche Malachie prophesied to be offered up through out the whole world. And shortly after Tertullian followed the same exposition agaynst the Iewes, and in the iii. booke agaynst Marcion: whom other doctours of the Church haue followed. But those pleasaunt sophisticall reuelers, I meane the popish di-

The true
sacrifice of
Thymers.

uines, do as it were triumph in those things, yet leaue them in the meane time a shadowing and a most valie triumph. For they applie these things to their sacrifice, wherein they saue them selues vnder the soine of bread & wine to offer up to God the father the body & blood of Christ, a propitiatory sacrifice for the quicke and the dead. But Ieremy and Tereusian speake not of such a sacrifice, but of the oblation of prayers, which the massmonging Priestie offereth not up alone, but the whole cōgregation of Christ sanctified in his blood, geuynge thanks in the lordes supper to God the father for thei; free redemption. These holy fathers neuer knewe the sale Masses of these Chanauices.

Against
praying to
saintes in
Heauen.

Of this same place of S. Iohn the selfe same Papistes do aboute to proue and to establishe the praying to Saintes in heauen. Beholde, saie they, the Saintes are sayed to pray openly in heaue. But they neede not to praye for them selues, and therefore as intercessours and Patrones they praye for their clientes and worshippers in Earth. I answer, that the Saintes in dede praye in heauen, but that you addinge the kinde and maner of praying, do expounde it to be intercession, patchyng to a piece of your owne, do forge and coine set the same, and maliciously and falsely do helpe it. S. Iohn here expoundeth him selfe, so that he needeth not your patchyng. For he addeth, and they singe a newe songe. Wea and he reciteth the whole fourme of this song, leaue my mā shoulde corrupte that whiche he had sayed of prayere. And that same fourme conteyneth prayse and blessing or thankes geuyng, and not intercession, or inuocation. For receaue it is not by the doctrine of the Apostles. 1. Timoth. 2. and to the Philipp. 4. that there be two chiefe kindes of prayer: inuocation and prayse or thankes geuyng. But the thing it selfe plainly proueth, that S. Iohn speaketh here of the latter, and not of the first. And where as this place expoundeth certain Tyms shadows or misteries of Gods lawe, by the same we may rather confute the intercession of Saintes in Heauen, for thei; worshippers. For in the lawe is permitted one onely golden Altar of incense. And the same represented a figure of Christ. For one Christe is the mediator and intercessour betwixt God and man. It was not lawefull for the people of

The shadows of
lawe are
expounded.

God, to burne incense, but vpon this Altar only. It was not lawefull for any man, to prepare or make for him selfe an Altar of those kinde of gums, whereof the diuine incense consisteth, and to smell to it: as appereth in the 30. of Exodus. Whiche than doe not these vnderstande, that prayers belongeth to God alone, and that the Saintes in Heauen woulde not smell of such incense? Dauid in the 141. psalm. sayeth, let my prayer be directed as incense in thy sighte, the listyng up of my handes an euening sacrifice. The Deuill desireth to haue such manner of incenses to be made vnto him: As appereth in the 4. of Marth. and in S. Iustyn of the Citie of God. But our heauenly Saintes, are not Deuilles. Whiche vnderstande they not that this Altar of incense standeth nowe in Heauen on the right hande of the father, and there maketh intercession for vs: and that for his sake the father is reconciled to vs, and we are accepted of God, and that by him alone we must offer up our prayers vnto God, whiche are els abominable? Whiche see they not the heauenly Saintes at this present to attribute all things to the only lambe alone, and to chalenge nothing to them selues? Finally that they make no mention of thei; worshippers: but plainly testifie, that the only lambe was and is worthy, whiche should take the booke, &c.

And the praise or thankes geuyng of the heauenly saintes What is a
he hath called a newe songe, whiche in the Scriptures is newe song,
a newe thynge. For the Saintes saie, that they will singe
in Earth vnto God a newe songe, Psalm. cxxiii. cxi.
cxviii. cxviii. Esay. xliij. And newe songes be called these
newe balades or verses in meter, whiche are made of some
newe benefite or noble acte done. And because the minde
of manne is delighted greatly with newe benefites, they
singe a newe songe, whiche with a ioyfull mynde prayse
God, and geue him thankes with thei; inward affection.
Finally they singe a newe songe, whiche with
purged myndes and renewed with the Spirit doe laude
God: whiche thynge was chiefly geuen to those hea-
uenly Saintes. Whereof we learne agayne howe it be-
hould our myndes to be affected and furnished in the pray-
ers and prayse of God. This same, sayeth Iteas.

I call

I call a new song, by whose benefite we, whiche being lodged in al partes of the earth, departing from the nativite of the same written, and walking in the newnes of life, are taught by the holy ghost to singe a geuling of thankes.

the hymne
of prayse
giving of
the saintes
in heaven.

To these thynges nowe is added the hymne of Saintes that we might also have a fourme howe to prayse God. And in the hymne they singe, that al thinges are subiecte to his will, and al thinges ordered by his government, that he humbled him selfe to the deathe, and was therefore exalted above all thinges. Now are also the vertues or effectes and wonderful benefites of his deathe comended unto us, that esteeming the governour of his benefites done to us, we maye beleeve also that his government shal be holosome for us, and therefore maye submitte our selves to him willingly in faith and patience. Whiche verely is the chiefe end of those thynges whiche here are treated with so great diligence.

Christe
alone is
worthy to
open the
booke.

Firste they comende the Maiestie and dignitie of Christ, that he alone is founde in the whole universall world, whiche hath rule over al, which is the only saviour of the world, the revealer also of godly miseries, and governour of all. For this is to take and to open the booke: whiche we have now oft times repeted. Secondly they annere the cause, why this glozy should be only of the lambe or sonne of God: because, saye they, thou wast killed. And they understande worth lesse the more, to witte his whole incarnation, and the whole miserie of our redemption, deathe, resurrection and ascension into heaven, and the residue. We therefore is the true and only mediator of God and men, he is the only saviour, as he that alone was incarnate & crucified for us: he is the only governour, whiche by his humilitie deserved to be called. *Philipp. 2.* And he is a most fitte governour of al thinges, as of whome al men maye, as of their most faithful saviour, and even their brother, hope well, what thinges so euer thou wilt unto them through his government, &c.

The vertue
e effecte of
the deathe
of Christe.

In the meane time they comende most highly the vertue or effecte of Christes deathe. For this beynge rightly understoode we are more ready to submitte our selves to that governour, whom we knowe to be our saviour, whiche love us verely, and would have al saved. And the chiefe effect of

Christes deathe is redemption, redeminge includeth captivitee, deliverance from prisonnes and servauntres of sinne, of deathe, and of the handes of the devill and hel. And the sonne of God came and took Red, and shed his blood (for so also is the manner of redeminge as expresse of the elders) and he hath washed us from our finnes, and beynge purified he hath ransomed us from the power of deathe, hel, sinne and Sathan, that we maye be of God. Therefore they saye expressly, thou hast redeemed us to God. We be therefore of God: the devill hath no more power over us: we are the freemen of Christ, delivered through his blood. *1. Peter. 1. Hebrewes. 9.* And so, as much as we be of God, to witte justified frely, by his grace, through the blood of Christ, as the apostle saveth also in the 1. chap. to the *Romanes*, we ought to serve God verely in the service of spirit, not the flesh and the devill, in the oldenes of the letter and of our flesh. Whiche the same Apostle discovereth more at large in the 6. to the *Romanes*.

Whome also he hath redeemed, they declare by the waye, men verely of every scribe, &c. In the which rehearsal he doth imitate *Daniel* in the 7. chap. and signifieth an universallite. For the lord hath died for al: but that al are not made partakers of this redemption, it is through their owne faulte. For the lord excludeth no man, but him only whiche through his owne incredulitie, and unbeliefe excludeth him selfe.

Who are
redeemed.

Of redemption followeth an other effect of Christes deathe, for that it maketh men justified to God by his grace and by his blood. For they that be justified, work rightuousnes. I have expounded this place concerning the priesthood and kingdom of Christians in the firste chapter where you maye have it.

Righteousnes follows
eth justification
and redemption.

The Saintes adde moreover that they shal reigne upon earth, to witte through the vertue of Christ, not corporally, as the *Millenaries* do imagine, and the *Turkes* following the same, imagining corporal thinges in this worlde, and hopes in *Paradise* terrestrialall. For the whole scripture promisseth better thinges, rather must the godly be so geuen to corporal thinges, that they should hope for nothing above corporal matters. The Saintes speake here of the last iudgement wherein shal appere to the whole world, and to al that dwell upon the earth, that the Saintes, which some time sined to

How Saintes
reigne
upon earth

the

the world to haue ben wicked, vngodly, peacebreake, murderers, and parricides, and for the same cause haue ben slain, be iust, holp hinges and priests of God. So I saie they shall reigne vpon earth. The which thing is declared moze at large in the .lii. and .v. chapt. of the booke of wise dome.

Let the Sainctes, I saie, consider these thinges, when they be oppressed of the wicked for the veritie and rightuousnes, through the permissiō of Christ gouernour of al, in this world, let them neuerthelesse glorifie the Lord God, and praise him without ceasing. To him be glozp for euer.

Here is described the commendation and hymne sayed vnto Christ of the Angels and creatures, &c.

The. xxix. Sermon.



And I behelde, & hearde the voyce of many Angelles aboute the Throne, & about the beastes and the elders, & I hearde thousandes thousandes sayng with a lowe voice: worthe is the lambe that was killed, to receiue power, and riches and wisdom, and strength and honour, and glozp, and blessing. And all creatures which are in heauen, and on the earth, and vnder the earth, and in the Sea, and all that are in them, beate. I sayng: blessing, honour, glozp, and power be vnto him, that sitteth vpon the seate, ad to the lambe for euer moze. And the. iiii. beastes sayed, Amen. And the. xiiii. Elders fell vpon their faces and worshipped him that liueth for euer moze.

In the fourth place nowe come the Angels of God

to the Elders and to the beastes. I meane to the most excellent creatures of God, and together with them prayse with hymne God and the lambe: doubtlesse for an example to vs, that, as I oft times saie and repte, we might vnderstand what thing becometh vs also.

Of Angels Dauid in. iiii. Psalm. speaking amonge other thinges, which maketh, sayeth he, his Angels spinites, and he ministers a flame of fire. He testifieth therefore that the Angels were made or created of God. By their substance he calleth them spinites, & by a parable a flame of fire, which is pure, bright, moste swifte, pearcing, and burning. Therefore after their sorte and meane the Angelicall spinites be also called such: whome by their office he calleth ministers, or worre of God and manne. For S. Paull also to the Hebr. prouing this same place of Dauid, be they not al, sayeth he, ministering spinites, whiche are sent forth into ministerie, for them which be heires of Saluation: verely vnderstanding our. These thinges teach vs to iudge rightly of Angels, and that no man should worshippe ministers, or any be they neuer so excellent creatures, for they godly gistes. Rather in dede can the Angels or Sainctes abide them selues to be worshipped. Here doubtes they attribute all glozp to God and to the Lambe, to God three and one, that all we should doe the like. Here is also declared the place, wherein the Angells were about the Throne, about the beastes, and about the Elders. Therefore they garded al these places round about as it were a garde. Daniel in times past sawe thinges not muche unlike these in the. 7. chapt. Certenly they stande like ministers and seruitours, ready to do seruice. Angels are sayed also to be about the godly vpon earth, & to attende vpon the saluation and ministerie of men. In the. 14. Psalm. Dauid sayeth, he being afflicted called vpon the lord, and the lord hearde him, and from all his troubles he delivered him. The Angel of the lord pitcheth his tentes about them which feare him (the lord) & he deliuerech the. And not muche unlike thinges you maye reade in. 91. Psalm. And thou shalt heere now, that those that be afflicted do call vpon the lord, and not the Angels: And that the lord doeth heare, and deliuer, and for the worshiping thereof vseth the ministerie of Angels.

The Angels also prayse Christ.

Of Angels.

Reade. 14. sermon for lowyns.

as his ministers. And like as no man that is met in his way doeth reuerence, cal upon, and worshipping the sonne, for we God by the same greatly great benefites to men. So we must honoureth, calleth upon, and worshipping Angels for that God useth their ministerie in deliuering of men.

The office
of Angels.

Now also he putteth the nombre of Angels, but a certain for an uncertayne, thousande thousandes for innumerable. He alludeth in the meane time to that saying of Daniel in the 7. chapt. Thousande Thousandes serued him, and ten thousande thousande assisted him. Of a great and innumerable armie we are wonte to esteeme the power of Kinges. What shall we thinke of the power of our God, which is the God of hostes, and whome not only innumerable hostes of Angels, but all creatures serue? And what an excellent prayse is it, which is souge together of so many blessed spirits?

For after this, the proper dutie or office of Angels is touched: They singe prayes to God, and commendeth the name of God, and that with a lowde voice. It shalld not be thought where with a lowe or an high voyce thou singest prayes to thy Lord: but forasmuch as they that crye with a lowde voice, are for the moste parte sore moued, as ouerwhelmed with great sorrow, or with great gladnes reioysing, therefore we prayse God with a lowde voyce, in case with a sweet spirit, and with the inward affection of the heart we prayse God.

The hymne
of the An-
gels, sayde
in a prayse
of Christ.

The angelical hymne is now annexed, which accordeth in all thynges with the hymnes of the Beastes and Cherubims. For they celebrate the lambe, that is to saye the sonne, whom as he is the sauour alone, so hath he deserved to receiue power and glory, and to gouerne all thynges: as is sayed before.

And seuen thynges do the Angells attribute to him, that is to Iesus Christ our Lord, on the right hande of the father. First *δυναμις*, power to witte godly, almighty, victorious, and conseruancie. Of this I spake also before. Second *πλοῦτος* riches. For he is riche, as the Apostle sayeth, in al that cal vpon him. Rom. 10. And Primasius: Christ vniuersally he is the treasure of all good thynges, &c. For shewing the sufficiency of all goods of the minde and body; and

that he is able to attribute a prophane worde vnto God, he is vniuersally rich, fulfilling all creatures. And since the Angells do so commend Christ, who would thinke, that men should so scape to themselves, as though they themselves could fill their owne desires? Than they attribute to Christ wisdom, to witte godly and great. For the sonne is the wisdom of the father. Whereof treateth Salomon much. By this wisdom can he rule all thynges by most agreeable and best gouernment. What shall I say? Thus it should haue ben done. The wisdom of God hath most goodly and wel made all thynges from the beginning, so that our reason can iustly blame nothing: what thing shal we blame than none in the vniuersal gouernment of Christ? They ascribe vnto Christ also strength to execute verely such thynges as he hath most wisely ordeyned. Finally strength to defende his, and to subdew the aduersaries. For he is almighty. Such thynges as follow, honour, glory, and thanks geuing, are declared before, what they be, and of what force: sayng that the thing he called first *λογος*, he calleth now *κύριος*, blessing, prayse, and geuing of thanks.

This hymne sayed in the praise of Christ, teacheth that Christ is verely God, of the same substance and coequal with the father, greater than Angels, yea the Lord of Angells, whom the angels themselves also worship, as S. Paul in the 1. to the Hebr. hath declared, Where than are confuted who so much preferre Angels to Christ. The heretikes are confuted that are called Angelical, to witte worshippers of Angels. The angels themselves do here reprove their errour: that not without cause they are accounted of S. Austen amonge heretikes. If riches, glory and honour be due to Christ alone, and that he excelleth them, wherfore are the same communicated to creatures? Otherwise we admonish all godly, that they thinke highlye of Angels, and acknowledge and marvel at the benefites of God in them: and that we loue the same as brethren, and seruants, and coinheriters of the same salvation: much lesse contemne or blame them. Whereof I will speake more at an other time.

Whereto hath he recited the excellent prayses, the Danielical verses or hymnes of the excellent creatures of God,

Christe is
greater than
Angels, as
the Lord of
Angels.

The praise of those Elders in dede especially and generallly of al, moost agree-
ment ouer of Kungelles also, sayed vnto Christ our redemer and
of all crea- prince. And yet not with these contented he addeth moou-
tures, to e in the fifth place, the agreement, and prayse, and submission of
glory of al the creatures in the world, to the intē that if haply we be
Christ. not moued with the excellent example of the excellent crea-
tures, Elders and Kungelles, norre at the last we might be
abashed, whiche see all creatures of their owne accord to do
their duetie. For manne sins he is Lord of all, and all thing
were for him created, howe I praye you that he offende not
haynously agaynst God, whiche hath made him Lord o-
uer all, than if by his hardenes, ingratitude, and maliciou-
nes he not only doeth not his owne duetie: but is rather in-
feriour to al creatures: as he whiche alone contendeth with
God, and attributech not to him due prayse. Therefore
doeth this example greatly excite man, that he should
submitte him selfe vnto God, and geue God the whole glory
and in no wyse stryue with God, nor complayne of any
thing. But marke I praye you with howe diligent ad-
uision of thinges he compriseth all creatures, excludeth none,
the Deuill only excepteth, what time he recompreth the
creatures that are in heauen, whiche are in Earth, whiche
are vnder the Earth, and in the Sea: finally he addeth, and
all that be therein. Therefore if all thinges created doe ad-
brace and worshipping him that sitteth in the Throne and the
lambe, and submitte themselves vnto him: is it not a shame,
pea and a soule shame, that manne alone, Lord of all, should
reuoite to the sworne enemy of God, the Deuill, & with him
to expostulate with God, to raile and blame and finde fault
with his iudgements and gouernementes to complaine of
his workes and will?

Both here You maruell, I wote well, howe al creatures, humany-
atures can of them be voide of reason, and insensible can prayse God.
praise god. Howbeit this figure prosopopeia that is the saying of
persones is very conunon with al the prophetes, and chiefly
with Dauid, prayse ye him Summe and shooone, sayeth he,
praise him ye bright starres. Prayse the Lord from the earth
ye Dragons and all depe places, fire, hayle, snowe, Ice, &c.
And by suche maners of speaking the Prophetes would
encourage

encourage and stirre up men to prayse God: saying that crea-
tures whiche haue no life, do after their maner prayse God,
for that ouer after your maner doe prayse God in hymnes
and spirituall Psalmes. And in dede Dauid sheweth a plaine
reason, whie he commaundeth bodie that haue no life to
praise God, let them praise, sayeth he, the name of the lord,
while he commaunded, and they were created. No
though he should say: they be his creatures, and in that they
remaine per, they haue it of him: therefore lette them make
the name of God glorious, as of their maker and preseruer.
And he signified also the maner of praising, wher he addeth,
he hath ordeyned them, that they should indure for euer: he
gaue them an ordinaunce, neither is it transgressed. No if he
should haue sayed. Where they neglecte no parte of those
thinges, wherunto they are made, but are ready in their place,
order, and time, and do their duetie exceedingly well, do they
not prayse vnto men the wonderfull wisdom and power
of God? For in an other Psalme also dauid sayeth, the hea-
uens shew forth the glory of God, and the firmament de-
claereth the workes of his handes, &c. Thus I saye the crea-
tures with out life do praise and comende the name of God
vnto men, what time they are moued, woth wonderfully,
and obediently do the thinge where vnto they are appointed.

The hymne of al creatures, like as that was of the beasts, In hymne
and Elders and Kungels, is here also crinnely described, al-
though briefly. But where it hath nothing, that hath not be-
declared before, I wil not by oft reperyng and speaking the
same thinges, molest and weerie the gentle hearers. Howbeit
that one thing seemeth chiefly to be obserued, that they ioyn
them that sitteth in the throne, and the lambe together, so ac-
knowledging the sonne to be coequall with the father, and
they both to be worshipped with like honour, and with like
praises to be celebratd and comended. They attribute pecu-
liarly to the lambe Empire or kingdome, for that he receiued
the loue of the father, as is declared before: to wit al power,
and authoritie to gouerne al thinges.

The foure beasts singe to it Amen, eyther so confirming
the hymne of the creatures, or thus declaring their consent
and them. To the intent we should with one minde prayse
together

I consent to
approued,
difference is
reproued.

together and prayse God blessed for euermore. Which shew
are moreouer comforted the defensions of men. The Lord
lowereth the concord and agreement of manie, and requiereth
utterly, especially in prayers and godly prayes. For he
maundeth in the Gospell to laye downe thine oblation,
whiche thou wouldest offer, in case thou dost remembre any
disorde betwixt thee and thy brother, to goe unto him, and
to reuiewe amitie, and than to retoune to thine offering:
which in the prophesies is called an abomination, in case
be offered of myndes possessed with rancour and mallice.

Theldest
worshippe
agaynst.

Finally the eldres sal doune agayne and worshippe him
that liueth for euer, doubtes that by their ofteworshipping
al we in earth might be moued vnto obedience. For it shal
thinges be done in heauē of the blessed spirites, what I pray
you is mete for vs to do here in earth? And marke, that they
are sayed to worship him that liueth for euer, who neuerthe-
lesse fell downe firste also befoze the lambe, and befoze the
Throne, out of the which the spirite proceeded, and wherupon
sate he that sitteth; wherof we gather, that the Father, the
sonne, and the holy Ghost, are in dede distincte in persons,
yet these thre not to be thre Gods, but one God liuing for
euer. And verely this notable vision and treatise maye be in
the steade of a moste effectuell remedy agaynst sondre poi-
sons of heresies, especially of the Arians and Scythians,
or rather perdetanes, moreouer agaynst diuerse and num-
erous disputations and temptations touchyng the workes,
iudgements and prouidence of God. If we be wise, we will
obediently submitte our selues to the liuing God with all
the creatures and Saintes of God, worshipping him, and
with the Prophet cryng: thou art iust Lord in al thy wayes,
and holp in al thy workes. Thou hast created us, al thinges
are thine. Thou gouernest al thinges in best order. Thou art
uest man. Thou hast geuen us thy sonne. Thou by thy
sonne our redemer gouernest al thinges vprightly.

We worship thee the father, the sonne and the
holp ghost, one verp god. To thee is deuote
the kingdom, honoure, and glory for
euer and euer. Amen.

Two scales are opened, and the directe
course of Gods wordes, and a cruel course of warres
against the disobedient.

The xxx. Sermon.



And I sa'we when the lambe ope-
ned one of the scales, and I heard
one of the foure beastes saye, as it
were the voice of thonder: come
and see. And I sa'we, and beholde
a white horse: And he that sate on him had a
bowe, and a crowne was geuen vnto him:
And he went forth conquering, and to ouer-
come. And when he opened the seconde scale,
I hearde the seconde beast saye: come and see.
And there went out an other horse that was
red, and power was geuen to him that sate
there on, to take peace from the earth, & that
they should kill one an other. And there was
geuen vnto him a great sworde.

Chap. 6.
chapter.

Whereto harkly thapostle prepared the auditours to heare
with a quiet minde, the iudgements of God and fatal desie-
ures of the church, and patiently to beare all aduersitie, and
that we should worship him in al thinges, and geue glory to
his name: consequently he expoundeth in a most goodly or-
der the iudgements of God, and destinies of the Church,
shewing how the sonne of God gouerneth the ordenances
of God and his eternall prouidence. And this is as it were a
Prognostication for all tynes and Ages vnto the worldes
ende. For we shal not thinke that here are reherced only the
actes of one age or two, but of al. And first al thinges are ge-
nerally described by partes, afterwarde particularly, when
he came to the opening of the seuerth scale. The same is, the
lord sendeth forth the preaching of the true faith vnto the world,
wherby when men refuse and dispise, they are distroyed with
warres,

3. continual
prognosti-
cation of al
times fro
the birth of
a man.

warres, and other calamities innumerable.

Attentive: But before al thinges S. Iohn is excited (and in him we see here is necessary. we) to be attentife. And one, that is to wit the first of the beastes doeth excite him. One of the Sabbath is set for the firste daye in the weeke, that same is verely the sondape. The voice of the beast is like unto thonder. Wherby is signified that here is treated of greates & most weighty matters. For most great and terrible thinges followe, whiche shake the whole world. Therefore let vs not plape the slepp sluggardes, let vs not be blinde and deafe. Doubtles the sloughfulness of our time is such, that we little consider the workes of God and what is done in our time. The flockes, swallowes a Tunnis, and the rest of living thinges passe vs, which ful wel observe their time. Therefore are we here wel stirred up, that we shall not be slouthful, but should marke what thinges are declared and shewed vs of the Lord.

The firste scale is opened. And when S. Iohn had diligently marked what was done, he seeth the lambe, Christ I meane our redemer, open our scale, that is to save the first. And streight wayes came forth a white horse, on whom he that sate, had a bowe bent, and an arrowe in it. To him was geuen a crowne, and he went forth conquerpng, that he might overcome. This is the vision: the exposition wherof is easie. For the Lord sayeth, that he will declare the desienies of the church.

Horses: Horses of sondy colour are also brought forth of Zacharie in the .i. chapt. And they signifie the variable count and state of the people of Israel. The white coulour is ascribed to Innocencie, puritie, victorie, and felicitie. Therefore by this white horse is signified the lucky utteraunce of Gods word, or prosperous preaching of the Gospel. For upon the horse sitteth a horsman, which guideth the horse, & hath a bowe. Certainly Christ doeth prosper the course of the preaching of the Gospel. And the .45. Psalm. doeth attribute to the same shaftes of arrowes. For he striketh his enemies far of, and bringeth them into his subiection, & testy with the word of his mouth he subdued to him self people and nations. Eysa in the .49. bringing in Christ speaking, sayeth: And he will my mouth as a sharpe sword, the shadow of his handes covered me, and he put me as a piked arrow, he hidde me in his garment.

garment. Through Christ therefore proceedeth the preaching of the word, he geueth strength to the preaching, he shaketh his bent bowe. What force so euer the worde hath, that same is to whole derer to the hoysman.

To the same is geuen a Crowne, to witte a Kingdom and all power of ruling. For Dauid prophesying before sayed, the Lord shall sende forth the rod of his power out of Sion, to rule amonges thine enemies. Moreover there is geuen him a crowne, that he make crowne suche as serue him faithfully. And it is a phrase of speaking, and he wente forth conquerpng, that he might overcome: for that whiche is, he that wente forth is a conquerour, and to this ende wente forth, that he might overcome. For it signifieth that Christ will assure the preaching of his worde through out the worlde, no manne beinge able to resist, and euen in despite also of belgates. For the worde of the Lord endureth for euer.

And this place teacheth, that the Church shalbe alwayes in the world, & likewise alwayes the truth preached, though the enemies howelles burst. But if we reade ouer the story of the Church, we shal better understande al thynges, and shall perceyue that this Prognostication hath alwayes ben moste certayne. Christe was ones through the ministerie of the worde shewed to the world by the Apostles, and the matter proceeded moste luckily, howe muche some euer the most mightie of this worlde resisted the same. The thing is wonderfull, in case those five hondreth yeres be considered, whiche immediately after the incarnation of our Lord are accompted. In them wente forth the conquerour that he might overcome: And overcame in dede, the whole world receyving Christ, and worshipping him. Sins those yeres, as before also, certen sedes of errours began to be sowed abroad. The Bishoppes began to contende for the supremacye, and who should be the vniuersall head of the Church in earth: They began to reason of the vse of Images in the Church, and broughte them into Churches in dede, as also they called the Bishoppe of Rome the supreme and generall head of the Church in earth. And mightie Princes, and in a maner the whole state of learned menne conspired in

A crowne.

That the church shal be alwayes and the preaching of the word.

these opinions: but he hath vanquished, which wote hitherto that he might vanquish. He had in his church innumerable, which bowed not their knees before this Saal. A thousand yeres after the incarnation of Christ, the Bishoppes began to prophane to pollute the lordes supper: and other unfilied doctrines of faith: but what I praye you did thus prouable by so many counsels, determinations, and inductions most earnestly: he that went forth to overcome, hath overcome. That white horse hath stoutly invaded to the salvation of many. For how great battels in these last five hundred yeres the godly and learned men have sustained against the Popes and Bishoppes, stories beare witness. At this daye also appeareth though out the whole world, howe suchely the white horse goeth forward, which hath pleased even unto our time. The Gospel is believed, neither can that faith be extinguished with any waters or fires.

Thou makest exception, that they were heretikes who resisted the bishop and See of Rome in these 500 last yeres, as Heteric, John Scot furnished Dunstun, Berengarius, Arnoldus Sorianus, Waldo Wicleffe, and Wisse, Luther, and Zwinglius, and such other men of the same sort: men over certain of these were overcome also, and put to death by the Pope. I answer, that as men they might erre in many things: but in those things wherein with the Scriptures they consente against the See of Rome, I assure that they erred not, but saved the truth. Whereupon it is certaine that Christ overcame by them. What time Micheas, Helias, Zacharias, Amos, Jeremias and others preached by the word of God against Idols and worshippers of Idols, they were also condemned for seditious and heretikes: yea and many of them were taken out of the waye: but was the verine vanquished? Antichrist is said that he should have good for us, and that he should punish & afflict the strong, and the people of God: but men being ministers may be oppressed, the ministerie never decapeth. St. Paul saveth that he is bound for the Gospel sake, but the Gospel not to be bounden. Therefore hath he overcome hitherto, and shall overcome still, which went forth that he might conquer. Then summe up this conquerour as at the stone of offence, who so ever, and

what

what so ever they be, which seek to interrupte the playne course of the Gospel.

Moreover what time the seconde seale should be opened the second the seconde beast, to witte the Gre or False prophete againe scale is St. John to attende, and that we should consider what is proposed unto us. And now cometh forth the red horse, whose colour is somewhat like fire: there sitteth also on him a rider, to whom power is given to disturbe peace in earth, and that menne should kill one another. For there is given him a great sword. The red horse signifyeth the state of warres, full of fire and blood. He that sitteth on this horse is Mars, or rather the satyer of Mars, I meane the Devil, which was a murderer from the beginning. He gathereth to him the diabolos of men to make civile commotions, for the warres, destruction, riving, slaughter, and desolation. You see from whence the breathing of peace is, wherby God hateth. And we heare howe it is given him: Marke given, by the iust judgement of God to be permitted, that troubling all peace, he should take it away, and set menne together by the eares, that one may wounde and kill another. For so we read in the 1. of Job, howe Sathan had power given him of God against Job. Unto bloudy soldours is given a great sword, great power to hurt, a wonderfull force of fighting: As also Nabon expoundeth it. Rather is it a rare thinge in the scriptures for Monarches, tyrannes, and mightie men of warre to be called, a second. For so Ezechiel called Nabuchodonosor: and Esaye called Sennacherib king of Assyrians a whetstone.

And the chiefest righteousness is, to give every man his share. Therefore this place doeth iustly ascribe that which is good unto God, and that which is evill to the Devil. But, thou sayest, if God permitte, the same that he doeth not prohibit he doeth. He prohibiteth not warre, for because iustice will not suffer him so to doe: but he considereth him by warre to punish the wicked, and to rise the good: but in permitting to warre God offendeth nothinge, saying that for moche iustice causes he permitte the same. For they would not embrace peace offered them by the preachers of the Gospel, therefore were they worthy to be wrangled with warres. The Jewes know not the daye of Christs resurrection, therefore were they

Calamities
of warres.God is of
good things
the Devil
author of
evill.

G. u.

worshipp

worthely visited of the Romans and destroyed. And this thing is in the world perpetuall, that they that will not obey the Gospel, muste obey the Captaine of the warres: they that will not heare christ, muste heare Antichrist. Thou mayest not contende with God, while he doeth this, and permitte that. Worship God rather, as thou hast ben taught in the .4. and .5. chapt.

Let vs peruse ouer stories, and see and suche warres be not founde, wherein men haue slaine themselves with mutual woundes, and haue killed one an other like beastes. If you wil reade Iherodiane, Orosius, and other good historiographers, you maye finde that the Romane Emperours haue ben troubled with moste greuous warres, for none other cause, than that they refused peace offered to them by the gospel. For none other cause was Rome it selfe at the last taken by the Westgothians, of the Eastgothians burnt and destroyed. The lord had geue them Christen Princes: but they loued more Idols. For Simmachus gouernour of the towne was so bolde to require a restitution of Idolatrie. I speake nothing now of Achila, nothing of the Persian and Affricaine warres. And what time there was a wonderful strife among the Bishoppes about the supremacie, the Saracenes sprang up and became mightie. After the Thousande yere beganne the holy warre, whiche as it was most bloudy, so was it of longest continuance. Neuer any suche warre was made in the world. Boniface the .8. instituted firste the yere of Iudgement, a moste wicked manne, who also did exhibite him selfe to be seie of the people both Pope & Emperour. But the same yere of a thousand and three hondreth, wherein he did these thinges, arose up in Asia the whippe or scourge of God. Ottoman, the original of the Emperours of Turkes which reigneth at this daye. For so when Salomon buyled places of Idolatrie, his enemies sprang up, which wonderfull yere did afflict the kingdom of Salomon. What warres are made now a dayes, and what be the causes of warres, alwise men do see. We wil not receaue the peaceable gospel: It is reason therefore, that the Turkish Enemies should invade vs, that we maye both fele Antichrist to be a stoute warrior, and maye al abhorre and deteste him.

But what other thing remaineth here, than that being conuerted to God through Christ, we maye serue the lord in pure heart, and holy purene: for except we conuerter, the fire is layde at the tree roots, &c.

¶ Here is opened the .iii. and .iiii. Seale, and is declared what the world shall suffer of hunger and pestilence.

The xxxi. Sermon.



And when he opened the thirde Seale, I hearde the thirde beaste saie: come and see. And I behelde and lo, a black horse: and he that sat on him, had a paire of Balances in his hande. And I hearde a voyce in the middes of the foure beastes say: A measure of wheate for a penny, and three measures of barley for a penny: and oyle and wine see thou hurte not.

And when he opened the fourth Seale, I hearde the voice of the fourth beast say: come and see. And I looked, and behelde a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was geuen unto them ouer the fourth parte of the Earth, to kill with sword, and with hunger, and with death of the beastes of the Earth.

Christ exalted aboue all thinges, and Lord of all in heauen and in earth, openeth the scales of the booke diuine, that is to witte disposeth and gouerneth with great rightuousnes the ordinaunces and iudgements of God: and firste in dede he geueth a prosperouse course to the preaching of the gospel, sending alwaies saythefull ministers preaching the Gospel of the kingdom of God, peace, and conoord. But forasmuch as euill men do contemne the Euangelical peace,

As reported

they are certainly worthy to be molested with cruel waters. Therefore the lambe openeth the second seale, and there came out cruel warres, slaughters, seditions and robberies.

Attention.

But before the thirde Seale is opened, the thirde brass assemblung y^e countenance of man, exhorteth vs to take good diligent heed: that when we see these things come to pass, which are here spoken of before, we should consider from whence they come, and for what causes they are sent, and that they may be turned away by due repentance. We can referre these things absolutely to chaunce and fortune, some agayne to the naturall causes, of God, and the diuine operation no respect had at al: Where we knowe that God respecteth naturall causes after his good wil and pleasure. Let vs watch therfore, loke and consider, and know that the righteous God worketh al things for the saluation of the chosen, and the ouerthrowe of his enemies. That blacke horseman his rider, holding a balaunce in his hande, signifieth the misfortunate or forrowfull time of scarsetie, famine and penurie of al things. For it is a worthy and a cōdigne punishment, that they that do nothing esteeme y^e bread of life, nor haue no consideration of the foode of soules, but both reject it themselves, and by their tirannical proclamations bringe to pass that it is not receiued of others, finally which for the want of life do spoyle the godly of their goodes, and most cruelly waste the same in all kinde of riot, should be driven to buy things necessary at excessive prices: yea and can not haue things necessarie, but should pine for hunger. We knowe that the black colour is used in mourning and heuinesse: and that when the flesh and blood are consumed for want of meate, the skinne groweth blacke and euill favoured: and therefore this horse is blacke.

The black horse.

What signification is.

The rider of this horse holdeth in his hande a balaunce, with two scales hanging at either ende of the beam, which we call a paire of weightes. Hieras saith that a balaunce is a token of right and equitie. For thou hast seen, saith Dauid vpon this: One which iudgeth righteously, therfore is a balaunce the iudgement of the iust iudgement of God. Hieras hath not alledged these things amisse, howbeit we ought rather to preferre the exposition of S. Iohn

the. For a voice is heard from the middes of the beastes, which cryeth to vs the balaunce. For it soundeth, a measure of wheate to; a peny, and the measures of barley for a peny. And this measure called Choinix, signifieth a ster or dayle meate: as Erasmus hath in his p^rouerbe, sitte not vpon thy measure. The same in his annotations vpon this place: Choinix, saith he, is a measure of wheate, or other breadcōne, which is sufficient for one dayes meate. But he thinketh that it waueth. iiii. pōunde, Pollux. iii. The word therfore signifieth, that a very little meate that costeth a great price, and yet not to be gotten for monie. Which chaunceth in the time of famine. What the Romane peny is worth, Buluarth saith: we vnderstande by it playnly a great price. Therfore two things are signified, scarsetie or dearth of come, and famine. Dearth reifeth the price beyond reason. Famine hath nothing to vie, though he hath neuer so muche monie long by him: but hongreth, waunterh, pineth, and at the last miserably, consumeth to naught: wherein verely dearth and famine do differ. The Germanes discernen them by severall wordes calling dearth scarsetie, and famine, hunger. Yet are they for the most parte indiuisible.

And we reade in the olde storie of the Bible, that for the dearth and contempe of the preaching of Gods lawe, and the bringing famine, in of a strange kinde of worshipping God, the Israelites in the times of Helias and Helisus were most greuously punished with hunger and penurie. These things be plentifully declared in the. 3. booke of Kings the. 17. and. 18. Chapt. Also in the. 4. of Kings, the. 6. and. 7. Chapt. Moreover in the time of the Emperour Claudius, whilst the Apostles preached the Gospel faithfully, and the Iewes and Gentiles stoutly repulsing it, famine most greuously afflicted the Romane Empire: whereof S. Luke reherfeth in the Actes of the Apostles. 11. chapt. Which things were done in dede before this reuelation was to S. Iohn exhibited. Sins that time the Apocalliptographers recite sondy and innumerable famines, dearthes and penuries, in diuerse countries, sent of God for contempe of the truth. Nauclerus mentioneth of a famine in the yere of our lord. D. xxv. wherein mothers also deuoured their owne childe, What hath chaunced in our me-
more

more in those warres of Mithran and els where, it is no need to reherse. They be yet freshe in memory, and written in the storios of *Galeacius Capella*. We felt some parte herof also in the yere of ourorde. *M. D. XXXV.* and the yeres following. The iuste Lord punisheth, and more will punish the greake ingratitude, and contempte of his Godly word: as he did in the destruction of *Ierusalem*, woulde God it woulde please the worlde moste blinde, through repentance to conuerthe vnto God when he punisheth and with free and willing mindes embrace the worde of veritie: for so shoulde ther be more felicitie and lesse miserie.

God for-
getteth not
his mercy
in punish-
ing.

Howbeit for a comfote at the ende of this Scale is added, and Oyle and Wine see thou hurte not. We name the Kindes moste necessarie for the vse of manne, and meane, that God doth mercifully reserue some thinges, that be chiefly necessarie for mans vse, especially for the electes sake, that all should not perishe and pine in generall. Wherby we vnderstande that the Lord forgetteth not his mercy, euen in the middes of affliction and plagues that he sendeth. Thus in times paste mynding to punish *Egipte* and other nations with famine, he sent before *Ioseph*, by whome he might reserue the house of *Iacob*, and other people inauenture. You see herein moste clerely, that it is of God, that sometime the corne is blasted, and the vines and oliues perishe: and to be of him, that the corne increaseth, and wine also. So had he also before protested in the lawe, *Leuitic. 26.* And *Deuter. 28.*

the fourth
Scale is
printed.

The pale
horse.

We are comen now to the fourth Scale, at the opening wherof, and to beholde the operation, we are crastid of the Eagle, the fourth beaste. Of whome we haue spoken before onces or twise. And the pale horse cometh fourth, in Greke *χλωρος*, whiche coulour resembleth withered grasse and herbes. *Salomon* in the. 12. Chapt. of *Eccles.* callith it coulour apperyng in dead bodie, and these countenances. Golden licour. All Poetes call death Pale. And the ender in dede is expressely called Death. We vnderstande the course of the plage and of all diseases, and euen of death it self: whome well followeth, that is to saie a picke of a graue.

For

For *Iacob* in Hebrew signifieth a picke of a graue. But if you will mede vnderstande it of the place of them that be burned, doubtles they be caried headlong into hel, so many as here with sickness consumed, die with out faile and repentance. Therfore hell followeth death rightly. But if thou hadst rather by hel vnderstande, a graue: it signifieth that all shal be hit of coarces and sepulchres.

And that in dede plagues and pestilences most mortal haue plague & sore afflicted the Romane Empire, *Dionysius* is wittenes in his seuerly booke in the *Actes* of *L. Aurel. Verus* and *Decius* Emperours, the most cruell persecutours of our fapth. *Enagium* in the. 29. Chapter, of the. 4. Booke of the *Ecclesiast.* stoopeth of a maruelouse plague that lasted about. 50. yeres. And all men knowe with what a pestilence and soden death *Italia* was wasted in the time of *Aurice* Emperour. And *Gregory* bishoppe of Rome. The time would faile me, in case I would recite out of histories al the plagues and calamities of all times. What is done at this dape, and hath ben done in our memorie, you your selues knowe besse. There are spronge up newe diseases, whose names to our elders were neuer known. With these euilles and calamities God wasteth the worlde, and euer hath done to the intente that by plagues he might call vs agayne to repentance. Thus wretchely we shall iudge alwayes of calamities. If any iudge otherwise, they are not amended, therfore are they punished here, and after this shal burne in perpetual tormentes.

To these moreouer is added an other thinge also, and power was geuen them, &c. For when menne will not amende with simple Calamities, the euilles or plagues of God are doubled. The same are racounted in the booke of *Ieremie* the. 15. Chapt. and *Ezechiel* in the. 14. Chapter. For they be these, Sworde, Famine, Death or Pestilence, and beastes: so are they recited in the lawe also. With these as it were sent in from the hill partes of the worlde, God most rightuous executeth his iudgements.

And let vs obserue this chiefly, that power is geuen the of God to all, and that ouer the fourth parte of the Earth. For

Fourth
Scourges
against the
incurable.

we

we leaue, that God alone is he that quickeneth, and liueth, and that he worketh the same moste wisely by his instruments, finally that al his thinges are numbred and bound in order. Whereupon he powreth out his furie vpon the thirde parte of the world. For he knoweth, to whom he shuld punish, and to whom he shuld murmur tenderly.

Al misery.

Certainly stories testifie, how in desperate matters, when all thinges are brought to an extremite of mischiefe, God hath brought in sword, pestilence, famine, & beastes, which haue plagued men. And ful aptly here doeth Irenaeus recite the wordes of his predecessor S. Andrew, Bishop of Cesarea out of the Eccles. story of Eusebius, in the. 9. booke. 8. chapt. And verely with in the siue hundredeth last yeres, this of our age hath fel of many suche like thinges, and we haue sene some.

Therefore if we court to be quitte of so great euilles, let vs serue God in truth, and make muche of his worde, which he hath sent to heale vs: And reason it is that such as receiue sounde doctrine, should be vexed with sondy diseases of soule and body, &c.

The good
are also
subiecte to
these euils.

You wil saye, but these euilles inuade also the best sort. So they doe in dede. Whie God permitteth this S. Iustin sheweth at large in the first booke of the cite of God. Certaynly to the godly al thinges tourne to the best. The thowes suffered the same death of the crosse, that Christ did, and heaue they: but the consideration of them is farre diuers. The apostles and innumerable Martires dye of the sword, he, liueth do soldours in the warres, but with unsike lot. The good are made partakers of the passion of the sonne of God. The vngodly are punished for their wickednes, and their suffering is without glo: yea rather this is the beginning, unless they acknowledge him that striketh them, of euilllasting tormentes, The Lord preserve vs from euill.

The fifth Seale is opened, and the persecution of the faythfull set befoze our eyes, and wth the state of Martires in an other world.

The. xxxij. Sermon.



And when he had opened the fifth seale, I saw vnder the Altar, the soules of them that were killed for the worde of God. And for the testimony which they had, and they cried with a lowde voice sayng: howe long tarrest thou, lord, which arte holy and true. to iudge, and to auenge our bloud on them that dwel on the earth: and long white Garmentes were geuen vnto euery one of them: and it was sayed vnto them, that they should rest for a little season, vntil the nombre of their felowes and bretherne, and of the which shuld be killed as they were, were fulfilled.

The fift Seale beynge opened of the lambe, he exhibiteth to our eyes, or rather obiecteth to be sene the continuall persecutions of the church: and sheweth vnto vs diligently, what is the state of them which die in persecutions. Verely the Lord Christ sendeth forth ministers and preachers for the saluation of men. And they vnthankfull, ouerwhelme with al kinde of iniuries the faythfull messengers of God, and at length, most cruelly slay them. Of the which matter first the calie of men amonges themselves is diuers, the verie some of God at this present doeth gallantly instruct his church, declaring what the godly shal suffer.

And first in expounding the same, we shal speake generally of the persecutions, wherewith aswell the ministers, as all the faythfull church also, is diuersely exercised. The lord Christ hath shewed vs befoze in the Gospel many thinges touching the persecutions to come verely that he mighte prepare the myndes of all the faythfull to battell and patience. The places be in the. 10. and. 24. of Matthew: In the. 12. and. 21. of Luke: in the. 14. 15. and. 16. of Iohn. And also the actes of the apostles tel of many thinges, which the godly suffered in that most holy primitive Church, should he haue ben thought to haue

Of the persecution of the church.

ben well in his wittes, if any mā than should haue saide: how of it appereth, that thapostolical church, is not the church, for that it is subiect to al the mockeries, iniuries and slaughters of al men: whie than doe we not acknowledge at this ouer, that they are sowlp disceaued, which measure the church by the outwarde peace and tranquillitie of thinges? *Paulus* *Troius* in the .7. booke of his toyes raccompreth ten greuous persecutions, repesed agaynst the church frō the time of the *Apostles* until the *emperour* *Constantine*: which time did not full accomplish the space of .ccc. yeres. The first was stirred up by *Nero*, a monstrouse man, wherof also *Tacitus* mentioned in his *Chronicles*. This same rid out of the waie *Peter* & *Paul*, the most holy *Apostles* of *Christ*. The seconde destruction of the church brought in *Domitian*, which in the same his persecutiō most greuously afflicted both this our *S. Iohn*, and the whole church also: and when he was brought to Rome, he ridged him into the Ile of *Pathmos*. The thirde rased *Trizane*, wherof *Plinie* gouernour of *Asia* maketh mentio in the .10. booke of *Epistles*. In this was *Ignatius* an holy *Bishop* cast and deuoured of wilde beastes. And *M. Antoninus* next molested the church with the fouerth persecution, a confuted with fire *Polycarpus* a bishop most worthe. *Septimus* *Seuerus* moued the fiftie persecution, which *Eusebius* pouerleth in the .6. booke of the *Ecclesiastical* story. *Iulius Maximinus* killed *Pamphilus* martie, and *Sextus* raged cruelly against the church. And *Decius Traianus* beganne the seuenth persecution, and executed verp many that professed *Christ*. And *Valerian* *Emperour* beheaded *S. Cyprian* the good *Bishoppe* of *Carthage*, and was the right persecutour of the church. *Aurelianus* *verius* began the .ix. persecution, which he but litle auanced, for *God* most iuste toke him away immediately. But *Diocletian* and *Maximian* shed more christen blood, thā any other of the *Romane* *Emperours*, as *August* I praye you the beginning of the .8. booke of the *Eccles. story* of *Eusebius*. Compare those things with our time, and wds and coniecture what will shortly come to passe, and what our state will be. Persecutions are againe renewed after *Constantine*, under *Constantius* and *Julian*. But the most terrible and greuous of all haue boyled up under *Maximian*.

and haue indured nowe by the space of fure hundred yeres and more. What is done at this daye, at the world seeth. The grounde is wete with the bloud of *Martires*. Which things *S. Iohn* foresawe.

And the causes of persecution do arise partly of the gouernment of *Christ*, whiche openeth here the fiftie Seale: The cause of persecution, and partly of menne. The Lord sendeth vnto his the Crosse and fere, to quicken suche as are slowe, and to make those cleane that are couered with rusie, and make fine the corrupte Golde. For so the Scripture defineth in the .11. chapt. of *Daniel*, and the *Apostle*, *1. Peter*, Chapter, 4. *Christe* therfore not to destroye, but to trie, permitteth verp many things to *Tyrannes* agaynst the Church. The godly men also procure to themselves the heauy hande of the Lord, whilste in dede they beleue rightly in the sonne of *God*, and depende only of him: but neuerthelesse are intangled with sondry and euill affections, and committe suche actes as not become them. This maye you see declared at large in the beginning of the eithe booke of the *Ecclesiastical* story of *Eusebius*, whiche I lately alledged. And the *Tyrannes* that persecuted had an other respect: as *Sinacherib* and *Antiochus*, than our *Bishops* and *Princes* haue at this daye. For these more are moued with the hatred of Religion, and are persecuted forwarde of *Sathan*. They will haue in any wise their *Idolatrious* religion mainteyned, and the religion of the *Gospell* utterly destroyed. They can not abide to haue these *Idolies* or other sinnes reproued: for this cause are they mad at the faithfull and suche as fearefully speake agaynst & blame their *Idolies* and wickednes. And thus doeth the persecutiō acrisse, boyle up and procede.

The whiche when the faithfull see increase thus, and se themselves soe oppressed, they marvel, howe longe the Lord wil winke at this. Many crye out, the Lord neglecteth his *Martires*. The Lord seemeth to deale vnjustly with his seruantes he seemeth utterly to forget them. Neither is there any doubte but that many by murmuring offende the Lord greuously. Nowe therefore are we taught, that we might haue hope and patience.

And at this present Heauen is opened to vs, and shewed

Meaning
in persecu-
tion.

The sum of vs to beholde, where as be the soules of them that are saint
such thinge in persecutions, and what is their state is declared: moreover,
as are open: that God forgetteth not to be reuenged: while also he deserveth
ned to be in this the same and how long. These thinges are spoken to the
scale. consolation of al the faithfull, that are now afflicted with per-
secutio. For other thinges are exhibited here vnto vs, than
painters instructed or rather corrupted of with monkes and
Freres set forth to vs: to wit a great company of Monkes
and Frumes couered in heauen with our ladies counte, so
though the gratesse parte of them should be saued. S. Iohn
sheweth vs neuer a Frere, but rather many martires, whom
the Freres at this daye make before other men. Wherefore
fore, as of the doctrine of veritie we shal learne, what state of
degree is most plentiful in heauen, not that we should thinke
no man but only Martires to be saued (for so many as truly
beleue in Christe, and crucifie their flesh with the conueni-
ences of the same, shal be associated with holy Martires, and
reioyse with Christ for euer) but that chiefly the truly
tires are saued, whome the madde world supposeth to be lost.

Soules se- But al thinges here must be examined of vs most diligently
perated fro ly. For this place as it is most manifeste, so is it full of most
the body be holseome doctrines. First S. Iohn seeth, and sheweth vs
immortal. it were pointing with his finger, the soules. & that of them
that were slaine, to wit the spiritual & immortal substances,
which the body being lost and consumed do remaine aluie.
The body may be killed, the soule can not be killed. Whiche
our Saviour hath lucly expressed in the 10. of Math. In the
12. of Luke, he saith: be not affrayde of them which sle the
body, and after this haue nothing that they can do more. For
Therefore tiranes might wel kill the bodies of Martires, who
had no power ouer their soules. This place witnesseth mani-
festly, the soules of men not only to be immortal, but also
uing or watchful, not stepping to remaine & lue in heauē.
For there be that thinke the soules departed from the body
to slepe: which thing is most vayne.

The cause Nowe also the cause is shewed for the which the Martires
maketh are slaine: for the worde of God, and for the testimony that
martys, they had: they were not put to death for their wickednes or
not the pu- euill dopinges, but for the true religion, whereby they
ment. fess

essed and preached that word of God, which was in the be-
ginning, and was made flesh: and the Gospell which they
had committed vnto them, the testimony of God and eter-
nal life, which also they ministered and preached. Of the word
of God and testimony of Iesu Christ I haue spoken in the
first Chap. For no other cause at this daye are slaine innume-
rable of Bishoppes, hinges and princes. If they were ad-
uocates, vsurers, blasphemers, & wicked doers, they should
be in some estimation: nowe where they professe the onely
four of God, and preache the Gospell, they are murdered
without mercy. Here haue we also certainly defined, who be
only Martires in dede, not they that suffer tormentes: but
they that are tormented for gods word. For the cause ma-
keth the Martire.

But where are the soules of them that are slaine for the
word of God shewed vnto vs: vnder the Altar, the Altar
so after in the 3. chape. set in heauen, before the throne of God.
Therefore the soules of al Saintes are in heauen, before the
Throne of God, which was also signified before in the Tipe
of the 12. Elders. The Lord hath sayed also, where I am,
there shal be also my seruant. But the Lord is in heauen: yet
fore the soules of the faithfull, whose bodies haue ben slaine,
or buried without slaughter, be no where else but in heauen.
Nevertheless it remaineth not a singular misterie, that they
are layd vnder the Altar, as vnder a shadow, though whose
benefit the soules may be wel at ease. I told you before, and
here againe repeat, that the altar signifieth Christ. For he is
also the golden altar, intercessour, and propiciation for our
sinnes. For the propiciation and mediation of Christ we are
receiued into the Joyes celestial. And Christ is our life & sal-
uator. Vnder him we lie hidde, as vnder a couer or a shadow.
Thomas of Aquine expounding this place of S. Iohn: by the
altar, saith he, is signified Christ, in whom and by whome
we should offer to the father, what good so euer we doe: and
through him is made acceptable, what so euer is pleasaunte
to God. Vnder this Altar, namely vnder Christ, be the soules,
not only in the state of life, (to witte whilest we lue here in
earth) but also in the state of our countie (to wit in heauen) as
vnder him of whome they are couered, as vnder a shadowe

Where the
place is of
the soules
slaine for
gods word

The soules
vnder the
Altar.

agapst all euill. Thus sayeth Thomas. But I suppose that there is an other thing also signified, that martires are made conformentable to the Altar, that is to the passion of Christ, and therefore to rest now under the Altar Christ. For they that are partakers with him in passion, doe communicate also with him in glory. For like as the bosome of Abrahā, is called a receptacle, and that porte and hauon of Saluation, into the whiche the soules of the are receiued, which had the fruit of Abrahā: so do we vnderstande the altar to be a place of blessednes in heauen, wherein they rest, which with true faith haue acknowledged Christ the altar, propitiation, sanctification and satisfaction: and haue moreover in suffering offered them selues to God in Christ, through patience, an acceptable sacrifice to God. Under this Altar was gathered the first martyr Abel: and after as many as haue died for religion, and shal be gathered, who so euer in bearing the cross through tribulation enter with Christ into glory.

The altar
and bosom
of Abrahā.

The fallest
crye vnder
the Altar.

Now is also declared what they do vnder the Altar. The very martires I saye, crye, not the beastes, as they haue done hitherto: and they crie out with a lowde voyce. For man shal imagine, that the blessed soules in heauen doe complaine, be sorrowfull, doe accuse and be troubled. These things are sayned to an other ende, to the intent we should gather thereof, that God so getteth not his, that he putteth not out alouement, that he seeth, seeth, and regardeth the manner and deathes of his seruantes. Where the vengeance belongeth not immediatly, God is thought of many to forget, and to haue no respect vnto his. We heare therefore, that the holy Martires crie, and that with a lowde voyce. He appereth to haue alluded to that same in the. 4. of Genesis. The voyce of thy brothers blood crieth vnto me, to witte for vengeance. For the Diuines call certain summes crying, as that which are red in the Scriptures to crie vnto God, as is al this present the shedding of blood: the sinne of Sodome in the. 9. of Genes. the oppression of widowes and orphans, in the. 22. of Exodus, wages for worke deteyned, Deuter. 24. and James the. 5. How longe so euer therefore God differeth vengeance be it neuer so many yeres, yet is not the blood

Crying
summes.

of the iuste forgotten before God. S. Paule in the. 12. to the Hebreues crieth out and sayeth, that the blood of Abel speakes. In the. 18. of Luke the Lord sayeth, that the afflicted do crie bothe daye and night for deliuerance. Would God they would wauegh these things, whose feete are swifte to the Lord. God would not in times past be mercifull to his people, for that much innocent blood was shed amonges them: by the inraue of Manasses they kinge: as appereth in the. 4. booke of Kings. Therefore here brethren let us consider what at this daye, what we doe, and let vs not shed rashly innocent blood.

Certainly the wordes are expressed of S. Iohn, whiche whether the seruantes cried to the Lord: howe longe, saye they, Lord, and in whiche arte holp and rescue, &c. They put God in remembrance, not as ignorant, or inconstant, but as knowing, and most steadfastly mindefull of holines and truth. For inasmuch as the Lord is holp, he hateth all prophane and vniuersal persones, and spareth them not. For as muche as he is true, he mainteyneth and defendeth his chosen, and punisheth and oppresseth his enemies as he hath promised by his worde. Sins therefore thou arte suche, saye they, O God, why dost thou not iudge, and avenge our blood, of them which in earth, as in their kingdome exercise tyranny, and oppress euery good man? All this signifieth none other thing, than that God for his owne sake, whiche is holp and true, will neuer forget the iniuries of his seruantes. Therefore we vnderstande these things to be spoken by a figure called Prosopopoeia: that is the saying of a person: not that the Sanctes in heauen do expostulate with God, but that we by such a figure might vnderstande that God hath care of Maner, because he is holp and true. S. Iustine in the. 68. question vpon the newe Testamente: Seynge the Lord, sayeth he, hath taught vs to praye for our enemies, what is the cause that the soules of those that are slayne crie out as doth the blood of Abel, and require that they maye be avenged? And he maketh answer: Sanctes be not impatient, that they should vge that thing to be done now, which they know shal come to passe in the time prefixed, which neither can be prevented, nor yet delayed: but by this saying he

would theſe, howe God will avenge the blood of his ſeruauntes, leſt by cauſe he ſeemeth now ſo patient, that wicked warre ſhould be thought unpuniſhed, which is made againſt the Saintes: that both he might driue a ſcare into them, and perſecute the ſeruauntes of God, and might alſo reuolue the ſufferers vnto patience. Thus ſayeth he. And this is orde ſometh the playneſt ſenſe of al othere, eſpecially if we conſider the things that follow in the lordes anſwer, and it was ſaide vnto them that they ſhould reſt, &c.

Saintes,
not incen-
sed with
carnal un-
derſtanding.

Primasius Biſhop of Vrica expounding this place of S. Iohn, it is not to be thought, ſaith he, that the Saintes are incenſed with a carnall vnderſtanding and ſtouteſſe to be avenge, ſins we knowe that through the aboundance of charitie the very enemies are of the alſo in this caſe beloued: but it is euident that they prayed againſt the vengeful ſinne, and to haue earnestly deſired the other thinges of the kingdom, whereof we ſape, thy kingdom come. For it is not lawfull, to thinke that they would couet any thinge againſt the pleaſure of God, ſins their deſires depende vpon him, &c. And S. Gregor: what is it, ſaith he, that ſoules make requeſt of reuengement, but that they deſire the laſt daye of iudgement, and the reſurrection of bodies ſlayne? And ſometh here alſo out of the commentaries of S. Andrew biſhop of Ceſaria: mo: couet the Saintes appeere hereby to wiſe for the ende of the worlde. Wherefore they are counauntes patiently to abide, vntill the accompliſhment of their brotherie, leſt they ſhould be fulfilled with out them, after the holy Apoſtle.

Heb. xi.

Regrace
is deſired
two waies

Howbeit Thomas of Aquine in the expoſition of the Apo- calypſe ſheweth y vengeaunce is required of god two waies. Firſt in dede with an euil and malicious affectio, which the Scripture doeth utterly reſeſſe. Secondely by a Zeale of rightuouſnes, and after the wil of God is iudgemente requi- red againſt them that be incurable. After he ſaith that theſe therefore do the beſſed ſoules require vengeaunce of their en- mies, albeit they intende it not chiefly, becauſe of a Zeale of rightuouſnes, and affection of godly loue they moue. And alſo doeth god him ſelf at the wickednes of the perſecutors, who vngate God him ſelf, and ſeue to hinder his will.

and adorning ſuch as worſhippe him, wherefore they would haue their malice and power at an ende. Thus ſaith he. But where as the Scripture euery where agreeably witneſſeth, that the ſaintes in heauen are free from grieues & afflictions, and to haue now a newe life moſt ſaue from all payne and perturbatio, and that they haue ſubmitted their willes to the will of God, whom they maye followe in al thinges, appoy- nting all his iudgements, ſaynges and doynge, yea and ſucceding the ſame: I ſuppoſe we nede not to reaſon mo: ſubtilly herof at this preſent, but ſimply to vnderſtande, that by this figuratiue ſpeech (as crying is alſo els where attri- bued to the blood of martires ſhed) is ſignified, that the blood of the oppreſſed ſhal neuer be forgotten of God, and that be- fore him the iuſt iudgement and vengeaunce is prepared, to be executed in his time againſt the enemies and cotemners of God: but chiefly againſt the perſecutours of the worde, and the murderers of Saintes. Which thing is mo: fully declared by this that followeth.

For by the ſame that followeth ſuch anſwer was made to the complaint of Martires, that we may vnderſtand what is the ſtate & gloz of ſaintes in heauen; which haue offered their bodies for the Teſtament of God: and that God hath not forgotte the blood ſpilt: but that he will at length requite thoſe blood ſhedders when he ſeeth time. But where he hath reſerued this time to him ſelf, when he will reward the blood ſhedders, it is not our parte to inquire curioſely therof: but rather to be in a readines, that if he will that we alſo ſhould ſuffer for the Teſtimony of Jeſus Chriſt, we ſhould ruine ſpedely and cheery through afflictions vnto gloz doubting nothing, but that we ſhall be ioyned to the beſſed Martires, in heauen, and that the iuſt iudge in that daye will render to al the enemies of God, the Churche, and Gods worde, after their demerites. And albeit the time of perſecution doe ſeeme a world to the fleſh: yet is it here, and els where in the ſcrip- tures called ſhorte. But theſe thinges muſt be ſene and con- ſidered by partes.

Fiſt doubtes the ſtate of ſoules in heauen is in al thinges moſt ſouueraine. The which is figured by the white gariſes. For the gloz of y beſſed is ſignified, that aſcendeth in light, &c.

For ſet forth in the
ſcriptures, that
the ſaintes in
heauen are free
from all paine
and affliction,
and to haue
now a newe
life moſt ſaue
from all payne
and perturbatio,
and that they
haue ſubmitted
their willes to
the will of God,
whom they maye
followe in al
thinges, appoy-
ning all his iudgements,
ſaynges and doynge,
yea and ſucceding
the ſame.

What was
the complaint
of Martires,
that we may
vnderſtand
what is the
ſtate & gloz
of ſaintes in
heauen; which
haue offered
their bodies
for the Teſta-
ment of God:
and that God
hath not forgot-
te the blood
ſpilt: but that
he will at length
requite thoſe
blood ſhedders
when he ſeeth
time.

The ſtate
of ſoules
in heauen is
in al thinges
moſt ſouueraine.

wherewith to comfort our selves as with the most certayn sentences of God pronounced. First, that God is true and iuste: and therefore not to neglecte his, but to render vnto him the due care. And if he caste vs into any daunger or affliction, the same verely shall tourne the godly to great profit. For he shall take vs away by tormentes, that he deliuereth vs from euilles, from miseries, and corruption of this world, and redemereth for the same euellasingnes. Secondly it is certayn that God is iuste and true, that he will requite the wicked after theyr desertes. Agayne if he make meene fortune in this worlde, that the same in dede appereth to their instruction. Where he is slowe to punish, that is done through Gods long suffering: but that God recompenseth this sinne with the weighaines of the punishment, in case they be incurable. Where as these thinges vndoubtedly are most certayne, what remaineth there, but that we should committe our selves and al oues to the Lord our God: we knoweth the time and meane wherby to anenge his, and to plague his enemies. To him be glory for euermore. Amen.

The sixte seale is opened, and the corrupting of the sincere doctrine is exhibited.

The xxxiii. Sermon.



And I sawe, when he had opened the sixte seale, and beholde then was a greate earth quake. And the Sunne was as blacke as a sacke cloth made of beere; and the Moone waxed euen as bloud: and the starres of Heauen fel vnto the earth, euen as a figg tree casteth from her her figges when she is shaken of a mightie winde: and Heauen was rent away as a scroll when it is rolled together.

The sixte seale opened of the lambe, openeth vnto us generally, and setteth forth to be fene of the eyes of all men, the corruption of the doctrine in the church, with this mourning & terrible effecte of the same. Neither is there any other thing feared here in the sixte seale, as also in the fiue fourtiner seales, than that which was propheted before of the same our Lord Iesus Christ in the 24. of *Matth.* that the Gospell should be preached through out the world: and how there should come warres, faunines, pestilences, & persecutions most greuous: and false prophetes, which should disceane men, whom also they should browne in most greuous sorowes.

Greatly these thinges must religiously be expounded. For it is not to be thought, for that the lambe openeth the sixte seale, and the Sonne by and by waxeth blacke, that Christ is ane of the corrupte & euill doctrine. For Christ is, that soweth in the fildes good seds, the honest man soweth daniel: As the Lord him self expoundeth it *Matth.* the. 13. For Christ teacheth sounde doctrine by the Apostles and sincere preachers: which whē it seemeth vile to the world and cannot please, of his iuste iudgement he leaueth the contentment to their affections, and as the Apostle *S. Paul* sayeth, he sendeth vpon them the efficacitie of illusion, that they may beleue lies, and so maye be iudged all which had rather beleue a lie than the veritie. And the seducing through corrupte doctrine, is a more hurtful euill, than are the bloudy persecutions. For the seducers and false prophetes haue done more hurte to the church, than haue cruell tyrantes. Finally men are more greuously punished what time they are retournished to be seduced of disceainers, than when they are objected to be come in peces of their murderers. Therefore is it a most greuous plague of god, and utterly to be abhorred, for the simple veritie despised, to be deliuered to liuing disceainers, which after the demerites maye, with reuerence be it spoken, al to be shite, and be pisse thee. For where the gospell is purely preached vnto many, these men sape, I vnderstand not what these men teache vs out of the Gospell: but this I can see that the olde haue all to be rapde vs, and these newe heresies to be pisse and beshite vs. Therefore shalt thou haue teachers, which shal perswade to thee in dede the same that thou

Corrupting of the sound doctrine in the church.

Christ is not author of corrupt doctrine.

2. Thess. 2.

decreaseth, and signifieth the church. The church set upon the rocke, is not unstable: but by reason of the variable fortune, to subiecte to moste diuerse chaunces. For now the church triumpheth, straight waies being oppressed the mountaine: now she increaseth in nombre, by and by she is diminished. And the church is lighted of Christ. But whilst the sunne is selfe is darkened, the moone can not chuse but be most obscure. Bloud in the scriptures betokeneth great wickednes, chiefly Idolatry and false worshipping of God. The Lord in the. 17. of *Leuit.* saith that he will accompte straunge worshipping for bloud. Therefore when faith and knowledge are darkened in Christes church, it can not be chosen but that bloud shal arise in the vniuersal church: that is to witte, the corrupte worshipping of God, which the Lord esteemeth as murder: there must nedes innumerable sinnes and wickednes spring thereof. For the liuely doctrine of Christ being corrupted, all thinges must of necessitie be most corrupte, and swarme ful of superstitions and iniquities.

To these is added an other thinge, whiche helpeth these thinges that are spoken: starres fall from heauen unto the earth. Daniel called starres preachers in the. 12. chap. *Isaia S. Peter. 2. Peter. 2.* Therefore do the preachers of churches reuolte from the heauenly doctrine of Christ, brought and reuealed from heauen, and reducing men to heauen, and hoping them in heauenly conuersation: And receyue earthly, that is the doctrine of men. By the which thing it cometh to passe that both the sunne is obscured and the moone is made bloudy. Starres shine, preachers should set forth to the whole world Christe the true light: but this haue they neglected beinge addicte to their owne traditions. To this is also added an Image, *ὡς συκὴ βάλλει τὰς ἀκτῖνες αὐτῆς ἐν μεγάλῳ ἀνέμῳ σειομένη*, as the figge tree casteth of her figges beinge shaken of a vehement winde. Here is signified the corruption of preachers, and that a great numbere of them. For the figge tree was made, to bring forth sweete fruites: so was the ministerie of the worde ordeined for the saluation of men. Nowbeit the figges did ripe, Therefore they remaine green: or vntimely fruites. Wherby is signified that the preachers were not ripe in true knowledge of Christ: and therefore

Bloud.

Starres
fall from
heauen.The starres
fall vpon
the earth.

be shaken downe with euery winde of doctrine, that bothe they haue admitted and set forth earthly thinges. The plentie of false teachers is signified to come in that vntimely sigges fall downe in great plentie.

Of these thinges now followeth an other, and beauenly writteth awaye, *καὶ ὁ πλοῦς*, as it were fled out of mens sight and manifested awaye. Agayne is added an Image of a similitude *ὡς βύβλος ἀνεσπόμενη* like a scrolle folden up or rolled together. Heauen in the Gospell signifieth many times the kingdom of God. Therefore the kingdom windeth up it selfe in earth, and the church doeth as it were hide her selfe, not that at the last there should be no church at all (so the church shal be alwayes vnto the worldes ende) but for as much as in the ende of the world the church shal lie hidde, neyther shal it be thought to be the true church, which is the true church in deed. The letters & wordes are not wipte out of the booke, but are not sene, yea rather are hidde, when it is rolled up. It is manifest at this daie, what S. Iohn ment by this parable. For al in a maner iudge, that newe starte vp Romish church, to be the true church, which in very dede is not the church of Christ: and the church which is the spouse of Christ is iudged to be heretical: therefore is the church wrapped up and as rolled together. The Lord vnfolde & perserue the same: Amen.

Heauenly
writeth
awaye.

The effecte of corrupte doctrine is expounded, and that the Angels let that the winde blowe not.

The xxxiii. Sermon.



And all mountaines and Isles were moved out of their places. And the Kinges of the earth, and the great men, and the riche men, and the chiefe Captaynes, and the mightie men, and euery bondeman, and euery free man hidde themselves in denues, and in rockes of the hilles, and sayed to the hilles

A

and

and rocks: fall upon vs. and hide vs from the presence of him that sitteth on the seate, and fro the wrath of the lambe: for the great day of his wrath is come. And who can endure it?

Chapt. 7.

And after this saue J. iiii. Angels stand on the foure corners of the earth, holding the foure windes of the Earth: that the windes should not blowe on the earth, nother on the Sea, nor on any tree.

Hilles and
Iles are
moued out
of their
place.

Now followeth the effect of the corrupte doctrine in men. And hilles and Ilandes are moued out of their places: in is also a respecte had to the earthquake, as though by the earthquake they were remoued from their place. And mountains and Iles be betoken, realmes, nations and people, as fast as in faith, that as moūtaines and Iles be immovable, & are not shaken with the stormes of the Sea, so they might be to be immutable. Nevertheless at the alteration and corrupting of doctrine, they are now also remoued out of their place, & quite ouerthrowen. And such as reade histories may finde euery where, that such haue been discouered by craft and heretickes, by the power of Mahomet, & by the hypocrite of the pope, whom you would not haue thought should haue abused, in so much that whole Cities & realmes haue been reuolted. For seducinge is of efficacie namely in such as now begin to slippe and slide from the rocke of the church.

They hide
them in
denes.

And they that being shaken, are remoued from the foundation, get them into caues and rockes of hills. For it is impossible, for him that holdeth not Christ to a sure faith, to be quiet. For like a raging Sea he is tossed hither and thither. For where as he hath not the sure and certain mount of life, nother committeth him selfe to his only rule by the Scriptures, that he might holde the certentie, he is content to be led of euery one that he meeteth with. Wherfore we see them, vnto whom Christ alone is not all, to seeke saluacion in Pilgrimages, in hermitages, in shouherie, in more strict discipline, in satisfactions, and I knowe not in what other follies, or rather blasphemies. And these in vcepe dede act saue

to hide themselves in denes and caues of stone. And thinke they may be hidde safely in them, make satisfaction for their sinnes, and please the Lord.

But in choosing many kindes of menne, he compasseth al stairs in the world. For of all sortes of men there haue been founde not a fewe nor of meane state, which haue not taken for upon them the heremiticall and monasticall life, and haue bounden themselves to a strait kinde of liuing. Were therefore are collected up hinges, keyes, greate men or princes, riche men, captains ouer thousandes or chieftaines, strong or mightie men in this world, bonde me chieflie, & fewe men, whom we call at this daye gentlemen. But howe many hinges & princes and noble gentlemen are set forth to be seene in the churches of Abbeyes, painted in tables & hanged on trees, which haue liued some time a monasticall life?

But entering into monasteries, woodes, and wildernesses, and taking vpon them a kinde of stricter life, sundry satisfactions, pilgrimages, and other like disciplines, haue not yet so accepted to the quietnes of minde: yea they are now more assayed than they were before, and are fallen into utter despair. For in the se things wherein they sought for quietnes, they haue founde none: no, besides Christ there is founde no quiet nor rest. That thing which I saue here, do they vnderstande right well which liue in these straitnesse vnder the contemptible Papistrie. And the wordes which S. Iohn reciteth here be of suche as are in greatest distresse, and euen in desperation, where they reue unto the hilles, fall vpon vs, &c. For so this worde is used also with Osee in the. 10. Chapter, and with Luke in the. 23. Chapt. And hereby is signified a conscience most afflicted and most intricated, seping or perceiving no where any comforte or consolation: but conceyving none other thing than present destruction, to the intent to be deliuered from the present euil & intollerable greeue of mind. Such a thing is that of Turnus with Virgill in the. 10. booke of Aeneidos.

Fall vpon
vs shoute
taps.

Helas what shal I do? what earth will gape so wide
What Sea so depe to see allowe me vp, that I no longer bide.
Must mightie woudes I you adore, than pitie ye my case
Drive ship on rocke or firties sandes, that you may finde my place.

Q. u.

Mozconer

*Causes of
desperatio.*

Produce the causes of this feare, dislike and hiding the face of him that sitteth on the Throne, the wrath of the Lamb, and so: that they perceiue how they can not abide to stande before God in the daie of wrath and gods vengeance. Therefore they flee from the face of God, they flee from the Lamb, that they might eschewe the vengeance, if they could escape it. The feare of God is commended to vs in the scriptures, and they which feare not God are condemned: but the scripture speaketh of a feare ioyned with true faith and loue. For S. John saith, loue casteth out feare. Euen so the same Scripture preacheth to vs God as iuste, and sheweth him to be angry with sinne: neuerthelesse declareth him to be benign and merciful to such as acknowledge their finnes, and are forgiuenes, that his only begotten sonne is geue of God to mankinde, by whose mediation we maye come to the Throne of God, whiche otherwise no man maye attaine. It preacheth Christ the sonne of God to be the Lamb, that is a propiciation for the finnes of the whole worlde: and the same calleth al vnto him, excludeth no man, but prouideth and offereth vnto al, al thinges of life and salvation. Where as corrupte Preachers, Freres and popish Priests haue forsaken this simple and most pure doctrine, holisome and full of consolation, therfore that God is like to *Rhadamanthus* a iudge inexorable, and set forth Christ rather as one to grieue than fauourable, they doe alienate doubtles the mindes of men from God: that now they maye saue expressly, who is worthe to come into the sight of God: no man shal be shamed before this God most seuer, and his sonne a iudge most rightuous. They tourne them therfore to sundry meanes of salvation that chouse them mediators and intercessors by whose mediation, meane and merites they maye redeme to themselves the fauour of the angry deitie. But since that God the only mediation and intercession of the sonne is of force these wretches are disapointed of their purpos, and in the length fall into that same desperation. When they perceiue that the monastical life, and their merites, can not stand before God, they flee from the face of God: and tourment themselves with the prickles of their conscience knowe not what they maye do, whither they maye tourne them, where is the waye to saluation.

saluation. Therefore we iudge the rightely to be most blessed, whiche through Christ acknowledge the father as a father: and through Christ haue access to the father, as fauouring them & louing them: acknowledging verely in the feare of God their finnes, but yet with a true faith hoping for remission of finnes, knowing that they are through Christ reconciled to God the father. The monastical, heremiticall, schismaticall, & pharisaical faction acknowledgeth fully this doctrine, therfore are they tourmented with sorowes that can not be uttered. I speake not here of the monasteries or priories of this our time, in whome we see almost no conscience at al, nor other intent, than to be addicted to Idleness, voluptuousnes, and to beare rule. In times past were found men full of conscience, enteing into celles and woodes, for no other cause, than that they might so be saued. Of suche spake the Lord in the gospel: when they shall saie, saith he, Christ is in the wilderness, goe not forth, &c. And I doubt not, but that some simple also at this day for this intent take vpon the monastical life: but they shall finde also, the same that S. John here saied they should proue and trie by experience.

Furthermore this place might seme that it should be expounded of the tokens which go before the last iudgement, and of the terror of the wicked: of whom the Lord preached in maner to the same effect in the 21. of Luke. But of the laste iudgement shal be spoken more at large, and in his place in the 21. and 19. Chapter, of this booke and els where. And as I do not discommend that same exposition, so seme there now to me the generall destinies of the church to be here set together, in the which, where the corrupte doctrine occupieth not the last place, there should nothing be spoken herof in general, wherof many thinges in particular shal be spoken in the 8. chapter, and others following, vntil this present place should after the same sorte be expounded, as it is. Furthermore those thinges that follow shall better be ioyned together, which shall haue no place in the laste iudgement: as the thing it selfe will proue.

And the thinges that follow in the 7. Chapter apperteyne to the exposition of the seete seale, or vnto the treatise thereof. And ther thinges chiefly it reciteth, howe the Angelles let

The place
is to be re-
pounded of
the laste
iudgement.

the windes that they shoulde not blowe; all unnumbered company to be sealed in the middes of the corrupt doctrine, which shuld not perishe. And what the state of them is, wholy are departed out of this world eether by martyrdom, or by being either undefiled with y^e corruption so full of enormities, or deliuered & purged from the same: which are answered because of consolation. For this booke of Apocalypse is most Christian Evangelical, most full not only of prophesies, but also of admonitions, exhortations, and most comfortable consolations.

What
winde is in
the Gospell
bookes,

First is to be expounded, that which is spoken of the windes by the Angells, that they shoulde not blowe. Winde as also leaue in the scriptures, is used both in good and euil parte. For winde is called both true and false doctrine, and an hope conceived of erroneous doctrine. As in *Osee* the 12. and the 5. and 22. of *Jeremie*. So is it used in the Pharisaicall doctrine, and hypocritic springing thence. *S. Paul* in the 4. to the *Ephes.* forbiddeth, that we be troubled about with euery winde of doctrine. And the holy spirit is shadowed by winde in the 3. chapr. of *S. Iohn*. And in the 2. chapr. of the *Actes*. Winde is subtle, it pearseth, it feth, and is not sene: greete is the force thereof, it doeth refrigerate, it drieth, gathereth cloudes, which rayne and maneth the earth fertile. Full rightly therfore by winde is signified the spirit of God, and the sounde doctrine, which is of the spirit of God. Therfore is it one winde, the spirit of God which inspireth: and there be foure mindes, that is to witte many in the corners of heauen and partes of the earth, that is to witte preachers dispersed through out the whole world. Therfore the doctrine of the Gospell inspired from all partes of the world bloweth, or is preached: so that there be many windes, yet all proceeding of one. For there is one and the same spirit, which speaketh by the ministers, and giveth them sundry graces. *1. Corinth.* 12. *Epistles*, by the blaste of windrow understand the free preaching taken out of the holy scriptures.

The preaching
of
gods word
is prohibi-
ed.

Secondely we muste knowe that there be both good and euil Angells in the scriptures. Angells as appeared before are called ministers. And there be good and euil ministers: the good inspired of God and the good Angell: and the

will of the euil Angell. And the enemy of the truth stretcheth up men in all places of the world, in the Courtes of Kinges, in the places of Iudgement, in Scholes, in Colledges, in Cities, Townes and Villages, which may let the free course of gods worde. Therfore the proclamations of Kinges and sheshoppes true to and free, are proclaimed and serued, prohibiting the reading of the Bible, the preaching of the Gospell, &c. And to the intent to haue some pretence of their euil doing, they forge that the Bible is corrupte in a thousande places, & that heresie is learned and taught out of the same. Therfore also they prohibite and condemne the Bible and the booke of the Gospell, of the unworthines of the which thing it can not moche help enough be spoke before the church. They do the same that in times past *Antiochus*, *Epiphanes*, *Dioctian*, and other men of the same sorte are red to haue done. The expositours of the Bible in times past deserued exceeding great praise: nother was there any faythfull that sayed the holy booke to be corrupted, so that all translations agreed not amonges themselves. We liue therfore at this daye in a time most corrupt and most vnhappyfull.

And the restrainte of reading holy Scripture, is the foundation of the corrupte doctrine, and of intrangling the conscience, and of disparage that followeth on the same. And by the Earth he understandeth men dwelling in Earth: by the Sea and Isles, men of Ilandes, and that dwell on the Sea: by trees, men shadowed euery where in the Scripture by trees. For vnlesse the windes blowe, the trees flourish not, neither the earth waxeth greene. The Prophet sayeth, sende forth the spirit, and they shall be created, and thou shalt reuiue the face of the earth. And excepte the worde of God be preached, the mindes of men waxe not greene, nother are the fructes of good workes brought forth of men.

And therfore the Angelles prohibiting winde, are sayd to hurt: as in dede there is nothing more pestilent nor pernicious, than the suppressing of the free preaching of Gods worde. The Lord by his spirit renewe all partes of the worlde, Amen.

The faithful are sealed to saluatiō, which they obtayne by the grace of God in Christ Iesu.

The xxxv. Sermon.



And I sawe an other Angell ascēde from the rising of the sonne: which had the seale of the living God, and he cried with a lowde voyce to the foure Angelles to whome power was geuen to hurte the earth and the See) saying: hurte not the earth, nother the See, nother the trees, till we haue sealed the Seruauntes of our God in their foreheades. And I hearde the numbze of them which were sealed, and there were sealed an. C. and. xliiii. thousand of al the tribes of the Childre of Israell. Of the tribe of Iuda were sealed. xii. M. of the tribe of Ruben were sealed. xii. M. of the tribe of Gad were sealed xii. M. of the tribe of Isser were sealed. xii. M. of the tribe of Reptali were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. of the tribe of Simeon were sealed. xii. M. of the tribe of Leui were sealed. xii. M. of the tribe of Isachar were sealed. xii. M. Of the tribe of Zabulon were sealed. xii. M. of the tribe of Ioseph were sealed. xii. M. of the tribe of Benjamin were sealed. xii. M.

After this I behelde, and lo, a great multitude (whiche no man coulde numbze) of all nations and people, and tunges, stode before the seate, and before the Lambe, clothed with long white garmentes and Palmes in theyr handes, and cryed with a lowde voyce saying: Saluatiō be ascribed to him that

Reiseth vpon the seate of our God, and vnto the lambe. And al the Angells stode in the compasse of the seate, and of the elders, and of the foure beastes, and fel downe before the seate on their faces, and worshipped God, saying: Amē. Blessing, and glory, wischome and thankes, and honour and power, and might, be vnto our God for euer more, Amen.

We haue hearde, bretherne, the sixte scale being opened, that the Sunne was made blacke, the Moone bloudy, the Starres to haue fallen from heauen to the Earth, and the rest that we haue reherced: by all the which was signified the corruption of doctrine. A sorrowful and a fearful matter was shadowed with moste sorrowful and most terrible pables. We hearde how there followed in the worlde a most great tourmoile of thinges, and with many a most greuous dispaire: and that the windes also were restrained, that they should not blowe. But we haue experienced, howe greete a grieve it is, yea and distruction also, to waunte the ayre or winde, in so much that with our breathing and cooling, men muste nedes wither and be quesomed and choked up. But with so great an euil are they vexed which are destitute of the preaching of Gods worde.

Some man here might saye: than the whole worlde perissheth in heresies, in the Alcorane, in Papistrie, and other corruptions. In what case thinke you than are our sorsaters? do you thinke they be al damned? S. Iohn ppreuenteth these thinges, and with a vision al together Euangelicall, that is to wit with a cōsolation moste profitable sheweth, that God hath an innumerable multitude of them, whiche euen in the middes of those antichristian times or difficulties are made safe: and that of the mere grace of God, through the intercession of Iesu Christ, of whom alone is saluation: y is to saye, whom alone they y are saued may thanke for their saluatiō.

We haue at this present what to aunswere to menne of a contrary faction, alwayes obiectyng, eyther our Elders are damned altogether, it were wished to condemne all, they be saued therefore. But they haue not hearde of that our nerue doctrine, but keepe the olde, in the olde therfore shall we also be saued. To shewe make aunswere, that our elders were saued, we graunt gladly, I beleue it also: but we adde, of the free

Q. v. grace

I possesse matter shadowed by fearful pables.

Whether the whole worlde do perissheth in errors.

In argument of example of saluation of our elders.

grace of God, as we shal by a by more plainly vnderstande, and not by popish superstition: neyther therefore shal thou by the same be saued: but thou muste also be saued by Christ, if thou wilt be saued. But rather seying at this daye through the singular goodnes of God, the gospel is preached, and is preached euen to thee, to the whiche thou shewest thy selfe a rebell, thou declarest thy selfe to be none of the numbre of gods child; en, which beare the worde of God withiove, and hepe it. Perther shalte thou haue any cloke or pretense wherewith to excuse thy sinne. If thy forefathers had had the like oportunitie, which thou neglectest, good God, what a space wouldest they haue runne afore thee? Therefore thou both willing and witting, speakest against God, & wilfully shewest thy selfe into destruction. Dye therefore through thine owne faulte.

Ia. 2. 15

By grace of god, man is not saved at all times in the most corrupt religion.

Neither doeth this place only testifie, very many to be saued by the grace of God from corruption, & in the true faith, euen than, what time in mans iudgement there appere none or very fewe to be faithfull: and euen very fewe or none to be saued, by reason of the exceeding great corruption of our tyme. We haue also hearde and red in the .3. booke of kinges the .19. chapt. that Helias complaining most grievously of the scarcetie of the faithfull, vnderstode, that God had rescued yet fewe thousand men, which had not boughed theyr liues before Baal. The lord therefore hath euermore his chosen, whiche in the middes of destruction and perdition by grace through Christ are saued.

Christ is author of saluation.

And the Authour of this saluation and preseruation is well declared to be an Angell ascending from the rising of the sunne: to witte the Lord Christ that sunne of righteousness, rising up in those most thicke antichristian darknes, to shew that seke God, and lighting them the darkenes diuine away. For Christ is the true light of all times, lighting also man as he is illumined. He geueth his people also preachers, whiche by the worde maye defende Gods people, that they be not destroyed with that comon destruction.

Of the seal of god.

For it is diligently expressed, that this Angell had a scale, & that not a scale onely, but the scale of God, & euen of the living God. For Christ which is the Image of God vniuersal, that is to say, the print or expresse Image of his substance,

wherof we knowe, as he him self sauyth vnto Philip, the father, hath a scale, which is an instrument, wherewith we scale, both thynges as we wil haue sealed, saued, & confirmed, & discerned from that which is counterfeite, & kept safe against destruction. But the lord hath no suche scale, as we haue in this world: but so by a figure is called the spirit of god, to whom he inspirerh his faithful, by whom he giueth also a liuely faith, by the word of the living & eternal God. This scale therefore, is the scale of the living God, the spirit of life, and liuely faith: wherof the apostle S. Paul, speaking: we also trust in Christ, after the word of truth hearde, & gospel of your saluation, wherein after we beleued, ye were sealed with the holy spirit of promise, &c. These thynges are not diuided. For faith is not without the word, nor both these without the holy ghost in the faithful. For Christ to ordeyneth with me by a lawfull ministerie, by me, inspiring recti, that maye teach & admonish men, vnto whom he geueth his faith & spirit, sealing theyr mindes. Christ therefore doeth prohibite the ministers of Satan, that they in resisting & letting the free preaching of Gods worde, should not proceede to hurt men, before the mindes of the chosen be sealed: that is to say teacheth, how soeuer the veritie is restricted, and the preaching of the Gospel obscured, yet that the mindes of many shal so be furnished with gods worde, and with godly inspiration, which may so liue, and be of such efficacy in them, that seducing can either haue no place in they: or if it haue any at all, can not abide or perseuer to the ende.

There be also two other places of the scripture, testifying that signets were geuen to men, wherewith they were sealed, & were exempted or deliuered from the present euil: neyther be they repugnant to this our scale of the living god. In Exod. 13. the postes or doore chekes of the Israelites were sprinkled with the blood of the labe. The signe of it selfe should haue preuailed nothing, vntill the vertu of God instituting, & a consecrating the signe with his word, had courned away chaunge of prosperitie: neither hath the signe waunted faith, being used of the holy man of god, for the godly receiveth not the ordinaunce of god without faith. Therefore the same power of Christ preserued the Israelites from destruction, which now keepeth the faithful from the infection of Antichrist. Ezechiel. 9. one scaleth & forechendes

Ephes. 3

Howe the sanctes in tyme are sealed.

of faithful, hauing the tipe of a scribe & priest. Verely Christ hath at al times defended his. And he sealeth by imprinting or writing this marke or letter *Tau*. That marke signifieth, that is to say, the Law, or direction or rule. For in whomso euer is ingrauen this law of God, the word of God, & euen the rule of faith, in the very hart, he is safe & sure from al euill. The auncients in olde time called the rule of faith a direction. the very articles of the christen faith, I beleue in God, &c. We see therfore how al those signes come in dede all to one point. For they be safe and sure from euill, whom the spirite of God hath inspired and illumined with faith by the worde. This much of the scale.

Who be
sealed.

Now let vs also consider, who they are that be sealed. We reade in *Ezechiel*, passe through the cite of *Jerusalim*, & marke *Tau* in the foreheades of me mourning and lamenting for all abominations done in the middes thereof. And here it is saied, til we seale the seruants of our God. Therefore are the seruants of god, and they that are so; for abominable wickednes, are sealed. The containners of God hogs & dogs, are neglected.

In what
part of
them they
be sealed.

It is shewed moreover, in what part of the they be sealed. In time passe the blood of the lambe was annoienced on the doze postes. In *Ezechiel* *Tau* is marked in their foreheades. Here also is imprinted the seale of the liuing God in the foreheades of the faithful. And the forehead representeth aape of the minde the chiefe and most excellent parte in man. The spirite and faith is put into the mindes of the faithful. Now the seale the marke is aptly fixed to the forehead, not to the hinder part of the head, backe, or shoulders. For they that be lighted with the worde & spirite, and haue faith, do confesse the same, & dissemble nothing: and much lesse are ashamed, but desire that their glory that is their faith might be knowne of al men. We cal most notable things, written in our foreheades that is most manifest things, wherof we be not ashamed.

Examples
of such as
are sealed
with the
seal of the
liuing god.

If we now applie these things to such as were done in olde time, and now also at this date, they wil bring a great light to them. There were founde good men, saythfull and feyning God, mourning or sorrowing, and seruantes of God. And there be founde at this day also, in the middes of strabonment and Papisrie, which expressely condemne and haue condempned

ned this kinde of life, openly confessing, that the same is not the true waye of life, that there is no more wicked kinde of opening, than be their priestes, that they would not commend themselves and their saluation to them, but rather to discease themselves wholly to God his mercie. And others, whiche haue spent a great parte of their life of a good zeale, and diligence, but not according to knowledge, in those cruell and superstitions, when they are comen to the ende of their life, they dispeise al together: yea and secretly professing the veritie, they condemne al those cruells, and committe themselves wholly to the christian faith, esteeming nothing more excellent or surer, than the rule of faith, which also they couet to haue recited to them as a true confession, & die in the same. All these hath the mercie of God sealed with the scale of the liuing God, and deliuereth from al spotte of Antichrist and sathan, from corruption and destruction, through Iesus Christ our Lord.

But lesse we should gather in every age only here one and there one, the lord him selfe nowe maketh here a great accompt, and first of the Jewes by every tribe he gathereth twelue thousande, and after by multiplication, an hundred and foure thousande: and of the gentiles a multitude innumerable. Wherefore in every time and age innumerable shal receiue saluation: how muche so euer errour, seducing, and disreccion reigne and rule in the world. These things doe highly comende God his mercie, and comfort vs exceedingly. And where certen gather herof, that there shal be yet in this world before the iudgement a Saturnial or golden age, wherein these things should be fulfilled, and that all menne should come to the kingdom of God, it alludeth ouer much to the grosse errour of the Millenaries, which is already expugned out of the church of God. These things were fulfilled in olde time, and are at this daye, and shal be fulfilled likewise, so longe as the worlde shal endure. The kingdom of Sathan and of Antichrist shal continue alwayes to the last iudgement, and shal stil impugne the kingdom of Christ, and so we turne to oppresse the same: much lesse ought they to promise vs so great securitie. When the sonne of man shal come, surely the sonne of man him self in the Gospel, shal

I gather
by are
and
the
king-
dome of
Satan.

you shal be kinde any sayth upon earth? And agayne: it shal be as in the daies of Noe and Loth the wordes of the gospel are knowen, as be also those of the blessed Apostles Peter and Paule, 2. Pet. 3. 1. Theff. 4.

By this waie
is reasoned
of the res-
toring of Is-
rael.

But such as like not this our exposition of minde, shal byellsy, that the promises of the prophetes for the restoring of Israel are not yet fulfilled: but that according to the veritie of the eternall God, they muste be fulfilled. They suppose therfore, yea and contende also, that there muste a certayne prescribed time remaine, wherein al these thinges may be accomplished. Whereunto I answer plainly, that we shal shewe fully ere with Papias, Iustine, Ireney, Tertull, and Lactantius, and with those that are called Scholasticke, unlesse we indyte here vprightly. I beleue therfore of the same restoring, wherof the Prophetes speake, muste be diuided into thre times: that the first be as so be called historicall, which extendeth fro king Cyrus vnto great Pompey, & the which Ezras, Nehemias, and the Authour of the booke of the Machabees deserues and trache to be fulfilled. The second to beginne at the coming of our Saviour, and procede vnto Antichrist, and to his distroying, which in dede the Apostles and Euangelists haue moste diligently described, and wherein they testifie many thinges to be accomplished: And that the thirde time shal beginne from the gospel restored, and the last iudgement, and continue soeuer more: which restitution verely semeth to be of al other moste perfite & complete, wherein God wil geue vnto man moste fully, what thinges so euer he hath promised by the mouthes of the prophetes and Apostles. Whereof S. Peter moste manifestly made mention in the actes ch. 3. chapt. saying: it becometh Christ to take heauen, vntil the time of restoring of al thinges, which god hath spoken by the mouth of al his saintes fro the time of the prophetes. And the Lord him selfe in the gospel, speaking of the last iudgement, sayde: liſte vp your heades because your redemption draweth nere.

Or happely we may on this wise diuide this matter peraventure more plainly: the restoring of Israel, or of al saythful, is verely either corporall, or spiritual. The corporall may be called historicall, and was performed by Cyrus, Zerubbabel, Lehosua, Ezras, Nehemias and the Machabees: And the spi-

ritual

ritual is fulfilled, or shal be yet accomplished by the coming of our holisome Messias our Lord Iesus Christ. And the coming of the Lord is of two sortes: the first in dede is in the last, in the which we beleue many thinges, the Apostles bearing witness, to haue ben fulfilled of Christ: in the latter he shal come agayne from heauen into iudgement. In that coming he shal moste fully accomplish, such thinges as we see in yet not performed. And doubtes al our hope is herunto referred, and comforted by this coming. Those thinges that are spoken of the Apostle in the. 11. to the ROMAINS of the conversion of the Jewes, are fulfilled partly, and partly are fulfilled sayth, and as yet shal be fulfilled.

Now we reuertene to the plenty of them that shal be saued, and are already saued from the middes of the kingdome of darkness, to be declared. S. Iohn diuideth the vniuersalitie of man kinde into Jewes and gentiles. Of the Jewes are accounted an hundred and fourtie and foure thousande, and after our iudgement, of a thousand Jewes there semeth largely one or two to be saued: but where by the testimony of our saviour him selfe, so great a numbere to saued: there is yet verely, of this numbere certayne, an infinite multitude of this flemeked people to be gathered which shal be saued. And they are not saued by the lawe, or by circumcision, or by their damnable obstinacie: but by the grace of God in Christ their Messias, the only redeemer, reuealed to them of God mercifully, and of them receyued faithfully. For if the Jewe on the crosse might be saued, howe leauinge his life, what shal lette innumerable Jewes to be saued by the same meane? neuerthelesse I will here determine no measure. Neither will I also by this meane make frustrate the ministration of the word and Sacramentes. Whereof I knowe the thinges to be true, that here are spoken: the measure or manner is known to God, neither is there any thing with him impossible. And herunto serueth the Apostles doctrine, in the. 11. to the ROMAINS.

Now will I saye: this doctrine wil make men to neglect their owne Saluation: where already nowe there are that saye, be good, at the ende be well, then is all well. As though they shoulde be good, if they saye, how soeuer thou liuest in this world, drawne in pleasures

Many
thousands
of Jewes
be saued.

If the ende
be good, at
the ende be well,
then is all well.

pleasures and bloud, and geuen to gloutonny, brelene and in the last ende of thy life, and thou shalt be saued. Doubtes I am not ignorant that there be many uncleane hogges and filthie swine, abusing the worde of the veritie and consolation of the Gospel: but that the abuse of prophane men take awaye the veritie from vs? The child of God which knoweth that there is none other propiciation or satisfactiō for sinnes, but the oblation of Christ, craue not therefore to erre in this life daily by repentance.

The godly
abuse not
gods mer-
cy to his
bertie of
saunginge.

Thus although the godly doubt nothing, but that innumerable at the last ende of their life are converted and saued of the Lorde, yet do they not abuse this mercy of God to libertye of the flesh, but are affected. For there be other places diuers, which receyue them in order and due tyme. For the Lord sauyeth: thou arte made hole, go and sinne no moze, lest some worse thing happen to thee. Item, let vs do good whilst we haue time: the time will come, when we can not worke. The parable of ten virgins declarerth vnto vs the same. Also if the iust shall surely be saued, where shall the sinners and wicked appere? mozeouer temptenot the Lord thy God. And innumerable others of like sorte. And when the Saints shall haue all their life time demeaned themselves blamelesse in the righteousness of God, yet in the laste time of their lyf thei trust not to himselfe, but to God his mere mercy through Christ. They remember alwayes howe graciously he was rebuked in the Gospel, first in dede he, that inuited the good luche of him that laboured with him in the vineyard, for that he had receyued so muche wages, coming into the vineyard about the laste houre of the daye, as he had receyued that had laboured al daye long, and agayne the churche saith, for that he was so; that his wastefull and prodigall brother was receyued agayne of his father, & a feeble also made him, and for him that was alwaies obedient, and toke payme continually, no such thing was prepared.

Innumera-
ble people
of all parts
of the world
are saued.

But the gentiles he contriucth not into any certain number, but saith how he sawe a great multitude, which no man of all parts could tel: no moze than they coulde the starres, sande, bredd, of the world; graffe how many they were in number. He signifyeth therefore, that in all the world, at all times innumerable are saued.

As Christ neuertheless esteeme man should thinke that he should perswade or hinder him to saluation, to be borne of this or that nation tribe or tongue: St. Iohn adderth incontinently, of all tribes, people and tongues to be ordeined to saluation indifferently. Therefore this difference hindereth saluation nothing, but are founde in Inde, Aethiopia, Barbaria, and in the furthest parte of Libia, in Scythia, Tartaria, and in the uttermost endes of the world, which are saued by the grace of Christ.

And because it hath much doubtfulness to reason of things to come, St. Iohn here moste repressely speaketh of them, which are not to be saued, but already haue achieved saluation, and are in heauen, so the intent we should not doubt of their saluation. And also shaddoweth the manner of saluation and blisse everlastinge. This treatise consureth those which suppose the soules to sleepe, not to haue the fruition of the godhead before the iudgement, nor to be as yet in heauen. First he saith, howe they stande before the Throne, and in the sight of the lambe. For the firste felicitie in the blessed life, is to see God as he is, and to inioye his glory, to be with Christ in glory. John. 17. 1. John. 3. white stoles are the garments of triumphant and cleane persons. As hereafter shall be declared moze at large, and hath ben noted ones or twise before. It becomerth that the blessed soules are decked with light, &c. And the Palme also is a token of victory. Plinie treateth much of the Palme in the 4. Chapt. of the 16. booke. A man wote that the Palme was the moste ancient badge of a conquerour. And wherefore this tree chiefly was chosen for the use of men of most antiquitie, Aulus Gellius sheweth the cause in the 6. Chapt. of the 3. booke of Noct. Att. Writing that in a Palme tree there is a certain peculiar thing, which agreeth with the nature of stout and noble men. For if you laye supreth he, greate torments upon the wood thereof, the Palme geueth not place downwarde, but riseth vp against the weight, and beareth vprwarde. And for this he alledgeth the authority of Aristotell, and Plutarke, vnto whom you maye adde also Plinie. 16. booke. 24. Chapter.

The faith-
full in hea-
uen receiue.

The palme

Unto all these things is annexed an exceeding great noise, which is not only they giue God thanks, and praise his

To whom mercy: but also shewe and testifie moste manifestly, whome they maye thanke for their saluation. And they saye, Iohn shewes him, &c. For to swaigle rather, as also Erasmus hath noted. For they signifie that God is not blessed in himself only, but to haue communicated this saluation vnto them, and saued them. Of the Throne or seate of God was spoken before in the 4. chapt. God the father him self sitteth on the seate. It is therefore a phrase of speech, which hath this sense: we owe this our saluation and blessednes to our God, as you sitteth in his Throne.

Againe they communicate this saluation to the lambe also, that is to Christ. For God by his grace through Christ sauerh the beleuers. And where as Christ is called the lambe, the whole misterie of the incarnation and redemption is comprehended in the word lambe, that being in dede connected to God by the blood of the hoste, we be not the dower of God, and the sonnes of God, &c. Therefore the Sainctes in heauen, and our fathers alreadie saued, and dwelling in heauen, doe testifie, and in testifying teache, that they be iustified and saued not by Mahomete, or Popes, or any other obseruances, but by the mere grace of God in Christ.

Whereby are confuted two opinions, right hurtfull to the whole world. The first wenech, that the Papistes be saued for their simplicitie, and seuer discipline. For because say they, they know no better things: and the worship that they doe, they doe them of a good intent, therefore are they saued by the same. That is moste vaine and moste ongodly. Thus adde, vnto we shuld iudge thus, doubtles there shoulde not one of the Papistes be saued. Certenly I sape plainly, that no man is saued by papistrie, no more than by schismatisme. For it is called the waye of perdition euen of S. Peter himselfe. Howbeit I thinke not therefore, that no man of the nombre of Papistes is saued. But I beleue that innumerable, as I saied before, haue at the length sene the futilitye of papistrie through the illumination of God: and the papistrie forsake, to haue embraced the sincere Gospell, and so by Christ alone to be saued.

The latter supposeth, that euery manne in euery age and in euery so euer his religion be, shall be saued. Against these the

Sainctes shew euery how they that are saued, are saued by the grace of God through Christ. Therefore none other religion sauerh. There is no other name geuen to men, wherein they may be saued: but that of Christ Iesus. None other waye is open vnto heauen, nor any other doore: he that affirmeth any other, is called of the scripture a chiefe and a murdrecer. For they utterly abolishe Christ, and the whole scripture, who so erre contende that euery man is saued by his owne religion. I therefore can I tel, whether any other thing so hurtfull can be imagined. Therefore let vs holde that thing, whiche all the Sainctes in heauen haue taught vs, that saluation is of God through Christ.

All the Angelles in heauen confirme these thinges, leest any thing shoulde moue, which belongeth to a sure and certain testimony: and also teache vs by their example, what we shoulde doe. They sing together Amen: whereby they also testifie, that saluation is of only grace through Christ. Againe they fall downe, and worship God. But howe much more ought we men mortall by worshipping to attribute to him this honour: And by singing an hymne, they exhibite to vs a forme of seruing God, finally of iudging rightly of God, that we attribute nothing to any creature to the reproche of the creature, which belongeth to God alone: but ascribe all thinges to God whole. The wordes of this hymne are re-
pounded in the 4. and 5. chapt. that I neede not here to tary aboute them. They putte blessing for praple, the rest of the wordes are playne.

And now let vs learne, being taught by so many testimonies and examples of all Sainctes, forsaking al vaine & wicked opinions, to geue al glory to God through Christ: to whom be prayse and thankes geuyng. Amen.

Here is expounded who they be that are
are clothed in white, from whence is saluation, and
what is the true blessednes.

Every man
is not sa-
ued to his
religion.

The confir-
mation of
Angelles.
example &
longe.



And one of the elders answered, saying vnto me: what are these which are arrayed in longe white garmentes, a whence came they? And I sayed vnto him, lord thou wotest. And he sayed vnto me: these are they whiche came out of greate tribulation, and made their garmentes large, and made them white in the bloud of the lambe: therefore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sitteth in the seate, will dwel among the. They shal hunger no more, neither thirst, neither shall the sunne light on them, neither any heate: For the lambe whiche is in the middeg of the seate, shall fede them, and shall leade them to fountaynes of liuyng water: And God shall wipe awaye all teares from theyr eyes.

The occasion of this S. Iohn saw the soules of Martyrs resting vnder the altar, couered with white garmentes. The selfe same saw an infinite multitude of all nations and people, saved from the Idolatrie of the gentiles, and superstition of Antichrist, couered also with white garmentes. Upon this occasion these thinges shal now be expounded vnto vs, what they are which are clothed in white garmentes: whence they haue that whitenesse, purities, and saluation? Finally what is the state or condition of these, or what is the true blessednes?

The breaking of mans What time S. Iohn had seene them, he marvelled without al doubt, what they were, neuerthelesse he is red to haue inquired nothing. Out of his owne accorde one of the. xiiij. Elders, offereth him selfe to him an expositor, doubtles an excellent teacher, a Patriarche and prophet, finally a master celestial, to whome we maye iustly geue credite. Here appereth the ignorance of mans witte. For like as the *Exposition*

of *Aschiopia* in the. 8. Chapt. of the *Actes* of Apostles at knowledgeth his ignorance, excepte an interpretour and mee teacher were geue him: so at this present also blessed S. Iohn himselfe being demanded, whether he knowe them that were appaered in white, confesseth his want of knowledge: yet he ascribeth to his teacher the knowledge thereof, by this more though a most humble modestie requiring a further declaration. Finally here appereth the vnumerable goodness of God, which taketh in hande to teache vs that are rude and vnosworthy. We haue many examples herof euery where in the prophetes, and in the holy gospel of Christ.

And in the beginning streyght wayes he declareth to S. Iohn, and to all the faithful in the world, what these are that are clothed in white: And expoundeth with all from whence they came. For with one & the same answer he dispatcheth both two. He sayeth briefly, that the clothed with white in we mean be the godly people of all times and ages, whiche at the length haue escaped (in the. 13. chapt.) out of great tribulation. Tribulation is founde to be sondy and diuerse. For first it is tribulation, which cometh of laying wayte and persecution of Trauntes. This appereth to Martyrs alone. Wherof we haue spoken in the. 6. chapt. Whiche for asmuch as in this worlde they were overwhelmed with reproches unspeakable, for the worde of God, they haue in an other world receiued white garmentes. Then is there an other tribulation, which ariseth of the feare of God, and is a care of obtaining saluation. This is sory for the vniuersal sinners and corruption of man. It is sory for the greuous abominations of Antichrist. And these also, albeit they be not made Martyrs, yet are they in an other life clothed with white. Finally they haue tribulations and are molested after the flesh, so many as mortifie their flethe with the concupiscences thereof. And because they moune here, in the world to come they shal receiue comforte and consolation.

It gaynelittle any man should ascribe life and saluation to himselfe as to our woyle, and to repentance as to our de- ferre. The Lord mooueth declareth by the elder expressly, from whence that life and saluation proceedeth, and how that whitenesse and puritie chaunterh vnto vs. And they haue washed their

What they are, & from whence they come clothed in white

From whence is life and saluation

these garments, sayeth he, and made them white by the blood of the lambe. And here is founde a diuerse reading. And *ἐπλάτυναν*, that is, that they haue enlarged their garments, so that he might appere to haue alluded to the families of great Princes, which vse, for the setting forth of their renoune, to put on moste wide and moste sumptuous garments. But in my opinion the complutensian copie and Hieras seme to reade more rightly and more simply; *ἐπλάτουν*, and *ἐπλάτουν*, haue washed, as also the olde interpreter hath translated it. For by this exposition by *τὸ* by following, and haue made white. Primasius readeth, and haue made their garments white in the blood of the lambe. And hereby is signified, that the saluation and purification of the faithful is of the blood of Christ, and of non other thing. Wherby verely blood sprinkled whitereth not, but pollutereth. Therefore must we vnderstande these thinges spiritually, to wite that the very, natural and humane blood of Christ, shed vpon the Crosse, beyng sprinkled vpon vs spiritually (as *S. Paul* to the *Hebrew*. the. 10. expoundeth) and receiued with faith, although it touche vs not naturally and corporally poureth vs from all sinnes. And therefore we reade in an other place, that Christ poureth vs with his blood. For because sanctification is the only worke of God. Therefore where *S. Iohn* are sayed now to haue washed, and whited their garments, by the blood of the lambe. It signifieth that they haue receiued by faith the pouergation prepared by blood. And this doctrine is catholike and of the right faith, which hath so many and so great testimonies in the holy Scriptures. For many we perceiue how those which are saued from the kingdom of Antichrist, are saued by the merite of Christ alone, & by none other thing, as I haue also shewed you before. For our by and by is inferred: therefore be they in the sight of gods face. For what cause I praye thee? because they haue washed and whited their garments in the blood of the lambe: therefore for the merite of Christ haue they entred into heauen, and there are inuironned or clothed with eternall light.

holo blood
sprinkled
should pur-
rife,

What is
the state of
saintes &
the true
blessednes.

Finally the elder declareth moste at large, what the state of Saintes is, and what is the true blisse of the faithful. And these thinges are certen tastes, set here for a consolation.

As such thinges as the eye hath not sene, or eare heard, that same hath God prepared for those that loue him. And he reuerech many thinges, of the which he wil haue vs to gather the excellencie of eternal saluation, & what good thinges are obteyne in the same.

First stand the Saintes before the Throne of God. In the Throne is the maiestie of god to be worshipped for euer and the blessed Trinitie. And the Saintes stand before the seate, not as they are wourne that tary before the gates. For as the most intier frendes of God, they are alwayes in the sight of God, & haue the fruition of his deitie. Wherof the lord speaking in the Gospel: praye ye, sayeth he, that ye maye escape these thinges, and stande before the sonne of man. And also stand: the accomplishment of iopes is in thy sight, and pleasures in thy right hande for euer. And there is annexed an other thing, which maye reponde that standing: they serue God in his Temple bothe day and night. That seruice hath pleasure and no painefulnes. And they serue God in the temple, as God is wonte to be serued in the Temple. For they haue holy dapes, they are glad, reioyse, be merry, prayse: and so they offer vp sacrifices, and are refreshed with heauently repaste. And this iope shall be euerlastyng and perpetuall: which is signified by daie and night. Otherwise in the blisse euerlastyng there is no mighte at all, nor anye chaungeable course of time. Hereunto is added, that he that sitteth in the seate, that is the diuine maiestie, *καθίσταται ἐν αὐτοῖς*, will dwell in them: that is to witte, God will be al in al, or he will leane ouer them, and as it were a tence or tabernacle, will ouer-shadowe them, defende and kepe them, and geue him selfe whole to be inloped of them, as moste familiar and frendely to them. For euer they shall hunger no more, nother shall they thirst. For all infirmitie and miserie is taken awaye from the blessed soules, and bodies glorified. They are filled with al good thinges without any lothsonnes, with a most ioyous fulfyllonge. Nowe the sunne falleth not vpon them, nor the heat: which phrase of speech betokeneth, that they are put to no trauel nor paine, but are deliuered at ones from all displeasure, and all paynes, and to be at moste pleasure.

Christ fe-
deth and
quencheth

Jacob. 16

Against the
cōcerners
of the blessed
life.

Agayne is set in the cause of so greete felicitie. Christ the
lambe, that is to saie Christ mediator and redeemer: in the
middles of the seate, that is, verie God. For he, as both E-
zechiel. iii. 34. chapt. and the lord also him selfe in the. 15. of Iacob.
Wherewith he saith *ποιμαίνω* that is to saie will feed them, like a she-
perde, and as a Captaine of life will leade them to the foun-
taines of liuely water: that is to witte, will quicken them for-
euer, & preserve all his in that felicitie. He useth in this most
true wordes of the prophetes most accustomed, and used eu-
ery where, that climping vnto higher thinges, we might after
some sorte esteeme heavenly giftes. Verreunto he ioyneth as
yet a notable benefite: and the Lord will wipe all teares from
their eyes. Which wordes he hath borrowed of *Esaie*. For
Saintes in this world tourmentled with sondy cruelties, haue
shed most plentiful teares: but in the world to come, the Lord
comforteth them, gladdning them with ioye euerlasting, no
ther geuping the at any time any occasion of grefe. And there-
fore he saied in the Gospel, verely I saie vnto you, ye shall
wepe and lament, but agayne the world shall enioye: and ye
shal mouene, but your mourning shal be turned into ioye.
And your harte shal reioyse, and your ioye shal no man take
from you. We shall heare the like thinges vnto these also in
21. of the Apocalypse. &c.

Wherof they perceiue, howe thankfullly they transgesse,
which haue alwaies in their mouth, if I should contene this
life present for religiōs sake, who shal tel me, what is for
other life to come: peradventure if I neglecte this, in an other
world I shal get nothing. For here we haue a most manifest
testimony, that as most assured saluatiō is prepared of God
in heauen for the faithfull: so is it also most ample and great
in so much that the Apostle in an other place saith, that the
afflictions of this time present are not egall, to the glory that
shal be revealed to vs. The Lord graunt vs, that we may know
knowledge these thinges.

Whylest the. vii. Seale is opened, and the
Angels with trompettes come forth, Christ the inter-
sour of his church offereth up before his father the prayers
of his faithful.

The. xxxvij. Sermon.



And when he had opened the. vii. Seale, there was silence in Heauen
about the space of half an houre.
And I sawe seven Angels stan-
dyng before God, & to them were
geuen seven trompettes. And an other An-
gell came and stode before the Altar, ha-
ving a golden censer, & much of odoures was
geuen vnto him, that he shoulde offer of the
prayers of all saintes vpon the golde altar,
whiche was before the seate. And the smoke
of the odoures whiche came of the prayers of
all saintes, ascended by before God out of the
Angels hand. And the Angel toke the cen-
ser, and filled it with fire of the Altar, and
caste it into the earth, and voices were made,
and Thonderinges, and Lightnings, and
Earthquake.

I suppose ther be no booke in the world, of whom soeuer,
or when soeuer they were written, which maye compare with
the booke of holy scripture, as concerning the sincere veritie,
pure complectie, and plaine order. No other pretenture that
maye seme any manuell to any man, knowing that the same
are written in dede of men, but inspired of the holy ghosse.
There be edifices most skilfully builded of men, and framed
and ordered in a most goodly order. But what brautle wil
you iudge them to haue, in case ye compare them with the
creation of the worlde, and with that most brautifull order,
whiche we see daily in all thinges created, and chaungeable
course of times: the moste excellent workes of men haue no
thing in them, yea seme vile, in case you compare them with
the workmanship of God the creatour. But for the moste
hight order and most playne tractise this booke of the Apo-
calypse hath inonges others most notable, an excellent and
wonderfull playse. S. Iohn promised a soigne of the matter.

The excel-
lency of the
bookes of
holy scrip-
ture.

A recapitulation.

A. V.

Signe

signifying that he would speake of those thinges, which must be done in the church from his time until the iudgement. And the faithfull doe knowe to what ende they should take those thinges, not to thintent their curiositie might be maintained or satisfied: but that they sufficiently warned before. And most of all, but take hede to themselves & hold faste the true salvation. And forasmuch as there is muche talke amonges men, where God doeth thus, or permitte that, and whie he prohibitteth not these or those thinges: *S. Iohn* hath exhibited to us a most holesom visio, by which we may learne not to talke against God, & not to contende with him but to acknowledge, al his iudgements to be righteouse & iust. Which thing needeth verily al the Saintes in heauen, and also angelicall spirites do acknowledge, and attribute to God al glorie. And thus having prepared the mindes of the Auditors, he cometh to the thing it self, and declareth the fatall deseries of the church. Under the vi. scale he toucheth generally the corruptio of doctrine, which sins it is more perillouse & more pestilent than al dangers of mans body, or outwarde perilles, he reasoneth more fully therof; and nowre particularly under the opening of the vii. scale reciteth, howe farre the same stretcheth. For he declareth how many, how great, & what manner of sectes, heresies and troubles shall arise in the church, & howe hurtful they shal be to the church. And this place conteineth an Historie of the corrupte doctrine, of heresies or sectes and troubles ever since the time of *S. Iohn* unto the last iudgement. It is extended through out the 8. 9. 10. 11. chapt.

¶ consolation
even
angelical.

Nevertheless before the trumpettes come forth, for a consolation as it were by a little digression, is placed a remedy, which the faithfull in al ages may use in that pestiferous corruption to kepe safe their soules, & the integritie of the same. For many times in this booke are brought in moste strong consolations in matters of moste difficultie. For al the 10. chapt. shall serve also to this Argument. And the remedy that he sheweth, is this: that we muste see unto Christe our redemer of mankinde, intercessour & propitiator. And that we shal be safe under his defence, that we muste offer up to him our prayers continually. And verely the Lord in the Gospel, redoubling of the greatest dangers of the Deuill, prepared

by the company of Apostles, and being at hand. Yet addeth he be and up, that which mighte comforte their sorrowfull mindes. I have prayed for thee Peter, that thy faith should not faile. &c. Helde we are saued in greatest distresse, through Christes protection, that we should not faile in faith. Howbeit, as euery where the Euangelicall and Apostolicall letters do intimate, our continual prayers, which we offer to God through Christ, must be ioynd to our truste in Christ. And in fewe wordes the intercession of Christ at the righte hande of God, and effecte, and manner of the prayer of the church are here set forth to beholde.

But we shal declare euery thing in order. We spake in general vnder the vi. scale of corrupt doctrine, in the seventh he wil declare the same particularly and most abundantly. And whylest the fourth scale was opened, there was silence in heauen almost halfe an houre. Of this silene the expositours write diuersely. But as I thinke the hearers are excited by this silence to a diligent and attentive hearing, & of silence hath an admiration and an expectation of matters moste weightie. *Salomon* saith in the 9. of Ecclesiast. the wordes of wisemenne are heard in silence. When weightie matters should be proclaimed and set forth, the crier is wonte to proclaim silence. And in dede they be matters of great importance that followe, which willese we obserue with great inueniencies, we shal perish in sectes and seductions. Those spirituall wickednesses be more dangerous than corporall perilles.

And nowre whylest in silence then loke for with an admiration what should come, the last scale being opened, behold there appere seven Angelles trumpeters, of these we shal speake afterwarde.

Nowe is placed & set forth a remedy to be taken in so great a trouble, as I saied. The which, to the intent it might be in oze much, and maye be printed more depely in our brestes, is set forth to be seene with a moste godly vision. Wherefore the seate, and in the compasse almoste of the seate, appereth a golden altar. And there came an Angell and stablished at this Altar: the same hath in his hande a golden censer, into this the Saintes put their offerings. He offereth the before the

trouble
agayn al
kindes of
sectes tra-
pings and
troubles.

seate, and the smoke of the odours ascendeth up from the hande of the Kungel before God.

Childe is We sayed in an other place, that the golden Kungel of the golden cense, was the Lord Christ him selfe, whiche is both Priest and sacrifice and priest: as S. Paule witnesseth to the same.

Epelach. 3. The same is called an Kungell, to witte the satue of wrome saying: behold he sende mine Kungel, whiche shal prepare the way before me, and suddenly the Lord shall come unto his temple, whom you seeke for, and the Kungel of the covenant, whō you desire: behold he cometh, saith the Lord of hostes. The former Kungell, that is to save messengers of Ambassadors, was John Baptiste, whiche prepared the way for the

Mathe. 11. Lord. He, to witte the later Kungel, came immediately after the preaching of John, and made complete that covenant in covenant. The same now appeereth on the right hande of God in Heaven.

What child And two thinges of him are offered. First, that he standeth before, or in, or upon the Altare. We may here imagine nothing corporally: but we must thinke that by his name of speaking is signified the priesthood of Christ. He appeereth alwayes in the sighte of his father, for so: As S. Paul hath taught the 8. to the Romains, and. 9. Chapter to the Hebrews. He pleadeth therefore the cause of his church before God, and is advocate for the faithfull. The same mooueth standeth before the Altare, the same standeth in the middes of the court. For he is conuall with the father after his being, and the which he standeth in the seate: and after his humanity, is of the same substance with vs, according to the which incarnation he is red as Bishop and very man to stand before the Altare. The latter, which is to be observed, is this, that Christ holdeth in his hande a golden censer. For he hath comen our very nature without sinne, that he might make intercession for vs, and offer up our prayers to God the father.

Christ offer And lest any man should doubt, that he receiveth us with our prayers, and offereth them to God, finally that the grace of the Church might also appeer, offering up all things by Christ, there is added, to him are geuen many names. But to what ende? that he might geue them vnto the golden Altare,

Altare, and that before the seate, as though you should say, let us be brought into the sight of God.

And because of a further declaration, lest we should not know the true odours, whiche please God, and whiche the Altare offer vnto God through Christ: once or twice he addeth, that those odours be the prayers of Saintes. And he wanteth by Saintes, not those that dwell in heaven, but os the earth, whiche are sanctified with the spirit of our God, with the blood of Christ, baptisme, faith and worde, John. 13. And the prayers be inuocations, and geuyng of thanks. And he saith expressly of all Saintes, lest any should feare that it and his prayers offered by Christ were excluded. If thou desire, thou arte holy, and thy prayer is of God accepted. What the prayers of Saintes be, it appeereth in the Lord's prayer, which we offer up to the father in the name of worde of Christ: hallowed be thy name, thy kingdom come, and hereinafter, which all fight with those sectes and corruptions of false doctrine.

Item, alledgeth this place in the. 11. and. 12. chapt. of the. 1. booke. And by this meane he calleth Eucharistia whiche is giuing of thanks, the sacrifice of Christians. For the main-tenance of papistes do corrupte that place, and utter it so, as though it mente that the priest should sacrifice the real body of Christ for the quicke and the dead. But the holy Bishop of Lyons hateth this filthy error. Away with them and their pophies, whiche they are worthy. I haue spoone also before, something of the same matter.

And that it might cleerly appeer vnto all men, that the the smoke of the faithful, offered to God through Christ, are of the odours acceptable, there is added: and the smoke of the odours ascendeth, that is to say, the prayers of the faithful are of God accepted: Therefore let vs offer diligently our prayers vnto God through Christ. For he heareth vs, and answereth vs from euill. And the scripture many times calleth our prayers an acceptable sacrifice to God. The places are in Psalms, in the. 50. Psalm. And in many other places. In the. 144. the prophet saith. Let my prayer be directed as incense in thy sight, the lifting up of my hands an euening sacrifice. Primus expounding this place, sayed how Christ

The true odours be the prayers of saintes.

Philipp. 4.

of the odours ascendeth.

is sayed to haue taken of the prayers of Sanctes. For he cause through him the prayers of all maner come shortly vnto God. Ver of the Apoſtle: by him we offer vp alwayes a sacrifice of prayſe vnto God, that is to ſaye, the fruit of iuſt conſeſſing his name.

Herby is conſuted the opinion of them, which ſuppoſe the the Sanctes in heauen be the interceſſours of the ſauith, which ſhould comende their prayers vnto God, & make the waye open to God. For what neede haue they to procure theſe things of the interceſſours or aduocates? what lacke ſhould they in Chriſt? or whom maie they preferre or compare with Chriſt? what ſhal we ſay that euē at this preſent the odours are offered up by the hande of the Angel? The celeſtiall ſanctes were preſent with the Lorde, and were ſent about the ſeate: but which of them taking the cenſer, and gathering the prayers of the faithfull, offered them vnto God? It toucheth Ozias or Aſarias the king to diſpleaſure, that he toke in hand the cenſer minding to ſacrifice, and to execute the prieſtes office: the ſame would be worſe for the heauēly dwellers, naue they ſhould not remayne in heauen, in caſe they toke vpon them the office of the only Biſhoppe. &c.

After this we haue heard, that Chriſt filled the cenſer with fire taken from the Altar, and ſent it downe into the Earth. By the whiche narration he retourneth againe to ſhew the expoſition of the trumpettes. This fire, is the grace of the holy ghoſte. That is put into the cenſer, is taken of the Altar, is ſent downe into Earth. For Chriſt toke the fulme of the ſpirite, as S. Iohn ſheweth in the. 1. and. 2. chapt. Chriſt is Altar and cenſer. Of the Altar here is take fire, for the holy ghoſte, is the ſpirite of the Father and of the Sonne. Whom, ſayeth he, I will ſende you from the Father. I will ſende into earth, vnder the ſhape of fire & tongues: he ſendeth him alſo at this daie into the hartes of the faithfull, that he maie inflame them. This is the ſame fire, which the Lorde the goſpell of Luke ſayeth, that he will ſende into the Earth, and would that it ſhould burne.

Now couer the effecte of this fire followeth immediately. For there were made thunderinges, and voices, and ſhakinges, and Earthquake. By the voices of the Goſpell the

hundred of ſanctes are healed, and the hartes of men lighted by the illumination of the holy ſpirite, &c. Of the whiche whiche we haue ſpoken alſo in the. 4. chapt. and. 24. Sermon. By the preaching of the Goſpell, as Haggai alſo propheted ſhould come to paſſe, inſtured a wonderfull commotion of all nations, &c. Sathan alſo was ſired, which repled up his members through out the world agaynſt holeſome preaching of the Goſpell. For there ſprang up ſectes, whome the neweſtories of the veritie reſiſed, ſightynge with them. Wherof now he wil reaſon at large. The Lord geue grace, but theſe thinges maie bothe be ſpoken and hearde with much ſaueite.

¶ Of the ſeuē Angelles trumpettes, and of the trumpettes, and of the firſt. ii. and. iii. trumpet.

The xxxvii. Sermon.



And the ſeuē Angels which had the ſeuē trumpettes, prepared themſelues to blowe. The firſt Angell blew: And there was made hayle and fire, which were mingled with bloud and they were caſte into the Earth: and the thirde parte of trees was burnt, and all grene graſſe was brēt. And the ſecond Angell blew, and as it were a great Mountaine burning with fire was caſte into the See, & the third part of the See fourned to bloud: and the third parte of creatures which had life died, and the thirde parte of ſhippes were diſtroyed. And the thirde Angell blew, and there fell a great ſtarre from heauen, burning as it were a crieſet, and it fell into the thirde parte of the Rivers, and

and into the fountaines of waters, and the name of the starre is called worme wood, and the thirde parte of the waters was turned to worme wood. And many menne died of the waters because they were made bitter.

Our lord Iesus Christ hath kindled in earth a bright and holisome fire, which the Apostles and men Apostolical haue euery foote more and more inflamed. But contrary wise Satan seeketh to quench this holisome fire, & not only to corrupte and deperauere this doctrine of saluation: but also to diminish it and ouerwhelme it with lies. The manner and manner herof is at this present described, and euery papited out gallamely, to none other end, but that the faithful being warned and fully taught, might be wel ware of that perdition and infection. For the scope or ende of this booke is, to preserve the church safe and sounde from corruptions, or at leest to expose the same being corrupted.

The seven
Angelles
stande in
the sight of
God,

So, John therefore sawe seven Angells stande in the sight of God. To stande signifieth to minister, and to minister with faith and diligence of Ministers. Seruautes stande before hinges, ready to do service, and to execute all theyr commaundementes. We reade in the 3. chapter of Job. The seruants of God came, and stood before the Lord, and Satan came so into the middes of them. The blessed Angelles are called the children or sonnes of God. They came to doe seruice before God: Satan preaseth in amonge them, forasmuch as he is also the minister of God, for the execution of those things, which he apperpetreth to the wrath and indignation of God against the wicked. All elementes be Gods ministers, and specially all the creatures of god. For he is the lord of Sabaoth, the God of hostes, which for the saluation and iudgement of men useth wel and rightly all his creatures: euen so accordyng to his nature and disposition. For he useth the ministerie of Angells, like Angells: and so the seruice of Angels, as Demas in dede. But where as the seuerly number the number of bulnes, concerning in it self all times: for they be seuen dayes of creation and rest, there be seuen worldes or ages: certainly seuen Angelles appere before God, for

then betoken all battels that shall be foughten to the ende of the world.

For to these seuen Angells are geuen seuen trompettes, and the Angells already had the trompettes, and euen prepared themselves to blowe the onset. Where chiefly the use of trompettes is to be searched for. The same is most plentifully described of Moses, in the 10. of Numbinges. The use of trompettes was diuerse, as it is also at this daie. First by the sounde of the trumpet the people of Israel were called together, to consult of the comon welth. Agayne at the sounde of the trumpet the Senate of princes of the people did assemble. Moreouer they were warned by the trumpet, when a who should remove their tentes. Furthermore the trompettes blew vnto battell, what time they ioynted to fight, as maye be seene in the 10. of Deuter. The people moreover were called together with trompettes on the holy dayes to publicke and diuine trauice. Sounde with the trumpet in Zion, call the congregation, sayeth Iohel, gather the people. There was more ouer a caste of trompettes, and a Iubilee, hauing the name of the blowing and sounde of trompettes: as appereth in the 25. of Levitic. Finally the preaching of the veritie was figured by the sounde of trompettes, neyther might any other blow the same but priestes. For it forceth much to whom you comitte or detract the signes publicke.

The use of
trompettes.

Of this sundry use of trompettes, none shall agree better to our mater, than the warlike. For this world hath a shape of warre. In it are the campeg of good men, and the campeg of euill: the tentes of Catholikes, and tentes of heretikes. The chieftayne of these is Satan, and of those Christe: the Captaine and Emperour of these is the Deuill, of the other he same of God. And now the Angells sounde their trompettes, and blowe the onset: not that the good Angells and God himselfe is the Authour of heresies and of heretikes, whose original is referred to Satan and sinne: but sounding their trompettes they geue in dede warning to all men, and signifie that most greuous warres shall arise in the worlde, and euen in the church it selfe. But diuerse men are diuersely armed and worke in warre accordyng to their natures. The Catholikes being warned by the trumpet, take heade

to themselves, praye, and finally taking in hande speer and weapons, prepare themselves unto battell and manfully fight for Christ, and for mainteyning and defending the veritie. Heretikes, sectaries, and menne of corrupte mindes, according to theyr mallice, talping to them also Arimour, runn forth and fighte agaynst Christ and the veritie, defende her, and such as beweechlinges they take, spoyle, beate downe and distrope. The good sheperdes, are the trompettes of God and of Christ: the Deuill bloweth up Archheretikes and beginners of sectes.

Of the good, and of their fight, we shal heare in the next and in the chapt. following. Neuertheles in euery conflict we must vnderstand that the saintes slepe not, nor be any where idle, but to doe their dutie euery where. It was worthe in dede enough for the lord to shewe vs the heretikes & sectaries fighting, & to declare, how much they maye hurt, that we might watche more diligently, and beware of all corruption.

The first
trompet of
fight.

The first Hugel soundyng the first trompet, denounceth vnto vs the first conflict. All and singular battels haue some thing like, and diuerse. It is like, in that all heretikes doe impugn Christ, and would haue the truthe of the Gospell either extinguisht, or wasted out of the true sense. And the same is singular or diuerse, that at an other time, Sathe sayling other doctrines, hath spred abroade in the Church sundry heresies. Therefore whilest the Hugel soundeth the trompet, that is to saye proclaymeth warre, he warneth the Saintes to watche. Therefore as he is yet blowing, through Gods permission, according to his iust iudgement, by the meane and suggestion of Sathan, ther was made haile and fyre mixed with bloud, the whiche beynge so tempered, was sente or fell vpon the Earth. For S. Paule acknowledgeth spiritual policies in the heauenly spirits. And the Songe in a certen place doeth figure rightwell, the sounde and the some doctrine by the heauens deuie and sheweth that maked the earth fructefull: most rightly therefore S. Iohn compareth the false and hereticall doctrine to haile. For that despoyleth the fructifull places of the earth, and marreth vnto the pleisant fruite of the earth. Wherfore like as els where the vnerse doctrine is called daniel, leuen, chaffe, &c. so is it here

called haile. But this haile is tempered, and of a wonderful mixture. For it hath fire and bloud sowne with it. These things must be expounded after an allegorie, not after the letter. Haile is water congeled is colde. And water they haue called the wisdom of the scripture: haile therfore shal be false wisdom. Heretic is put vnto it. The pretense of scriptures doctrine, and inspiration of the holy ghost, wherunto is added bloud, the cruel affection of man, to witte the vice of Ambition, wrath, contention, hatred and like affections. Of these is compounded an hapy doctrine, hurtfull doubtlesse and pestilent. For when false doctrine ruleth or depraueth the Scriptures, and wicked affections of teachers are sowne with all, a pestilent doctrine groweth. Such was the beginning the doctrine of the Nazarenes, or Mimcorites, and of the Hebionites, cōtending that iustification came not by the only faith of Christ, but by the law. Our men fought sharply, to wit S. Paule & other Apostles, against this pernicious doctrine. And from the beginning many corrupt with Philosophie, others blinded with mens traditions, haue brought forth most corrupt propositions. Histories beare witness herof. And Tertulliane not without cause called Philosophers the patriarches of heresies. For S. Paule most diligently warned, that the godly shuld be ware of Philosophie. They that haue not kepte themselves from it, & haue set more by Philosophie, & knowe not what traditions, they in stead of the heauenly dewe & swete wordes, haue cast into the church great heauy haplestones.

And haue verely hurt the church very much. For the iii. part of trees was burnt, and also all greene grasse. This numbere is contained in foure tropetes, and in five likewise. And it seemeth to signifie, that a greate parte of men inconstaunt and unstable are seduced & losse, geuing themselves to be distroyed & watched men: agayne, the best part of the saythful to be saved. The lord him self knoweth the numbere exactly. It is enough for us to know these things which he hath reuealed vnto vs, whereto searche curiously any further.

That men are signified by trees, appereth by the 9. chapt. Trees, where it is sayed, & they had comāndement, that they shuld cutt downe the grasse of the earth, nother any tree, sauing onely the fig tree, which beareth fruite. After he had sayed, saue only those

treas, which were not marked: but he had rather save, then that he might as it were with this kepe untoke the miserie. Nothere is it rare to shadowe men in the scriptures by trees, flowers, and grasse: as we maye gather of the .1. Psalm, the .40. of Esaye, and the .11. chapt. of S. Matthew. But that latter poynete, that al grene grasse was byem, muste be fauorably expounded. For who can beleue that al men were destroyed by those first heresies: we understād therefore that the number of the faithful were diuersely afflicted and troubled with those errors and troubles: but yet as the Golde teled in the fire, not to be utterly consumed.

The second
trumpet.

A burning
mountaine.

Valentini-
ans.
Mani-
cheis.
Montani-
sts.

The second Angell soundeth the trumpet, signifying that newe warres are now a brewing: and therefore exhorteth, that al the godly would defende themselves with weapons. And there is cast into the Sea not a Mountaine, but as it were a Mountaine burning with fire. The sea beareth a figure of the world, than the which there is nothing more variable. It is a thing most frequented in the prophetes, to call this our world, wherein we live, a sea. By mountaines are signified kingdomes, witnesse Esaye in the .2. chapt. Daniel the .2. And Zacharie in the .4. chapt. And Christ him selfe in the .7. of Matth. By remouing of hilles or mountaines, signified any harde thinge, and by the opinion of many impossible. Nowe therefore springeth vp an heresie and a doctrine in the church, as it were a burning Mountaine, as the which was in dede most furnished, and as it seemed invincible. We read that such was the heresie of the Valentiniens, whose sect the holy martir Irenus taught to be diuided into many. Such was the fury of the Manicheis and Montanistes. They sturde to many to burne with the spirite of God, and to be whole nothinge els but the spirite, and all their partes to be of the holy ghost. Manicheis called him selfe the Auostic of Ihu Christ. The Montanistes bragged of a newe holy ghost. There was inofte greates plenty of this darrell throughout the whole church. Nothere was the successe therof small. For the thirde parte of the Sea was made bloud. The Apoclypse signifieth the wickednes of sectes. For howe vile and unpur were the heretikes called Gnostici, the Valentiniens, and Manicheis, Irenus, S. Austen, and Epiphanius do testifie. And a

great part of the creatures in the Sea perished. And he speaketh of such as haue soules, not of fishes in dede, but inuere. For as shippes more ouer were lost, to witte Mariners, and Stande men, being corrupte with these heresies.

That time those heresies sprang vp in dede of those Hereticks wherby I wanted: but as yet they be not utterly extinct, corrupte men budding vp in a manner at euery time, and renewing the olde error. Wherupon a bitter strife remaineth yet at this daye in the church: and we are daily admonished, that we should beware of those corruptions.

The thirde Angell bloweth his trumpet, proclaiming newe warres: and behold a great Scarre fell downe from heauen, burning like a cresset, and infected the thirde parte of riuers and fountaines of waters, that scarre is called worm-wood. I tolde you in the .1. Chapter that Scarres are called, Preachers, Bishoppes, and notable men in the church. It signifieth therefore that some notable man should fall awaye from the true faith into heresie, wherwith he should infecte a great parte of the world, in corrupting the Scriptures, and founde doctrine of faith. And these thinges seme to be fulfilled in Paulus Samosatenus and Arius. This cresset burned horribly, and inflamed the whole worlde without reuerencie. That pestilence denied the deitie of Christ, and made the whole Gospel to be moste bitter. For if Christ be not deie God, how is he a Saviour, King, Bishop, intercessour, mediator, and saluation of the faithful? he quenched the light, that denieth the deitie of Christ. Therefore is he called by the name of worm-wood. The prophet Ieremie used the selfe same allegorie, or metaphore, or allusion, in the .9. and .23. chapt. And A. man in the .6. where he saith, that the Iudges haile trowed iudgement into worm-wood.

The Scapure and doctrine whiche is truely figured by riuers and fountaines, corrupted of the Arians was to make the occasion of death. The Scripture and doctrine of the Gospel is of it selfe mortal to no man, but rather helpeth to al: corruption: inasmuche it is deadly. Poison purifieth, maketh the more deadly: the more of it selfe hurteth no man, but rather gladdeth and refresheth al men. Acade the Ecclesiastical stoics of Seneca, Theophrastus, Sapphomenus, Socrates, and others, and

The third
trumpet.

A burning
cresset.

Paul Sa-
mosatenus

Arius.

Micheli
Sturto.

ye shal perceiue howe apertly S. Iohn hath written all these
things, and how rightly they are all fulfilled. No small matter
of that bitterness hath flowed vnto our time, whildest that sin-
ner is often times by the instigation of the deuill tracteth.
For what that uncleane beastie *Michell Sauer* a spirite deu-
il nominated against the Sonne of God, for his unpentit con-
science, and continuall blasphemie vnto at *Genoa*, the
world knoweth. We muste praye therefore to the Lord, that
in such dangerous confusions, he would keepe vs safe and
sounde. Amen.

¶ The fourth and fiftt trumpet is expounded, of the opening of the bottomlesse pitts, and of grasshoppers creeping out into the Earth.

The, xxxix, Sermon.



And the fourth Angel blew, and the third parte of the sunne was smitten, and the thirde parte of the Moone, and the thirde parte of starres, so that the third parte of the was darkened. And the daye was limited, that the third part of it should not shine, and likewise the night. And I behelde, and hearde an Angel saying thozow the mudded of Heauen, and sayng with a lowde voyce: wo, wo, wo, to the inhabitants of the Earth, because of the voyces to come of the thre troopes of the thre Angels, which were yet to blowe.

Ch. 9. chapter.

And the fiftē Jungel blewe, and I sawe a
flarre fall from Heauen unto the Earthe.
And to him was geue the kepe of the botom-
lesse pitte. And he opened the botomlesse pitte,
and there arose a smoke of the pitte, as it

were the smoke of a greate forname. And the
Sunne and the ayre were darkened, by the
reason of the smoke of the pitte. And there
came out of the smoke locustes vpon the earth:
and vnto the was geuen power as the Scor-
pions of the Earth haue power. And it was
sayed vnto them that they should not hurte
the grasse of the Earth, nother any grene
thing: nother any tree, but only those menne
which haue not the seale in theyr forheades,
and to them was commaunded that they
should not kill them, but that they should be
bered fure monethes, and their payne was
as the payne that commeth of a Scorpion,
when he hath stonge a manne. And in those
dayes shall men seeke death, and shall not finde
it: and shall desire to die, and death shall flie
from them.

The fourth trumpet declareth an hurtful and a long strife, which arose in the church of the doctrine of Pelagius. This Pelagius taught, that the sinne of Adam, hurte him alone, and not mankinde, and therefore that in the same all were die not. That man hath free will, so that he maye doe good. Neither that he should be free, if he neede the helpe of God. Which if he hath is he maye the more easely do good: yet he sauyd not, that he maye yet neuertheless worke it by his owne vertue, and maye deserve euertlasting life. Therefore that our saluacion is not of the helpe of God, but of free will, and that remission is not giuen to the penitentes after the merit and merite of God, but after the deserte and worthe of them which through repentance are worthe of Gods merite, and the goodnes which Sancte Anselm toucheth in his bondeth and sixte Epistle to Bonifac, that Pelagius had sayd: which he neuertheless in an other place he sayd, that the same had sayd, and recourred

the *Alia*
troupe,

See the
Glossary of original
names in English.

The doctrine of plagiarism -

1. 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 110, 120, 130, 140, 150, 160, 170, 180, 190, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000, 1010, 1020, 1030, 1040, 1050, 1060, 1070, 1080, 1090, 1100, 1110, 1120, 1130, 1140, 1150, 1160, 1170, 1180, 1190, 1200, 1210, 1220, 1230, 1240, 1250, 1260, 1270, 1280, 1290, 1300, 1310, 1320, 1330, 1340, 1350, 1360, 1370, 1380, 1390, 1400, 1410, 1420, 1430, 1440, 1450, 1460, 1470, 1480, 1490, 1500, 1510, 1520, 1530, 1540, 1550, 1560, 1570, 1580, 1590, 1600, 1610, 1620, 1630, 1640, 1650, 1660, 1670, 1680, 1690, 1700, 1710, 1720, 1730, 1740, 1750, 1760, 1770, 1780, 1790, 1800, 1810, 1820, 1830, 1840, 1850, 1860, 1870, 1880, 1890, 1900, 1910, 1920, 1930, 1940, 1950, 1960, 1970, 1980, 1990, 2000, 2010, 2020, 2030, 2040, 2050, 2060, 2070, 2080, 2090, 2100, 2110, 2120, 2130, 2140, 2150, 2160, 2170, 2180, 2190, 2200, 2210, 2220, 2230, 2240, 2250, 2260, 2270, 2280, 2290, 2300, 2310, 2320, 2330, 2340, 2350, 2360, 2370, 2380, 2390, 2400, 2410, 2420, 2430, 2440, 2450, 2460, 2470, 2480, 2490, 2500, 2510, 2520, 2530, 2540, 2550, 2560, 2570, 2580, 2590, 2600, 2610, 2620, 2630, 2640, 2650, 2660, 2670, 2680, 2690, 2700, 2710, 2720, 2730, 2740, 2750, 2760, 2770, 2780, 2790, 2800, 2810, 2820, 2830, 2840, 2850, 2860, 2870, 2880, 2890, 2900, 2910, 2920, 2930, 2940, 2950, 2960, 2970, 2980, 2990, 3000, 3010, 3020, 3030, 3040, 3050, 3060, 3070, 3080, 3090, 3100, 3110, 3120, 3130, 3140, 3150, 3160, 3170, 3180, 3190, 3200, 3210, 3220, 3230, 3240, 3250, 3260, 3270, 3280, 3290, 3300, 3310, 3320, 3330, 3340, 3350, 3360, 3370, 3380, 3390, 3400, 3410, 3420, 3430, 3440, 3450, 3460, 3470, 3480, 3490, 3500, 3510, 3520, 3530, 3540, 3550, 3560, 3570, 3580, 3590, 3600, 3610, 3620, 3630, 3640, 3650, 3660, 3670, 3680, 3690, 3700, 3710, 3720, 3730, 3740, 3750, 3760, 3770, 3780, 3790, 3800, 3810, 3820, 3830, 3840, 3850, 3860, 3870, 3880, 3890, 3900, 3910, 3920, 3930, 3940, 3950, 3960, 3970, 3980, 3990, 4000, 4010, 4020, 4030, 4040, 4050, 4060, 4070, 4080, 4090, 4100, 4110, 4120, 4130, 4140, 4150, 4160, 4170, 4180, 4190, 4200, 4210, 4220, 4230, 4240, 4250, 4260, 4270, 4280, 4290, 4300, 4310, 4320, 4330, 4340, 4350, 4360, 4370, 4380, 4390, 4400, 4410, 4420, 4430, 4440, 4450, 4460, 4470, 4480, 4490, 4500, 4510, 4520, 4530, 4540, 4550, 4560, 4570, 4580, 4590, 4600, 4610, 4620, 4630, 4640, 4650, 4660, 4670, 4680, 4690, 4700, 4710, 4720, 4730, 4740, 4750, 4760, 4770, 4780, 4790, 4800, 4810, 4820, 4830, 4840, 4850, 4860, 4870, 4880, 4890, 4900, 4910, 4920, 4930, 4940, 4950, 4960, 4970, 4980, 4990, 5000, 5010, 5020, 5030, 5040, 5050, 5060, 5070, 5080, 5090, 5100, 5110, 5120, 5130, 5140, 5150, 5160, 5170, 5180, 5190, 5200, 5210, 5220, 5230, 5240, 5250, 5260, 5270, 5280, 5290, 5300, 5310, 5320, 5330, 5340, 5350, 5360, 5370, 5380, 5390, 5400, 5410, 5420, 5430, 5440, 5450, 5460, 5470, 5480, 5490, 5500, 5510, 5520, 5530, 5540, 5550, 5560, 5570, 5580, 5590, 5600, 5610, 5620, 5630, 5640, 5650, 5660, 5670, 5680, 5690, 5700, 5710, 5720, 5730, 5740, 5750, 5760, 5770, 5780, 5790, 5800, 5810, 5820, 5830, 5840, 5850, 5860, 5870, 5880, 5890, 5900, 5910, 5920, 5930, 5940, 5950, 5960, 5970, 5980, 5990, 6000, 6010, 6020, 6030, 6040, 6050, 6060, 6070, 6080, 6090, 6100, 6110, 6120, 6130, 6140, 6150, 6160, 6170, 6180, 6190, 6200, 6210, 6220, 6230, 6240, 6250, 6260, 6270, 6280, 6290, 6300, 6310, 6320, 6330, 6340, 6350, 6360, 6370, 6380, 6390, 6400, 6410, 6420, 6430, 6440, 6450, 6460, 6470, 6480, 6490, 6500, 6510, 6520, 6530, 6540, 6550, 6560, 6570, 6580, 6590, 6600, 6610, 6620, 6630, 6640, 6650, 6660, 6670, 6680, 6690, 6700, 6710, 6720, 6730, 6740, 6750, 6760, 6770, 6780, 6790, 6800, 6810, 6820, 6830, 6840, 6850, 6860, 6870, 6880, 6890, 6900, 6910, 6920, 6930, 6940, 6950, 6960, 6970, 6980, 6990, 7000,

2004

to live

to his vomite: No in the register of heresie, that 88. heresie. The same against two epistles of the Pelagians, in the 2. booke, 2. chapter to Boniface. The Manichee, saith he, true was a good man had the beginning of euill of free will. The Pelagians saie also, that an euill man hath free will sufficiently to fulfil a good precept. The catholike doctrine reproueth both these, and to them saith, God made man free, 2c. And to these saith, yf the sonne hath made you free, you are verily free. And in the 9. chapt. the same Authour. Where we haue that the will of man vnto euill is free, to do good that it must be made free by the grace of God, it maketh against the Pelagians. And where we saie that the euill, whiche was not so for, is comen of him, it is against the Manichee. Also saith in the 8. chapt. Pelagius saith, that the thing whiche good, maye sonce be accomplished, if grace helpe thereto. Also the whiche addition, that is in adding, more easely, he signified verely that he thinketh thus, that although the help of grace want, he can yet, albeit more hardely, performe his duty. is good by free will. Agayne the same in the 47. Epistle to Valens. That man, saith he, falleth into the error of the Pelagians, whiche supposeth the grace of God to be gotten by any defecte of man, whiche grace alone maketh man free, through Iesus Christe our Rede. But agayne he that sayeth, when the Lord shall come vnto iudgement, that man is not iudged after his works which might haue by reason of his age, use the freechoyse of will, is neuertheless in error. We saith in a maner the same thing in the 1. booke the 10. chapt. of the merites and remission of sinnes.

With this doctrine of Pelagius was stricken, that is to saie, darkened (for so S. Iohn him selfe a little after repou- berth him selfe, saying, in so much that the thirde parte of the was obscured, 2c.) the thirde parte of the sunne, to witte of Christ, which is the true sunne of righteousness. For the Pelagians doctrine denied the grace of Christ, & with him merite to be vnder the shadowe of Christ. Whiche is the thirde parte, that is to witte a great parte of the sunne, namelie the church, is red to be smitten and darkened, ouer the thirde parte of flackes; I meane the prelaties and ministres wounded, whiche are the light of the church, as becom-

men. For shewe witness that this heresie hath soe infected diuers parties of the worlde, that euen Bishoppes and learned men haue followed this noysome error. At Pa- lestine in the East was assembled a Synode of Bishoppes, which droue Pelagius to recant. They disputed also at Rome sharply against the Pelagian doctrine: and Counsels were assembled, which condemned the same. Ther were Synodes assembled in Affrica, and after much reasoning sentence was pronounced against Pelagius. For many were daily taken with this infection. For the doctrine is pleasaunt, whiche maintaineth not euen at this date his maintainers and defend- ders. For it serueth godly, and for the study of vertue need- ful, to affirme free will, and mans merite: agayne it appereth to be licentious to attribute al thing to Gods grace.

In addyth, that neither the daie shone with the thirde parte thereof, neither yet the night with his thirde parte. For like as daye could not be fully perceived by the doctrine of Pe- lagius, no more could the sunne. And S. Iustien in the 1. booke of controuersie 23. 24. chapt. saith, that the Christians sayth consisteth properly in the cause of two men. For by the one we were solde vnder sinne, by the other redeemed from sinne: by the one throught headlong into death, but by the other de- liuered vnto life, 2c. And whilest al these thinges are spoken, they are spoken to this ende, that we might beware of those heresies.

And hitherto haue we spoken of the foure trompes, and greatest conflicts in the church: there remaine thre trom- pettes which haue now a little preface set before them, wher- by the mindes of the hearers might be recited.

And S. Iohn saith, howe he saue an Angel sitting vpon the midde of heauen, and heard him crying: wo, wo, wo to the wo to the inhabitants of the Earth, and that for those thinges which should chaunce vnto men than, when the other thre of the four trompettes should be blown. Therefore vnto euery trompet is to sound an wo. Whiche we expresse vey well in dutche by our, our, our. For the Grekes saie, and S. Iohn wrote in Greke, ωωω, ωωω. And it signifieth verely, the times of the four last conflicts were sharpe: but yet that such as feared that he a great deale sharper and crueler. For I tolde

Rather daye nor night shone with the thirde parte thereof.

inhabiters of the earth.

you in an other place, that this notable wo, comprehenseth the willes bothe of this life present, and also of the life to come, aswell of body as of soule. Therfore shall the times of papistrie, Mahometrie, and of the last iudgement, be most dangerous.

Hom read The complutensian copie hath an Eggle, wherewith we read an Eggle for an Angell flying thorow the middes of heauen: preannouncing an Angell. because he founde it so in Hieron. Beas and the common translation, commonly called S. Hieromes, hath an Eggle for an Angell. And therfore I. Iudasius readeth it so likewise, which seemeth to haue followed the olde translation in all churches. But the Eggle is swifter, and of moste sharpe sight, signifying the almighty knowledge of God, and expreession unspeakable in doing of thinges.

The fift trompe.

The fift trompet comprehendeth a moste cruel battail, whiche the Pope fired up, in admitting excommunicates into the world, pre rather bringing in, setting forth, and defending them, by his ungeatourie locusts that ate up all churches. He lasteth to the worldes ende. Of whome he will agayne discourse more plentifully and more properly in the. 14. and. 14. chapter. 26.

I scarce fall from heave into the Earth.

The Original of this evil is referred to the fall of a starre. For a starre hath fallen from heauen to the earth. Starres, as I shewed you in the beginning of this booke, about the ende of the. 1. chapt. represente unto us the fall of starres, or Bishoppes. For as the starres shine in heauen: so Bishoppes illumined with heauenly light, ought to shine in the church aswell in doctrine as honeste lyfe. And hitherto they stande in heauen, so long as they doe their duty: they fall to the Earth, what time forgetting the heauenly commendation and doctrine, they thinke upon earthly thinges, speake and followe honoures, pleasures, and such like corruptioun. A litle after will he call him an Angell, whome now he calleth a starre.

Of the church of Rome.

The Church of Rome was notable and commendable also ones by the prayse of the Apostle. The same had Bishoppes, that is to say, ministers of the church, whiche the emperour Constantine, about. 32. for the most part were well learned, moste holy (pctmen) and moste glorious ministers of Christ. Agayne from the emperour Constantine came

Gregory the great are accounted Bishoppes or pastours of the church of Rome, about. 32. amonges whom there were not a fewe diligent enough, learned, and godly: but yet enonges these were founde also, whiche blinded with the euill of ambition, began more to incline to seke honours, and glorious titles, than the doctrine of Christ concerning humilitie and simplicitie, and the example of Christ, and apostles hath pre-mitted. Christ fled, when the people would haue chosen and made him king. He sayed, that kinges should reigne, that Apostles and their successors should serue. If kings therfore had offered them realmes and riches, they should not haue receyued them. What cristen Bishoppes of Rome practised with the churches of Affricke, and how they would haue ruled ouer them, the stories doe plainly declare. Notwithstanding there were founde amonges the latter Bishops as Pelagius and Gregorij surnamed great, which greuously accused the Bishops of Constantinople, for that they went about to establish a church of Constantinople, as chiefe of al others in the world, and the Bishop thereof vniuersall. Rather was Gregorij ashamed to saye expressly, that he is the vaunter of Antichrist, who so euer would couet the name or title of the vniuersal bishop. But Boniface the. 3. of that name moued nothing herewith, required and obteyned of the emperor Phocas no long time after the death of Gregorij, the church of Rome might be called and taken for the chiefe and head of al churches. Wherby the Bishops of Rome plucked out of heauen, and caste to the earth, utterly began to cleane into earthly thinges, to care for earthly thinges, yea euen to aspyre to the empire and chiefe rule and gouernment. Here I shew you what starre fell from heauen to the Earth.

And to this starre (he calleth him afterward the Angell of the vntomlesse pitte) or Bishop (I name one, I vnderstande all of that state and succession in that seate) was geuen the keye of the vntomlesse pitte. Christe verely keyeth the keye of David: as I shewed in the. 2. chapt. of this booke. The same geue to the Apostles the keyes of the kingedome of heauen, power to open or to shut heauen: that is to wit, the ministerie of preaching the Gospell, wherby is shewed assuredly promised the forgiveness of sinnes and eternall life to belouers:

Bishops of Rome a starre fall from heauen

I hope is geuen to the church of Rome.

and

and the eclipsing of sunnes, a certaine damnation is threat-
ned to the unbelievers. No godly mā doubteth but that these
keyes were geuen also vnto Bishoppes of Rome: in some
euery man knoweth that the latter popes would not use the
lawfully, but corrupting the Euangelicall veritie, and infer-
ring the lawfull ministrie, haue gotten them countenanced
keyes. Therfore is geuen to them of the Prince of darkness
the keye of the bottomles pitte, to witte corrupt and conuer-
se doctrine, and not the Apostolicall, but apostaticall ministrie,
wherby as it were from hell set open, they haue brought
forth outrageouse errors and superstitions, and vngodli-
nes of all sortes. And I suppose it hath chaunced not wth-
out Gods prouidence, that Bishoppes of Rome are called
Clawgers or keye beareers, and weare keyes in their Armes.
But pou shall not vnderstande them to be the keyes of the
kingdome of heauen, but of the bottomlesse pitte rather: for
he is a teacher of errors and of all abomination: further
moreouer of all wares and dissensions, leadiug them in
vnto Hell.

The popes
keyes.

God is a
liuely foun-
taine.

God is in dede the fountaine of perpetuall goodnes, and
of all veritie: whiche opened in Christ by the Apostles in the
preaching of the Gospel, refresheth with holisomenesse all
that thirste for eternal saluation. Of this fountaine *Esaie* men-
tieth mention in the .55. chapt. And *Jeremie* in the .2. chapt. The
worde also in the Gospel after *Iohn* in the .4. & .7. chapt. and in
diuerse other places.

The botto-
lesse pitte.

Against this liuely fountaine of euerrunning waters, is
set the bottomlesse pitte, vnsearchable & saue by reason of the
malice of Sathan, full of vngodlines, abomination, and all
kinde of lying. From hence blubbereth up into the world
false teachers and ministers of Antichrist what error and
abomination so euer is in the world. For Sathan the father
of lies, spreadeth abroad in the worlde by his instruments
what darkness so euer there is.

The botto-
lesse pitte is
opened.

Therfore the state or hunger of the bottomles pitte, when
the Pope or Bishop of Rome openeth the bottomlesse pitte
with a keye, and by it ascendeth up the smoke of the pitte.
For I haue spoken hitherto of the beginning of our: now
shal follow of the proceeding and setting forth of the same.

253

The Pope by his corrupte ministrie openeth Hell, and not
Heauen. Out of Hell ascendeth or riseth a smoke. Smoke in
seuerall places of the Scripture, is a token of the presence and
wrath and vengance of God: as where in the time of *Esaie*
a smoke rose in the Temple of Salomon, 3. booke of *Kinges*,
2. chapt. *Esaie* .6. In the .19. of *Exod*. We reade, smoke ascen-
ded from the mountaine, as out of a fornace. Now reade in the
28. psalm. Smoke wente up in the wrath of God, fire burneth
from before his face. At this present, smoke seemeth to signifie
hurtful and deuillish opinions. Smoke hurteth the eyes, and
suffereth not cleerly to see the truth. So doeth also peruerse
doctrine, it dasheth the eyes, taketh away iudgement, & blind-
deth with error. And worthely do they suffer these things
of the smoke of Gods his wrath, & of the lies of discreditable
men, whiche haue forsaken the light of the Gospel, and the
grace and perspicuitie of Gods veritie. Under the name of
this smoke infernal, are conteyned the opinions, and abomi-
nable doctrine, that the Bishop of Rome, as he is the prelate
of the chiefe church and Sea Apostolicke, so to be pastour vni-
uersal and Apostolicall: and moreouer the head of the church
militant, the vicar of Christ in earth: whose voyce must be
hearde as wel, as Christes him self: that he hath full power in
the church, the keyes of the kingdome of heauen, &c. And the
reste of the like sorte. That the same ordeyneth and geueth to
all churches Bishops or Pastours, whiche should gouerne all
other churches after the prescripte of the church of Rome, &c.

But how great this smoke is, and howe effectuell, it is li-
uely expressed: it ascendeth, saith he, as the smoke of a great
fornace. And signifieth that the popish opinions, and doc-
trine are thicke, or grosse, manifolde, and apparent: where in
deed they be nothing but smoke and vanitie puffed up and
swollen. But it is of such a power, that it darkeneth the sunne
and the ayre. I haue tolde pou ofte times nowe that Christ
is the sunne of righteousness. And we call the ayre the hole-
some doctrine, wherewith the soules of the faithful are refres-
hed. Therfore by the popish doctrine the sunne & the ayre,
that is Christ and the Gospel are obscured. Christ is the pa-
stour vniuersal, the high and onely Bishop, the head & helth
of the faithful, whiche freely so geueth sunnes: the whiche is
preached

Smoke
out of the
bottomlesse
pitte.

How great
Smoke is of
what ef-
fecte.

preached by the Gospel. This doctrine wareth use, what time the Pope is admitted for head of the church, with the full power of granting indulgences for all sinnes. Thus is the sunne darkened.

Of the
smoke of
the locusts.

Whomebeit the evil proceedeth further, and setteth up it selfe in the church a greatesse more effectually. For out of the smoke came forth Locusts upon the Earth. For what time through the false perswasion of corrupt doctrine, the eyes of all men were blinded and looked not rightly upon Christ, and his only gospel, and all men reuerenced the Pope, as the vicar of Christ, the head of the church, and a man Apostolicall, and as it were the mouth of God, and he nowe made Bishops, Choppes and priests, and nurished, suauered and established Monks and Freres: an infinite multitude of the clergy increased moste luckely, I meane by a moste plentiful increase, and numbze that could not be numbred. For he himselfe immediately in the wordes that followe, and with a fuller exposition declarerth, that he speaketh nothing of those little wormes the Locustes. For he sayeth, and it was commaunded them, that they should not hurt the grasse of the field (a verely the clergy liueth not with haye) nor any grene thing, nor any tree, but manne only. As though he should saye, I speake nothing of grasshoppers such as in times past destroyed Egypte: but I speake of pestilent men, afflictynge men with the poyson of doctrine. But a little after they are so described in euery poynte, that no man wold doubt that the false clergy thereby is signified. The which thing *Primasius* also saith, which in his commentaries upon this booke sayed: he putteth chauncours of euil doctrine. For like as the Locust hurerth with her mouth, so do they with their preachings: as we reade, greedily wolue not sparing the flocke, &c. Thus sayeth he. There be also other causes wherefore he likened the false clergy to Locusts. For the locuste be alone, he seemeth to be moste contemptible: so there is nothing more vile than a solitarie Monk or Priest, priest or sophister: but if they swarme together, they be a more to men, neither can they be driue away with any force, they eate & destroye all. When the prophet *Ier* would warn a great euil to come, he saith that the Locusts will come. In

What are
Locusts.

some they singe, leape, tour at ease and pleasure, to the losse and hinderaunce of husbandmen. The same thinges mayest thou see also in the clergy. I speake nothing here of holy Annyentes, priests, that is lawfull ministers of the church, of good men, honest and learned: I speake nothing of the auncient & holy Monks, which were burthenous or greivous to no man, and were no preachers, but very lay men, getting their liuing with their handes, in the church subiecte with other faithfully to the pastours of the church, &c. I speake of the unlawful, sleggerds, idle bealies, deuourers of vitale, but chiefly of false teachers.

And doubtles the Popes clergy is moste rightly compared to grasshoppers or caterpillers. For both they are innumerable, and they occupie and consume all thinges. In times past the ministers of the churches might be numbred. For the numbze was but smal: nother were unprofitable or vniuersally persons nurished of the church goodes. There remained a constitution of the emperor Justinian, where amongst other things: we ordeyne that there be not at any time in the sacred great church about. lxx. Priests, men Deacons an. C. Subdeacons. lxxx. and readers an hondred and ten, nor about. cxx. singers: that the whole numbze of the clergy of the great church maye consist in. cccxxv. persons, and besides an. C. doze keepers, as they terme them. Therefore in the moste holy great church of this our noble Citie of Constantinople, and in those three churches to the same united (to witte in the church of our Ladie, S. Theodore, and S. Irene), let there be so great a multitude of clergy. This some of the ministers of this imperiall citie and moste large church established fiftie hondred and twentie and fiftie persons. But how many at this daye may you finde at Rome, or in any other greatesse Citie Priests, Monks, Freres and Nunnes? They excede this numbze foure times and more. And to leaue out many thinges that might here be brought in, Pope Pius Sabellian sheweth in the. 9. booke of *Aeneidos*, the. 7. Chapter. That the secte of greye freres was so greatly multiplied through out the worlde, that than they helde and possessed. xl. prouinces, and under euery one diuerse Cloysters and conuents (wardens they call the rulers) and

exceeds

exceeded the number of three score thousande much so much that the master of the whole order, to whom they call general, hath ben hearde many times, to offer the pope preparation as Rempe against the Turkes thirtie thousand fighting men of the order of S. Francis, which should be well able to stand in the warres, and yet be no hindrance or let to their religion or service. And now who is it that knoweth not how many orders there be of Monkes & Frieres: you maye therefore accompte other orders after the rate of the order of S. Francis, and though you attribute to euery one but the one half of that number, to what a some will it amounte? To this if you adde the colledges more and lesse, through out so many diocesse, persons, vicars, chaplannes and parish priests, thou wilt graunte that not without cause the popish clergy is compared to locustes.

Locustes
distroye al
grene thinges.

But howe they light vpon and deuoure all thing, I need not with many wordes to declare. It is commonly sayed, when so ever thou seeest any place, fertile and hote some, wherem thou ridest or goest, thou shalt finde it full of the clergy, and possessed with religious men.

Of the
power of
the locustes.

The reasoner also expressely of the power of these insects. He setteth them forth by a parable; and power was giuen them, saith he, as the Scorpions of the earth haue. A Scorpion is a flattering and in manner a domesticall worne, which suddenly striketh with his tayle, or rather with the finger of his tayle, and so poisoneth. Therefore with flattering wordes the clergy of Antichrist disceynerly and poisoneth in the poison of venemouse doctrine. So speaketh the Apostle also of false teachers in the 16. chapt. to the Romains. Through false speache, saith he, and flattering, they disceiue the hearts of the simple. Their power therefore is none other, but in doctrine, wherewith as it were with the venome of Scorpions they infecte the simple Christians, but especially those that contemne the doctrine of the Gospel.

Whome the
Locustes
can harme.

For there followeth a declaration, whome these locustes maye hurt. There be two kindes of men. The one wilful and witting will perishe, and are the open and professed enemies of the holy Gospel: whome by the iudgement of God these Scorpion locustes distroye with their po-

son. The other being more simple, doe erre rather of ignorance, than of obstinate malice: these sins they haue a scale in their foreheads (whereof is spoken in the 7. chapt. are not stomogen of the Scorpion locustes. For the power of this euill is limited, and not out of measure. Therefore was it giuen to the locustes, that they should not kil (not those wicked which had rather dye than liue) those simple. They hurt verely, but not as the vnfaithfull to death. And they vex them five monethes. And that torment is the trouble of the conscience, which they torment with th; eatnings, hipocrisie, and wonderfull terrours.

There is added so; a cōsorte, five monethes. The locustes five monethes come out in the moneth of Aprill, and liue vntill September, and when they haue liued wholly five monethes, incontinently they die. It signifieth therefore that suche as are cōserrate to godlines shall fele these tormentes a little while: neither that the discepuers shall alwaies preuaile: but that there shall be spaces to rest and breath in, wherein the godly through the truth maye be recovered. For the locustes distroye not, & are sent al the yere long. There semeth therefore a comparison to be here in this determinate number, that the time should be like as the locustes liue not longer, than from Aprill to September: so doubtes there is a time prescribed to those seducers, and false Popish clergy. Euen thus hath also the Apostle S. Paul himself comforted the church: which after he had prophesied that the church should be wonderfully vexed of hypocrites & false teachers, incontinently he addeth: and like as Iannes and Iambres resisted Moses, righte so doe these resist the truth, men of a minde corrupte, and lewde as touching the faith: but they shall preuaile no longer. For their madness shall be manifeste to al men, like as that was of the other. And Primasius: they are ment here, saith he, which although they were intangled with false doctrines, yet havinge remorse about the ende of their life, they receiue Gods mercie. Again we see, as I warned you in the 7. chapt. that al did not perishe, which were ones intangled with the snares of Antichrist. For at the length through the mercy of God they escaped, & required the grace of God to be giuen them through Christ, forsaking al superstitions, we see moreover,

- doe not destroy
nicholas & co. al
the yere long

1. Tim. 3.

by reading of histories, how god hath at certē times opened the veritie by his faithful ministers, through whose preaching the leuodence of the Locustes is interrupted, that menne began to smell them out, and to eschewe the same. not withstanding the regenerated, many times haue returned, &c. And likewise other ministers haue returned home, &c.

How great
is the force
of the pop-
son.

And furthermore he declareth, howe great was o: is the force of this euil. Their tourmenting, saith he, is as the torment of a Scorpion, when he hath streiken a man. At the first there is no greates paine felte, by little and little it gathereth strength, and at the laste akech exceedingly. If remedy be had in time, the poison is not deadly: if it be not takē, he dieth that is stongen therewith. To the declaratiō of this tourment, whiche men fele in their consciences, apperteyneth this that followeth, and in those dayes men shal seke death, &c. And it is a like phrase of speache in a manner, as is that same, mountaines fall upon vs, and couer vs, &c. Wherof I spake in the 6. chape. And it is the voyce of one that is sore afflicted, and brought in a manner to dispaire. Doubtles the popish doctrine of merites, of the monastical perfection, & of other such like doctrines, haue driuen many headlong into desperation. Whereunto is added, that the times of the locustes were most full of sorowes: wherof al histories cōplaine. The life was not pleasant, the Locustes did so set menne together by the eares amongs themselves, &c. And to be brieue, they brought men in such case, that they wished to die. The Lord Jesus deliver vs from the poison of these Locustes.

The Locustes are described by a marie-
louse hypotiposis, the Popish clergy: and is shewed, of
what force the Antichristian warre shal be.

The xl. Sermon.



And the similitude of Locustes was
like vnto Horses prepared to battell
and on theyr heades were as it were
crownes, like vnto golde: and theyr

faces

faces were as it had ben the faces of mē. And
they had heere, as the heere of women. And
their teth were as the teth of Lions. And they
had habergions, as it were habergions of ydō.
And the sounde of their winges was as the
sounde of chariotes when many horses rūne
together in battell. And they had tailles like
vnto Scorpions, and there were stinges in
theyr tailles. And theyr power was to hurte
mē five monethes. And they had a king ouer
them, which is the Angel of the botomlesse
pitte, whose name in the Hebrew tongue is
Abaddon, but in the Greeke Apollion.

We haue spooken already of the original & power of the locusts: **To vnder-
stande** nevertheless lest any mā should be impechd with any stande and
obscuretie, so þ he could not know the locustes: & beware (for beware of
this is the end of þ whole prophetic to vnderstand þ mysteries of locustes,
of Antichrist, & beware) now also he describeth the locustes to
a wonderful suffiguration, & theyr fight agaynst Christ, and
agaynst the doctrine of godlines of al other most perillous.

And there is no doubt but that the whole Armie of the
Pope is here described, especially the spiritualtie as they **The spiri-
tual hoolie
of þ Pope
is descri-
bed.**
termēt. For the souldiours of the Emperour, kinges, and all
princes seculerly, whom they call seculare. But in the popes
rentes of the spiritual Armie be Cardinales, Patriarches,
Archbishoppes, Bishoppes, Abbottes, Prelates, nother is
there any nobre of Priestes, and religious persons of both
sexes. Whereunto appertaine many vniuersities, Doctours,
and Ministers, great Champions of the Pope: these be ve-
rily those Locustes, of whome the Lord Jesus speaketh of
here. I knowe howe displeasantly many will take this in-
terpretation. And I would gladly (God is my witness) haue
spared them: but all the blame is in them, whiche in wordes
and mooues bewraye, and declare themselves to be locustes.
For except þ thing it self crye out, that those things are done
of them, which by the exposition are now brought to light.

E.ii.

I will

I will not desire that credit should be geuen to me. I speake nothing here in the fauour of any manne, nother for hatred. Let God him selfe be iudge betwixt vs, let the writte be selfe iudge. Certenly al expositours with one consent vnderstand by locustes false teachers.

Al thinges
are made
playne by
parables.

Hoytes
prepared to
battell.

But lette vs see the description of the Apostle S. Iohn by the reuelation of Iesus Christ, which doeth intule to him, which slaundereth no man. And he sheweth the *Homoimata*, that is to saye, the similitudes of locustes, by the which they maye be figured, and as it were set before our eyes, to be like the things which he bringeth forth. For vnto euery part he applyeth a parable or similitude, whereby he exprestly mooue aptly the disposition and maners of the locustes.

First he sayeth that locustes are like vnto hoytes prepared to battell. By the which parable he signifyeth many thinges at ones: that the clergie shoulde not only be ambitious and proude (for an hoyse is an Image of pride) but moreouer rebellious and bolde, and euē cruelly, fierse, and in their inrudulcie, and in all their errors most obstinate. Seyng vnto ly igno:ant of reuerfion, that is of repentaunce. For S. Iohn semeth here to haue alluded vnto these wordes of Ieremie: howe chaunceth it that this people is not turned away so forward an auersion: They cleaue stiffely to disceit, they refuse to retourne. I marked and heard, and they spake not right: there was none that was sorry for his euil, & that would saye, what haue I done? euery one of them did run in his course, as it were an hoyse dislodged into battell, & thus with this kinde of men there is none amendement. They thinke rather all, howe they maye allure others into erreuour with them. He signifyeth moreover that the clergie shal be warring, and the hurtours of warres, and shal moue warres against the Sainctes and true worshippers of God. For they haue the secular power, as they cal it, ready. Of longe time now there haue ben in maner no warres, which haue not ben caused by this kinde of men. Stories beare witness herof. And in this our time cardinals and Bishoppes haue had the leading of Armies, &c. Finally there is signified hereby that the clergie shal continually weepe & weep with spiritual wound also, the true church of Christ. Wherefore in the xi. chapter.

we shal heare howe the brasie commeth out of the botomes pitte, and maketh water with the excellent prophetes of God. There more therfore and practise aswell spiritual as corporal warres. Taste of all is signified, that the popes cleergie shal be well fed, saue and well liking, and geuen to voluptuousnes, lustes and pleasures of the body. For this kinde of people represent not hoytes that be gaunte or leane, suche as goe to plow and care: but such as are wel kept and fed euē to serue vpon in the warres. For beholde with me and consider, of what sort the clergie is (for the most parte) and you wil say, that they are here set forth in thei colours.

Secondly vpon thei heades, sayeth he, as it were crownes, like vnto golde. *Kabanus Maurus* in the 3. chapt. of the firste booke at the institution of Clerkes calleth the shauinge of the priests crowne, a kingedome, a token verely of the dignitie of a king and priest. For Priests and Monkes or Freres haue themselves to be kinges and priestes, and yet in dede are neyther of both. For the twelve saythfull before God are kinges and priestes. 1. Peter. 2. But by the ordeyning or shauing of the Pope, they receiue nothing either of kingdom or priesthod. Full well therfore S. Iohn, vpon thei heades, sayeth he, as it were crownes like vnto golde: for he sayeth not, they were crownes, but like as they were crownes of golde. They were not crownes in dede, neyther were they deuē vnto them. And yet not withstanding in the ende of the world now they haue taken vpon them diademes, or miters, and crownes of golde also, and the same most precious. Yet haue they done this by no right. In times past Bishoppes of Rome did weare white miters, in token of puritie and seruence, finally of the knowledge of both Testaments: but none of the Apostles nor Apostolicke men ware them. Therefore they becompe themselves like a flatte with their owne ornament, the which I suppose to be done by Gods providence, that they might be knowne, and eschewed of Christen men as crowned vices.

Thei faces were as the faces of men, not as the faces of locustes. So likewise in Daniel to Anichisi are attributed eyes of a man. To wit industrie and policie. These men pre- sende a great humilitie, they be furnished with saye speech,

you woulde thinke if humanitie were losse, it mighte be founde in them: but they sayne these thinges, to the intent that in creeping thus into mens bosomes, they maye bring thep; matters to passe, and disceiue. In craftes, discription, willicke and practise, as they terme it, the Popes Legates, Ambassadors, Priestes, and Religious persones, with all other wisemen of the worlde. They ppeale into al assemblies of all menure, they will be made priue to all thinges, they take all thinges for the bringing of thep; matters to passe, they sensible and dissemble all thinges, they can easely supplant and begyle, even suche as be moste wittie. Moreover they are learned, wittie, eloquent, and wonderfull craftie in all thinges. The thing it selfe speaketh and testifieth, that I write the reueth.

Weening
lockes of
heere.

And they had heere, like the heere of women: by the which similitude he noteth thep; wantonnesse, Volence, whorish appaell, and effeminate mindes. For they be conuined mid piked, and very finely appaelled, delighting in womens feryels, wearing costely garments, especially in the Church, where they ought moste of all to shewe humilitie and fragilitie. Whiche of the Apostles went euer so decked (or rather disguised) in the Temple or without the temple? Therewith and costliness of appaell of Priestes and Monkes geueth no place to the costely arraye of the Persian Kinges. Againe the thing it selfe speaketh. S. Austen in an homilie vpon the seuenth of the Apocalipse, in the heere, sayeth he, he would vnderstand and shewe, not only an effeminate or womanly heere, but also eyther or both scres. This sayeth he. Which shewe to be construed and scanned of others.

The teethe
of Lions.

In attributing to them also the teethe of Lions, he signifieth their crueltie agaynst the poore and faithfull professors of Christ. They are most cruell in persecutions, and of blinde moste chrestie, neyther are they moued herein with any compassion. They destroye also with the sword all thinges, and by deuise sondy couementes. They excelle in tyrannye, *Lycabides* and *Phalarides*: the thinge it selfe speaketh agayne. For of Kinges, Princes or Magistrates, would spare the fey wretches, the priestes and Scerres crie out that it is not lawfull: finally they incense the mindes of all Princes and Magistrates

agaynst Gospellers, in prescribing foumes of inquisition and oppressions. Hereto is added some of them are flouers, howding up with insatiable couetousnes, and religious robberies, thinges treasures. Agayne some other wastres succede, whiche sette abroade euill gotten good, and waste it prodigally in riotte, dispaig, whoring, in practise of vices. Therfore are the teethe of Lions attributed to them righte: In like case as Amos is red to haue attributed to the false Prophetes. They had also habergions (*Thoraces*) *Habergions* whiche is a defence for the breste, called a breste plate, or a hauberge. Others expounde it, curretes, but they couer all the body. Habergions doe properly couer the breste. And hereby is signified, that their hartes should be obstinate and inflexible. They are stiffe necked and strait lased, nother departe one heere breadth from thep; errors, but euen so ge that the same Sea can not erre: yea and that the Pope can not erre. For nother can they abyde to be taught and admonished, but plainly the Church of Rome, sape they hath neuer erred: therefore there remaineth none other thinge, but that thou muste subscribe to it, or els be condemned for an heretike, and suffer death. It is signified moreover that these shall be through an other mans protection moste safe. For they haue thep; immunities, they haue thep; priuileges, they haue the secular power alwayes ready to fight at thep; request, they haue thep; fraternities, fellowshipes, leagues and affinities. What should we sape that Bishoppes and Abbottes be the sounes, bretherne and Cosins of Princes: who so euer therefore toucheth them, he hath touched the apple of the Princes eye. For euen so: the mapteinyng of them and their state, all men fight as it were for lufe and landes.

To the Locustes moreover are ascribed winges. For they are exalted about the conuon state of menure, whilest they are taken and accounted for the moste fortunate and moste excellent in the world, &c. Yea and impudently they bragge, that herein they are worthier and greater than the Virgin *Mara*, so that she bare once in her wombe the Sonne of God, but they can calle him dayly vnto the Altar: &c. And whilest they live, they make such an noise, as horses do, drawing

Winged
Locustes.

Warlike chariottes, and now ready to invade the ranks of enemies: that is to say, all they doings are most vehement, most warlike, to men horrible, and deadly. Hereunto apperteyne the clamorous disputations of Sorbon and other scholes, excommunications, sentences given at Rome, the popes bulles and writings, the boastinges of decrees, and they be in obstinacie invincible. All these thinges make a noyse together, and thonder terribly.

Whereunto is added, that by they decrees and counsells they breake a sunder, or invade. Whereupon Daniel attributeth also to Antichristians, prosperitie: he shal doe, sayeth he, and shal prosper. And they invade in such sorte, as we have sayed also before, men wil desire to die, supposing that there is no deliveraunce.

The King
ging talles
of Scorpions,

Of the rayles of Scorpions, and of five monethes I have spoken before in the fouerth Sermon. They be a most doctrine is noted, which neuertheless at certain times shal be reproved, that godly men may beware thereof. And who seeth not, yea who feleth not also, howe greivous or harde is this sight or battell, that is made of such Locusts? They have hath the lords mouth opened righte an two with 500000. Men wishe full righte to dye, to the ende they might be delivred from so great daungers. Lette us wape and consider these thinges at this tyme, and let us praye that we may overcome and escape the moste pestilent popson of Antichrist.

The King of
Locusts.

For nowe also is broughte forth the kinge of these locusts, and is pointed as it were with the finger of Christ. We setteth him out by three titles, that he maye the better be knownen. The locusts, sayeth he, have ouer them a kinge. This king is not lawefully geuen them, but they themselves have that kinge ouer them. For who knoweth not, that by the policie of the spirituall fathers, the Pope exempted from the iurisdiction of princes, should rule ouer all the spiritualtie: For they acknowledge none other Magistrate, than the pope of Rome: and rale upon secular princes (for so they call them) and wil not obeye them. All they binde and sweare themselves to the see of Rome, which to have saue and soude, they care not, though all other men perishe. The fouerth of seven is knownen, which is made of Bishops, Abbottes and

counts to the Pope. And if kings and princes do but touche with their title finger one that is annointed with the Bishoppes oyle, although he be a church robber, a murderer, a thiefe, and paravice, they are holden accused and they and theyr traitours excommunicated. Thus I say the locusts have the pope king ouer them.

The same is called also the Angel of the bottomles pitte: and streightwaies in the .ii. chapt. he shal be called the beeste which ascendeth out of the bottomles pitte. Christ descended to us from heauen, the Angel of the Testament and great counsell. Whome who so euer disdaigne to heare, they heare with help the angel of the bottomles pitte, that is to witte Antichrist sent of Satan him self from hel. For he is the adversary and enemy of Christ, in whom corporally dwelleth the Deuil: He also thought S. Hierome, that the Deuil should inhabite that great Antichrist.

The angel
of the bot-
tomles pitte.

Therefore also a true name, and a true title most agreeable is geuen him. For the lie, which salute, and call him, most blessed father, most holy Pope, &c. Christ setteth forth with another stile, and geueth him other titles. His name, sayeth he, was Abaddon in Hebrew, and in Greke Apollyon. We publisheth his name in eyther tounge, for none other cause, than for that in eyther Testament, wherof the one is written in Hebrew, the other in greke, this title is attributed to him. Abaddon or Abaddon, or Apollyon signifieth a waster or destroyer. But Daniel in the .7. 8. and .ii. chapt. And Zachar. in the .ii. do not attribute to Antichrist this vertue and propercie. S. Paul calleth him the sonne of perdition, to wit most lost, most damnable, and the greatest Authour of perdition and damnation: whiche finally shal be unto many Authour of slaughter, by sondry warres. For through false doctrine he destroyeth soules, and with tyranny by fire and sword he wasteth the lande, and those that refuse to obeye him, most cruelly. Let the Popes actes be considered, and the practises of spirituall fathers: lette them be applied to these opacies of S. Paul, and than let a comparison and iudgement be made. And this is as it were the keye, opening to us the sense of this place, and that it should be expounded of Antichrist, whome S. Paul called the sonne of perdition. Habad in Hebrew

The child
of perdition

significth, to losse or distroyed. And therof cometh *Habbadon* predition or destruction. So in Greke *Apuleo* and *Apollyon* significth to lose and distroy, herof is *Apollyon*. The Lord Jesus saue this destroyer with the breath of his mouth, & take him away utterly by his gloriouse consuming.

The sixte trumpet is expounded, where is treated of Saracenes and turkische matters.

The .xli. Sermon,



Ne wo is passe, and beholde two woes come yet after this. And the sixte Angel blew, and I heard a voyce from the foure corners of the golden Altar, whiche is before the eyes of God, sayng to the sixt angel, which had the trumpet: loose the foure Angels, which are bound in the great riuer *Euphrates*. And the foure Angels were loosed, which were prepared for an houre, for a daie, for a moneth, and for a yere, for to slay the thirde parte of men. And the nombre of Horsemen of warre, were twenty times ten thousande. And I heard the nombre of the. And thus I sawe the horses in a vision, and them that sat on them hauing fire habbergions of a palowe and brimstone colour, and the heades of the horses were as the heades of Lions. And out of theyr mouthes went forth fire, smoke, and brimstone. And of these three was the third part of men killed: that is to say, of fire, smoke, & brimstone, whiche proceeded out of the mouthes of them. For their power

power was in their mouths, & in their tailles for their tailles were like vnto serpentes, hauing heades, and with them did they hurt.

The sixte conflict or fight is of *Majometrie* by the *Saracenes*, *Turkes* & *Tartarians*, most cruellly foughten and with muche wo. And would God it were foughten. For we pererue daily by the thinges themselves the misterie of the propheticke, and see the fulfilling, and euen experience it also.

At the sounde of the trompe of the sixte Angel *S. John* heareth a voyce from the foure corners of the golden Altar, whiche is to save from the madden of the Altar: neither is there any cause, why we should seeke a misterie in the fourth noyze. And he speaketh of that Altar, whiche is before the eyes of God. That voyce commandeth, the Angel trumpet to loose the foure Angels bounden in the great riuer of *Euphrates*. Whiche thing as soone as it was done, an immense multitude of horsemen marched forward, and slepyth and destroyeth the thirde parte of the earth, that is the thirde parte of men. And those horsemen, and the force or power therof is most diligently described.

The come
of the vi-
sion.

We leaured of late, that the golden Altar doeth signifie *Christ*, sitting on the right hand of the father. He is pure and more precious than golde: he is priest and sacrifice of all the faithful, standing before the eyes of God, to witte pleasing God, wherein or in whome his soule is pleased with al faithful, whose vertue sufficeth all. And suche a one God the father would haue him to be preached and beleued of all the world in the world. Such a one also the ancient church instructed of the Apostles beleued and taught him: until by the worke and instigation of the *Deuill*, menne moste corrupt sprang up in the church, whereof these deny the doctrine of *Christ*, those the humanitie, others plucked a sonder the person consisting of God and manne, and others confounded the natures, or proprieties of natures. The goodnes of God suffereth this longe patiently, many times sendynge faithful and open defenders of the veritie, whiche mighte root out those blasphemouse errors: the whiche we haue to be done by seuerall Bishoppes or Preachers of the church, or by ecclesiastical assemblies, whiche we call councels: such

The golde
Altar.

such as were the counsellors Nicene, Constantinopolitan, Ephesine, and Chalcedonian: In the which were condemned Arius, Macedonius, Nestorius, Eutyches, and other monstres of heresies which impugned Christ. Whoebeit the vnticutable perversenes of men getting the upper hande, there was none ende of alteration and blasphemies. For two great Bishops Peter and of no small churches, Peter patriarche of Antioche, and Severus of Constantinople springing up, in the reigne of the emperour Iustinian, impudently and moste wickedly affirmed (as the actes of the 5. counsell of Constantinople doe plainly fully enough declare) that the body of Christ was vnto us incorruptible, and vnto deified, neyther subiecte to any affections, as ours are. For that the worde was so made flesh, that by and by it began to be one nature, to wit diuine, that Christ was made *ἀφάρτος*, is incorruptible. These things should seme to procede out of the moste wicked schole of Valentinian, Marcion, and Manicheus. James Syrus, surnamed Zelus, of whom at this day the Iacobites are named in the east countreie, toke vpon him to defende the doctrine of Severus. He taught that Christ, so that he was incorruptible, neyther to haue suffered, nor ben crucified: but that some other was put to tormentes for Christ, Christ only standing by visible and looking on. This opinion was madde, by many testimonies of the Scripture, and finally repulsed and ouerthrowen with the articles of our faith.

For we professe in our belefe, suffered vnder Pontie pilate. was crucified, dead and buried. The prophetes tolde expressely before that he should suffer and die, that he hath suffered and died the Apostles haue witnessed, of whom S. John behelde the death and passion of Christ on the crosse. Another reade we that the Lorde was euer so much offended with his disciples, as he was with Peter going about to dismaide the passion as vniworthie the sonne of God. For he saied, get behinde Sathan: thou saourest not those things which are of God, but which are of me. Therefore should they not haue renewed the erreour and madness confuted. We semeth to reason probably, that God might haue redeemed the world by an other meane, than by the incarnation or passion of the sonne of God: to be an vniworthie thing, that we should be

in the sonne of God to haue ben braten with the handes of the wicked, and moreouer slaine. But this probableness is of carnall flesh, not of God, yea it is of Sathan him self. Yet such this absurde & moste wicked opinion founde not a fewe followers. For the heresie of the Iacobites conueyned in the *Alouen*, to spread abroade farre and nere ouer all the East countreie. Wherof it is playne, that the golden Altar was of yem moste filthy polluted: and the merite of Christs passion deuied, the dignitie and maiestie of the priesthood and sacrifice of Christ trode vnder foote. There were besides these other moste corrupt opinions in the West, &c. Which thing so the help kindled the iust wrath of God. For of his iust iudgement he permitted Mahomet to make newe lawes, and to spread abroade the Iacobisme farre & nere through out the world. For they that wil not heare christ worthely heare vniworthily: whiche thing the Apostle hath also in the 1. chapt. to the Romans, and 2. Thessa. 2. chapt. affirmed. Therefore is heard from the Altar a voice of him that sate on the right hand, and commaunded to loose the foure Angels bounden vnder the tree of Euphrates, that is to witte to bring forth into the world destroyers, which map ouer runne a great part of the world.

For the heresies of the Nestorians, Iacobites, Monotelitane, creeping of force, Monkes and freeres now increasung, and of Benedict the blout of Cassinea. Greatly augmented, moreouer idolles or images comming up in the church, and taking strength, and the pride and vnfaihtfulness of the Bishoppes multiplying. Mahomet the destroyer of the world was borne in Arabia a cite of Arabia, of parentes very obscure: the same was brought up of Sergius a vile Monke polluted with all kinde of heresies. Whiche after he was comen to the age of twenty yeres, belied him self to be the prophet of God. And thence some sedition being giuen out of Mecca, where a greate number of Iemes, Iacobites, Christians, Paganes, and heretikes gathered, he went into the next cities, and houses, and secretly by the space of ten yeres, he so instilled his doctrine into a miserable me, that euery where through out Arabia there was founde a greate multitude of Mahometes secte. Then came a bold fellowe, taking to him about 100. other men

The originall of Mahomet and his religion.

He made a like thinge in 3. booke of kinges. 11 chapt. of Salomon and his eximaries.

ready

ready to fight, asked Mahomet what he would haue done. He answered: verely my will is, that executing the commandmentes of the lawe, ye cleave vnto it in riches and pouertie, and cleave to gether with mutual and stedfast loue: that ye defile not other mens wiues by adultery: that ye absteyne from euill, and prohibite others: that ye do good your selues, and perswade others: that ye make warre in the name of God, and that by feare and force ye sette forth the lawes to the disobedient: for the whiche thinges I promise you Paradise. At this talke they gaue eche other their faith: Mahomet with his sworde dydden swore, that he would not suffer that the preaching and lawe of Mahomet should be kepte any longer secret: thus verely what by preaching & what by the sworde Mahometisme preyapled verely muche in thorte space. They brake into Moecha, they put downe other religions, and beheaded suche as resisted, and there they sette Solon Mahomet proclaymed a newe lawe in the Temple at Moecha. A great multitude of seruantes and vngodly resorted to that wicked fellowe. Who sent Ambassadors to the people aboute him, and sollicitated them to receyue his religion, and perswaded many that wickednes. These thinges were done vnder the pryncer Heraclyus about the yere of our lordes. 620. And that wicked and moste absurde lawe of Mahomet yet remaineth, and is called the *Alcorane*, so that there beeth no further declaration. For well therfore Nicephorus in his history, τοτεσαν, οι σαρακηνοι ηρξαντο τη πατρίδι λευαν, sayeth he, the Saracenes began the desolation of the whole worlde. Saracenes were called the followers of Mahomet. Certes they subdewed Arabie, the Saracenes and Persians, they inuaded also Siria and Aegypte, Chaldee, and Armenia. After came the Turkes and Tartarians, receyving the religion of Mahomet, who haue subdewed in a maner all prouinces of the Romane empire in the east & to the South.

By the river of Euphrates moste famous in all Asia stode Babilon, the seate of the Monarchie orientall: and the mightie people of the East, the *Assirians*, *Babylonians*, *Medes*, and *Persians*, which were lordes of the worlde before the Monarchie of Grece and of Rome, seemed to be as it were buried, buried and hidde, and euen bounden in the same.

The beginning of the destruction of the whole worlde spiritual and corporally

Euphrates

For the *Pharisees* of the west, were gouernours of the world, and after them the *Romans*: and these most mightie nations, which were now named serued them. But after the *Golden Age*, was as I said, defiled, and innumerable people in the East and Weste reuolued from the true christian faith. God stoyed up agayne the orientall distroyers of the worlde, which hath ben longe as it were layde a slepe. For the prophetes testifie, that those nations were the scourges of the world: the same whippes therfore god agayne brought forth by his iust iudgement. Certes we reade in the. 10. chap. of *Daniel*, that there was an Angel of Grece, and an Angel of Persia, and that by them the whole people are vnderstand. So nowe accepted vpon the nations of the East, Arabians, Saracenes, Turkes and Tartarians, who for some might waste the worlde, and the East might rule agayne: as *Lactantius* out of *Sibille* prophesied should come to passe, let the Weste secue.

The 4. angels doe signifye the most straggling nations of the East.

Let vs learne of this treatise, that all euilles, and chieflie the desolation and destruction of Realmes, doe rise of the reuoluing from the true religion to the false. The folliche prole at this daye Iudge cleane contrary, and for the same cause are miserably destroyed. Let vs learne that sicke nations were testifined and kepte backe of God, that they should not haue: that the same be stirred vp of him to take iuste punishment of the impenitentes. Thus was *Sinnacherib*, *Salmanassar* and *Nabuchodonosor*, called the seruantes of God, which receyued his iudgements. Therefore let vs feare God, and perseuer in the true religion.

The beginning of carnalities of the world

For now the Saracenes, Turkes & Tartarians are moste mightily described. Firste is commended in them a wonderfull expedition and celeritie, the principall vertue in warres. They are euen, sayeth he, ready at euery moment to execute the iudgements of God. Therefore he reherceth all partes of the world, and turro house of the daye. And so there is no securitie to them: thou canst be neuer in suretie. They are by & by inuader, & come vntoiled for, they inuade, & spede theyr matters moste luckily. We addeth that through their moste cruell & armed armures the third partie of men in the world should be vnto. Verely Asia, Affricke, and Europe haue felts of the moste

Prepared daye and hour.

moste cruell slaughters and destructions of the Saracenes, Turkes, and Tartarians, ever since the time of Mahomet unto our daies, about the space of. ix. hondreth and. xx. yeres. And also the priestes of Mahomet are verie quicke and diligent, to allure men into thep; errors, neyther waite they for successe.

Numbr.

The numbre is also noted in a maner infinite, and the numbre saith he, of the armie of horsemen is twenty times ten thousande, *δύο μυριάδες μυριάδων*. And Mirias is the numbre of ten thousande: so that two myriades of myriades should make twenty times a thousande Myriades. And so the olde translation hath red or translated it: and Erasmus, twenty times ten thousande. The dutche translation hath, *twintigh duysent duysent*. Laurence Vallain in his annotation upon the newe Testament doeth interpret, as hath the dutche translation, thousande thousandes. But howe so euen be, certayne it is by the conference of other places, that a certen numbre is put for uncertayne, that is to saye for exceeding great: and to be signified, that the horsemen of the Saracenes, Turkes, and Tartarians should be innumerable. For we reade in the. 7. of Daniel, thousande thousandes stood by him, and ten thousande millions stood before him. And he speaketh of Angelles (whome he signifieth to be innumerable) and of thep; ministerie. So also in the fift of the Apocalipse, I hearde, saith he, the voice of many Angelles, and thousande thousandes saying with a lowde voyce, *Ecce*. Truly the stories testifie that the Saracenes came out of Spaine into Fraunce in numbre foure hondreth thousande. *Pseudo Aemilius* in the. 2. booke of the actes of Frenchme, recheeth the Charles Martell ouercame three hondreth thysse from and. x. thousande Saracenes. And *Matthias a Michon* in the. 1. booke. 8. chapt. of Sarmatia in Asia. *Tamerlanes*, saith he, had an armie of. 12. hondreth thousande. Moreover it is plaine, that there were neuer in any age or memorie greater Armies of horsemen led out of any nation, than of Turkes, Saracenes and Tartarians. S. John addeth, that he hearde cherubim, eyther for that he would so confirme, that he had sayd, that thep; power should be greatest: or for that he would partly signifie, that thep; victories also were nombred, and the

have an ende. That in Daniel is most notable, *Mene, Thedel, baret*, that is, hath nombred, hath waped, hath divided. He hath nombred, saith he, thy kingdome, and hath brought it to an ende.

And at the beginning and also in the times that followed, the matters of Mahomet increased exceedingly. After Mahomet himselfe they had in order. xxv. Knices (for so they called thep; kings or princes) which ruled with great power unto the yere eight hondreth thysse scoze and ten. About this tyme the. xv. called Mahomet, went aboute to disrue out and oppresse *Imbrail* gouernour of Babilon, which sent for *Muchales* the Turke out of *Scythia* agaynst *Amirā*. And y Turke dispatched his matters, and drove many of the Saracenes out of Asia, and the Turkes began to reigne in the East. And the Saracenes expulsed out of those parties, came into Affricke: from thence sayling into Sicilie and other Ilandes, they possessed Spaine also: and ouer rode other nations nere, and invaded Italy, spoiling Rome, and consuming with fire many goodly buildynges. Concerning the which matter ye may reade *Politerane* in the. 12. booke of *Geograph.* in the thysse folde Arabic. About the yere of our lord. M. C. C. the Turke *Amir* emperours had thep; beginning of *Ottoman*, who possessed at this daie a great parte of Asia, Affricke and Europe. *Bartholomew* hath written *Baptista Ignatius* in the ende of the. 2. booke of the Romane emperours, and *Paulus Iouius*. Many of the Tartarians received the religion of Mahomet, & haue most greuously plagued the world, wherof *Matthias a Michon* writeth in Sarmatia of Asia. And doubtles the people of Mahomet haue ben of verie greate power, and be so still euen at this daie.

The power
a success
of Mahomet
in the

Now are painted out also the horsemen and horses wherupon they ride, that is to witte the maners and power of the Mahometanes are described. The horsemen had on habergeons, not of yron, but firie of pelow and bynnysony colour. Therefore fire, *Hiacinth* and sulphur, were in stead of the best plate, thep; Armour. For the *Hiacinth* he putteth by and by smoke. For *Hiacinth* in colour resemblith smoke nere unto the flame. And the horses had Lions heades, & Serpentes tailed with heades. The horses breathed out of their mouthes

Horsemen.
Horses.

fire, smoke, & sulphur. With these plagues, sayeth he, to witte
 fire, smoke, & brimstone, the thirde parte of men were slayne.
 They did hurt also me with the Serpentine talles. We addeth
 they; power was in their mouth, hurt in the taylor. These ap-
 pertyne to be understand and expounded spirytually and corpo-
 rally. For the Mahometanes by their wicked doctrine, which
 to aply compared to fire distroying, to smoke blinding, and
 to stinking sulphure, haue destroyed innumerable. Finally
 with a lionly or tyrannical force they haue corrupted many
 people to receyue they; Alcorane: and moztouer what time
 their false prophetes sene to flatter (for Esaye sayeth, a false
 prophet is a taile) they playe the serpente, and infecte men
 with the moste corrupte popson of doctrine. Out of thys
 mouthes procede not only blasphemous lawes, but also mar-
 uelouse prayles, greace boastinges of victories, abominable
 blasphemies. Where saye they, is your chrysten faith: our re-
 ligion of Mahomet ouercometh al. Al your things are note-
 rable. Weing vanquished ye serue like boorde slaues euer
 where. The thing it self declareth, your religion is true, and
 yours sturke false. And in dede the Mahometanes reigne in a
 maner euer where, in victories & riches they are fortunate &
 noble. That thing maketh the Chrystians affraide, & causeth
 many to reuolte. For what is done enoogo vs, is to manifest
 to al me. The gospellers haue ones or twise sought vnto
 and abide euery houre great persecutions: the papistes ouer-
 come & reioyse. There are founde therfore many thousandes
 which say, how the thing it self speaketh, whether religion is
 better. Doubtes this great felicitie holdeth many fall in
 error, which would els be gentle & tractable. Therefore it is no
 maruel, though turkes or mahometans preuaile very much
 by their mouth, thus enoogo chrystians, victories & the felicity
 of this world is of so great force in maner to al men. And yet
 they excell with their mouth & boastinges, in the thing it self
 and in veritie. For although the Turkes be victoriable, yet
 is their religion moste false, moste wicked and moste absurd.

And corporally, how those thinges may be expounded, that
 is no man that seeth not, whiche knoweth the Turkish victo-
 ries. The Mahometanes burne with fire and brimstone, as
 hardely is there any other nation, whiche hath so wasted the
 world

world with fire, as this. Which waie so euer thei couene the,
 al thinges burne with a light fire, all is full of smoke. Their
 princes are lions, & their gouernement is like lions, al thinges
 cruell. They commaunde cruell thinges, nother cometh there
 say other thinges out of their mouthes, than that is bloudy.
 Therefore haue many of them called themselves the wrath of
 God & the whippe or scourge of god. And verely this wrath
 of the lord followeth corrupte doctrine and swaruing fro the
 faith. Which these three plagues fire, smoke and brimstone
 the chief parte of the world is slayne and destroyed.

Moztouer the Serpentes taile admonisheth chiefly, that they
 they do hurte very much. For in case the Mahometanes or
 Turkes haue any where entered in leage with chrysten Prin-
 ces, they haue not done it without craft and guile. They that
 haue beleued they; promesses and flattering wordes, & haue
 required and had ayde of them, haue nourished a Serpent in
 their bosome.

Wherof remaine two notable examples. A discorde arising
 betweene the emperour of Constantinople and his Princes, and flatter-
 Whilste *Marcus* lorde of Bulgaria toynd him selfe with the ringes of
 princes, or lordes of Grece, the emperour was compelled to re-
 quite aide of *Amurathes* the first of that name the iii. turkish
 Emperour after *Ottoman*. And he ayded the emperour gently.
 For he sent into Grece. 12000. chosen turkes, with whome
 the emperour being ayded, he discomfited and put to flight
Marcus him self & the rest of the rebelles. But that same an-
 nis was the beginning of the destruction of the empire of Con-
 stantinople, & of al the calamities of Grece. For when *Amurathes*
 under stood by the soldours whiche returned home,
 that Grece was both a most goodly countie, & not strong by
 reason of the discorde & dissention of Princes: he determined
 to transport thither immediately, vnder pretence of persecut-
 ing the heathen enemies. And so began to possesse Grece it
 self, with both his sonnes & nephewes with in an. C. yeres
 brought toholu into thyr subiection. In our time arose a
 discorde for the realme of Hungary betwixt *Ferdinando*, which
 was Emperour, and *John Vaynodo* Prince of Hungary:
 which being not able in strength to matche *Ferdinando*, was
 constrained to receiue ayde of *Solyman* Emperour of Turke.

The Turke was by and by ready with great faith and diligence placing John in his kingdom: howbeit we see, that immediately he being extinct, the Turke intoped the kingdom of Hongarie. Would God therefore that Christian Princes would not trust the turkish haue and warfare. For whilst the Mahometane laugheth upon the Christian with a frendely countenance, he intendeth to put a Serpent into his bosome, and to disrope him. And we are also at this day in this sirt, as also in the sirt fight, in the Papistral and Mahomettall corruption, wickednes and tirany. The lord Jesus deliuer vs from al these euilles by his glorious coming vnto iudgement. Amen, Amen.

What should be done to the residue of impenitentes, in this meane while felypng none euill, of the Locustes and Hoyses.

The .xli. Sermon.



And the remnaunte of the menne, which were not killed with these plagues, repeted not of the dedes of theyr handes, that they would not worship deuilles, and images of golde, and siluer, and brasse, and stone, and of wood, which nother can see, nother heare, nother goe. Also they repented not of theyr murther, and of theyr witchcrafte, nother of theyr whozedome, nother of theyr thefte.

The host must be filled in season. It is spoken abouidantly, how greate calamitie shall come vnto the world of the locustes and hoyses vnder the sirt and sirt sealer: and where it is sufficiently knowe, that all are subiecte to the locustes and hoyses, neyther to be punished of them, which neuerthelesse committe thinges also worthy of punishment, some man might marvel, whether they being seer and exempted from these plagues, may safely lead an impenitent life: he prouerely and safely, and the residue

men, which also committe shameful thinges against God, and yet are not slayne with these plagues (re forth, maye not thinke to escape unpunished. For euen they that be punished also of God most iust. For the speache is defectiue, and therefore to be made vp, both by the tenure herof, and also by the catholike sense of the whole Scripture, which is that all impenitent persones are punished of God: & that so much more greuously, the more carelesly that they haue abused Gods longanimie, being nothing moued with any example of Gods iudgements. Yet sapeyth he not this by expresse wordes. It was enough for him to rehearse the wickednes, wherein they were drowned. For herof maye euery man gather, what is due to such offenders. Aretas a Greke expositor, expounding this place. This speache saieyth he, sheweth an excellencie of insensibilitie, that is of the wantonnes and lasciuiousnes of them, which haue spent the time graunted them of God to repent in, aboute vanity, that euen for the worthines of their sloughfulnes they might receiue theyr reward: yea run before the eyes of the vngodly the very reward is put in effect: per these men not onely by the sight of these terrible thinges, which they had present before theyr eyes, were made neuer a whit better, but also worse, & more and more trapped in sinne, haue fulfilled theyr course, &c. Thus saith he.

Herof we maye gather that it is not sufficient to a godly man a blessed life, that a man be not a papiste, or a Mahometan: but that of euery one of vs is required a true faith, which maye make vs to walke in al the commaundementes of God: and that we should know, that al must be greuously punished of God, so man as transgresse the lawe of God, in whate religion, condition, age, state or degree so euer they shew or be. For God most iust hath no respecte of persons. And so euer haue sinned without a law, sapeyth the Apostle, that per the without lawe: and who so euer haue sinned in the lawe, by the lawe shall be iudged. Certes S. John seimeth here now to bring forth both the tables of the lawe, & thereby to reprove the sinnes and wickednes of the vngodly men, of who he will also that iudgement be gathered. The first table

God, not to worshipping Idolles, &c. The seconde generally pre-
scribes of living, and teacheth the love of our neighbors, for-
bidding murder, adulterie, theste and like mischiefs. S.
John bringeth forth two sinnes, done against the first table:
and three or foure committed against the seconde. Repeth he
there any doubt, but that he compriseth under these all like
or not unlike, more or lesse offences against God, and his
will. Who so ever therefore thou arte, if thou offende against
the divine law, thou shalt be punished. If thou seme in the
world to escape free, and to sitte from hence happy, the same
maye chaunce unto thee, that happened to the rich glutton,
whose iudgement is described in the. 16. of Luke, who shal
shal be punished, who so shal offende God. God knoweth
the manner, whether he shal punish here and in the world to
come, or in the worlde to come only: and geaunte here auo-
luptuose life.

And we must chiefly observe in this treatise, that sinners
be not here condemned. For we are all sinners, so should no
man be saved. They are damned that doe not repent, which
verely die in their sinnes, without repentance: They also
namely that Idolaters, adulterers, theues, courtesie parties,
extortioners, &c. shal possesse y^e kingdom of God, but he de-
berth: but such were you verely, but you are washed, but you
are sanctified, but you are iustified by y^e name of our lord Je-
sus, & by the spirit of our god. And in case thou dost doubt,
whether thou mayest come againe into favour with God, if
thou beeing ones lighted and iustified, dost fall againe into
sinne, leaue of the fall and sinne of S. Peter, that thou mayest
be restored: and the same that we reade written, howe soe-
times faileth the iust, and riseth againe, &c. Therefore let us
leaue hereof, howe effectually is repentance, and howe pre-
sient lacke of repentance. If thou be, or hast ben an adulter,
thou oughtest not to dispare, tourne unto the lord, and re-
pentance. If thou fall againe, abide not still in thy wicked-
nes, Whereof I haue spoken more in an other place. For
if thou wilt not recouere unto God, nor leaue the enuoy-
sion of sinne, neuer loke for any grace of God. Thou wilt
perish in thy sinnes.

It remaineth that we declare in fewe wordes the fourme

of sinners, set forth here of S. Iohn, under the which as I sayed
before, he hath digubles comprised like offences, that of like
things the same iudgement be had. First he saith as it were
generally, neither haue they repented fro the worshipes of their
hardes. For albeit that with this note or marke idolatrie is of mens
condemned in the prophetes, yet do I extende it vnto all other
hardes proceeding of the force of me. For our worke is verely
sinne: & the good worke is of the grace of God and of rege-
neration. And this generall thinge ones set forth, he addeth
diuers parties kinds, and fourmes, two against the firste
table, and foure or three against the seconde.

It is against the firste commaundement, to worship De-
uilles. For our very God will haue him selfe alone taken for
God, honoured and worshipped. And who is so madde, will
saies thou, that will worshippinge Deuilles? Verely ther be cer-
ten people in the East, which are sayed to worship Deuilles,
for none other ende, but that they should not hurt the. This
is a barbarouse and folishe people, whie doe they not rather
worshippe him, whiche is onely able to restore the Deuill,
that he can not hurt? Howbeit this wickednes stretcheth
farre. For they in dede worshippe the Deuill, whiche will
seme to worshippe Gods. For this matter is esteemed not of
the opinion, or intente of the worshipper, but of the lawe ma-
ter. For the gentiles would not seme, that they sacrificed to
Deuilles: but would haue taken it most displeasauntly, if any
should haue sayed that they worshipped the Deuill. Thou
arte a most vile and most impudent varlet and scoundrell,
then would haue sayed, which darrest so reproche the goddes
and vs. But S. Paule neuerthelesse, I saie not, saith he,
that an Idolle, or that is offered vnto Idolles is any thing:
but this I saie, that the thinges which the gentiles offer vp,
they offer them to Deuilles, & not to God. For where there
is one onely God, & he alloweth onely these sacrifices, whiche
are offered to him, calleth straunge Goddes deuils, & Idolle
offerings sacrificed to the deuill: of this iudgement is the thing
estimated, & not of the fonde intente of men. King Saul would
haue offered to God y^e burnt offering of Samuel: but Samuel
tolde him, that he should commit idolatrie, & magick, &c. This
is an harde saying, but yet true. Whereof I haue spoken in

To wor-
ship ima-
ges.

an other place more at large. The worshipping of Images of God and of the Saintes is against the precept of the first table. For al Idolatrie is prohibited. S. John here with euiler defineth Idolles, and censureth them also, alluding to the wordes of the prophet in the *Psalme* 134. The Idolles of the gentiles, are siluer and golde, the worke of mens handes: a mouth they haue and speake not, &c. Therefore it appeereth of the matter, that Images haue nothing of religion. For they be of earth, of golde, brasse, stone, rimbis, &c. Againe of the fourme and shape it appeereth, that Images are vayne. For the fourme resemblith a moste grosse shap, and euen a les- sing. For neither God, nor the Saintes were of that shap, whiche the Idolles represent. And now there is no vertue in them. They see not, they heare not, &c. How than do they represent God or the saintes? I haue spoken of Idolles els- where. They that thinke how ther is a diuersitie betwixt the Idolles of Christiāns and those of the gentiles, let them marke that they are not of wood, or that those other doe see, heare, &c.

Further.

The sinnes that follow, are against the secōde table, which commaundeth, thou shalt do no murder, thou shalt committe none adulterie, thou shalt not steale. There be many kindes of murders. For they slepe moste cruelly, whiche haue no sworde, but a venemouse tongue. Many kill with corrupte doctrine. There be māquellers, and parricides, and murderers, &c. Except these repēt, they shal not enter into the king- dome of God. And they that swell with enuie and malice, are homicides, as S. John saied in his canonikall Epistle. I. and. 3. chap.

Witch-
craftes, or
poisoning.

paguaxia, Poisoning, Witchcraftes or sorcerie, or inchaun- ting, apperteyneth to murder. Poisoning, Ioucuppes, and inchaunementes, were in the time of S. John most frequē- ted, througħ out the Romane Empire: at this daie those un- ked artes are renewed. But they shal be punished of God, so many as applie themselves to the same.

Fornica-
tion.

Fornication hath also diuerse partes. To the same belong whoredom, incest, adulterie, and if any other thing be more abominable than these. The gentiles supposed, that ston- ing fornication, that is to witte, betwene two single persons,

was no sinne. But the Apostle defineth the contrary in the 1. to the *Corinth* 6. and. 15. of the *Actes*. This pestilent opinion at this daie is reuiued in many. But sure it is, that a whore- monger, currently not into the kingdome of God. *Ephes* 5.

Finally is set these with all his partes. Wherof I spake before in the exposition of the x. cōmaundementes. The Lord Iesus preserve vs from all desiling of sinnes, &c. Amen.

Christ a strong Jungell, is set agaynst An- ti-christ: and is excellently described, shewing againe in the darkened of the church with consolation.

The. xliij. Sermon.



And I saue an other mightie an- gel come downe from Heauen, clothed with a clowde, and the rainedowe vpon his head and his face was as the Sunne, and his feete as it were pillers of fire: & he had in his hand a little booke open: and he put his right foote vpon the sea, and his lefte foote on the Earth. And cried with a lowde voyce, as when a lion roareth. And when he had cried, seuen thonders spake theyr voices: and when the seuen thonders had spoken theyr voyces, I was about to write. And I hearde a voice fro heauē sayng vnto me: seale vp those things, whiche the seuen thonders spake, and write them not.

Whereto haue we hearde many things of the most daun- gerous conflicts against the christen pietie and veritie: but nothing is thē spoken of the defence and mainteiners of the true religion: but rather the successe and wonderfull fe- derie of the wicked hath ben preached, especially in the fiste and iij. trumpet, to witte vnder Papisrie & Mahomettie.

W. U.

Therefore

Chap. 16.
chapter.

gtrauonfe
eapen in
f felicitie
of the An-
tichristians.

Therefore it might seme to many, that the veritie it selfe was
not onely oppressed & losse, but also that the veritie of Gods
promesses began to faunte & decaye. For the godly oppressed,
iniquitie triumpheth in al places: the veritie being trode vnder
fore, liuing reigneth euerie where. Who therefore would not
thinke, that the thinges be in maner vaine, which are spoken
euerie where of the rewardes of good men, and punishmentes
of euill: doubtes the children of Israel doubted of the fauour
of Gods promises, when the terme of their captiuitie was
extended onely to thre score and ten yeres. What maner
it than, if the faithfull at this daie also, seing the seruitude or
bondage of Mahomet, and the tianity of the Pope of An-
tichrist hath continued nowe many yeres, be gonne also to
be tempted: as also the Saintes were tempted in olde tyme,
wittnes Asaph, *Psalm. 73*. And verely ye shall haue at this
daie, which wil say, perauenture this world shall be aduised,
that neuer haue ende, papistrie shall reigne for euer, the Ma-
hometanes shall conquer for euer, the godly shall be miserable
for euer, therefore it is better to frame cheselles to the world,
we haue nowe looked for the iudgement a long tyme, wch our
fathers, D. C. C. and a thousande yeres since had thought
the last day of the Lord had ben at hand, but none eide apper-
erth any where, but all thinges are dayly renewed: therefore
shal the same face of the world be alwaies, & courses of un-
derstandynge renewing. Who therefore knoweth, whether a re-
warde be prepared for the godly, or punishment for the wicked:
For there chaunce saith other thinges vnto holy men,
than many loke for: They loking for blessing, life & felicitie,
beholde they are ouerwhelmed with the curses of all men,
caried to execution, and seme the most unfortunate of all men.
We that cleaue to the papistes, Turkes and enemies of the
Gospel, goeth through luckely enough, &c.

Therefore as euerie where in this booke, ioyfull thinges are
mixed wth sorrowfull, so here also after moste greivous harme
of the vii. trumpet, and moste stronge temptations, be
iopeneth a most ioyous gospel for the consolation & confir-
mation of the faithfull, lest they should any where doubte of the
fidelitie of gods promises, or revolt from the reweyning
to the false: therefore against Antichrist, the blacke Angel

the holmes pitt, is set the bright & shining Angel of heau-
en the Lord Christ. Here is gallantly described: & is sayed to re-
turne vnto his: the same sweareth solemnely, that there shall
be none other tyme, but that in the vii. trumpet the very mi-
serie of God should be fulfilled. Wherefore the Lord Christ
admonisheth S. John to eate & open booke which Christ held
in his hand, & to prophete againe. Wher al the which thinges
to the end: wch al godly is signified, that Christ shall retorne
into the church, out of the which he scied by his enemye and
vnto us to cast out, with great glory and power: nother the
hope and expectation of the faithfull to be vaine, how so euer
the last daie of iudgement be differred into many ages, and
the godly fele of great aduersitie: finally that punishment
and reward is prepared of God: and that this shall be giuen
to the godly, and that inflicted to the wicked. For to the in-
terit wch might herof be most assured, Christ taketh a soleinne
oath. And saith it shall come to passe, that the catholike and
christian veritie shall againe come vnto the fildes, and fighte
vnto us against the Antichristian and Mahometical doc-
trine. Herof therefore shall we learne, not to despire in the long
persecutions of Antichrist and Mahomet. We shall learne
also home to fighte agaynst Antichrist, and howe he muste be
overcomen not with warlike, but spiritual weapons. These
is not he able to match. We whetters one sworde on an other.
And hitherto in dede in these two last chapt. hath ben spoken
of the warres of heretikes and of the vngodly, and of Anti-
christ the head of all euill: hereafter shall follow of the contrary
fight of the godly, and maynteynance of Godlynes.

Wherefore there is set a description of Christ moste elegant,
moste holysome, and moste full of consolation, declaring his
force in the ministrie, by the ministers of the worde, who he
hath clothed with vertue from aboue, & by the weak thinges
of this world, ouercometh and beatech together the strongest
thinges of this world, and the which seemed invincible. Christ
bringeth out his power and might al his faithfull with his spirite
and word indifferently, & alwaies and euerie where wcheth
many thinges by his vertue, so he is now felte of al men to be
comen againe, vnto who he seemed hitherto to haue absented
him self some what to long. And I doubt, whether ther be in
all

A goodly
descriptio
of Christ.

all the canonical booke a'ter the propheticke of *Esaie*, after the story of the Gospell, and especially after the gospell of blessed *S. John*, any other booke which hath mo and more goodly descriptions of *Christ*, than hath this booke. They are deceyved and much abused, which suppose a rare gospell to be preached in this booke. But let vs see the description of *Christ* by partes.

*Christ a
mighty
Angell.*

We haue shewed in the .v. and .vi. trompe, that *Antichrist* the Pope and *Mahomet* are strong. Now is set agaynst them a mighty *Angell*, the lord *Christ* him selfe: an *Angell* in dede not in nature or dignitie. For he toke not the nature of an *Angell*, but the seide of *Abraham*, and is much greater than *Angelles*, as he that is lord of *Angels*. Which the Apostle sheweth in the .i. and .i. to the *Hebrewes*. But it is the myght of great counsell, to witte the ambassadour of God the father vnto vs, as *Esaie* and *Malachie* called him, to teache the will of the heavenly father, and to worke our saluation, and now also appointed, that shoulde the right hande of the father as king and *Gidroppe*, he shoulde hepe and defende his church. This *Christ* I saie geuen to men, is strong, not weak. Strong to overcome and breake a sonder all the force of this worlde, of his enemies, of *Antichrist*, of the *Deuill* and of hell gates. No man therfore nede to doubt, but that he may be defended by this strong giant: no man nede to despayre in any perilles or matters be they neuer so desperate, sith *Christe* almightie is with us, which is able to helpe wery matters. He therfore must be called vpon of vs in al daungers: of him we must loue say helpe patiently and with stedfast faith.

*In Angell
com downe
fro heauen.*

It staret in dede is fallen from *Heauen*, but in the meane time of *Antichrist* crept out of the bottomles pitte, & *Christ* descended from *Heauen*. The Lord cometh not from *Heauen* corporally, but vnto the last iudgement: but spirytually he is sayed to retourne, so ofte as he hath semed a litle, to lue with downe and absented him selfe. For he is neuer absent, he is euer present with his, which is euer where. And he is sayed to be absent, when his ayde is not felt, but are troubled with aduersaries, and as it were broken with rust. *Christe* therfore descended vnto vs so ofte as he greatly is ayde and counsell standing in nede. So in the most daunge-

rous conflict of *Antichrist* and *Mahomet*, finally of heretics and of al other aduersaries, *Christ* him selfe with his myght is present with his, helpeth his, incourageth and animeth his, and defendeth his.

Antichrist as it were clothed and wrapped with the smoke of the bottomles pitte, is euill fauoured: and *Christ* couered and as it were decked with a clowde, bothe sheweth him selfe to be God, which can conuey up his aboute the ayre and clowdes into his kingdome, and can raine downe dewe or solisome shoures to sowle and make fructifull his chosen. A clowde many times in the holy hystorie was a token of God present. A clowde toke up *Christ* as it were girded from the eyes of his disciples. Clowdes with *Esaie* in the .45. and .40. chapt. droppe downe grace. Finally we shall be taken up in the clowdes with al the chosen to mete the Lord in the ayre. *Antichrist* is crowned with a crowne, which he gotte to him selfe by craftie meanes, by flatterie, by flatterings & disceytes: and hepeeth the same by wicked practises, bloudy weapons, and all kinde of craftie suggelyng and vngodlines. But the crowne is on the head of *Christ*. For he is kyng of peace, of pacifying and reconciling al thinges vnto God: reconciling also me themselfes together with the bonde of charitie. The *Rainbowe* is a token of the leage & amitie of God towards us, as we mentioned before in the matters of *Noe*. Of *Antichrist* is wo, desperation, anguyshe, and a most afflicted and troubled conscience. *Christ* is a consolation, and peace of the conscience, that no man nede to feare. ye *Mountanes* sal up on us, and couer vs. For the faythful deliuered, crieth *Abba* father. The same Lord *Christ* sayed also in the Gospell: in the world ye haue affliction, but in me peace. And agayne: come to me all that labour and are burthened, and I will refecthe you. Therefore the *Rainbowe* sitteth on no mans head more right, than vpon *Christes* head. For in the head of this *Angell* appeared the *Rainbowe*, as though it had be his crowne of *Glourie*. And now we vnderstande, from whence consolation and pacification is to be laired for in most greuous persecutions and afflictions of *Antichrist*.

*Angell couered
with
a clowde.*

*In Angell
crowned
with
the
rainbowe.*

The sunne through the smoke of the bottomles pit, reysed by the *Angell* therof beyng decked moste filchely, was a great

the face of
the Angell
was as the
sunne.

great grief to the world. But the face of this our King is
 cleere, and clarifieth, and shineth as bright as the sunne: as in
 times past also he is sayed to haue shone in the. 17. of *S. Mat.*
 The bright face of Christe bringeth hope and vnspeakable
 gladnes to the beholders, and pacifieth the mindes. And the
 same is sene of vs spiritually and by faith. *S. Paul* is the best
 erpositour of this place in the. 2. to the *Corinth.* 3. and 4. chap.
 Certainly of the full knowledge of Christ, whereby we beleue
 him to be geuen vs of the father, that by him should be ac-
 complished, and he himselfe alone should be to vs al thing, as a
 most ioyful light ariseth in the mindes. For we are lighted
 of the light, as is declared in the gospel of *S. Iohn*. Howe so
 euer therefore the terrible darkenes of errors & calamities
 be ouer cast in the world of the prince of darkenes by *pope*
 and *Mahomet*, & other corrupters of Gods veritie, yet the
 light which is in the mindes of the faithfull through faith in
 Christ, directeth, lighteth, comforteth and preserveth.

The feet of
 the Angel,
 pillars of
 fire.

He setteth
 his feet on
 the Sea &
 lande.

Antichrist hath the talles of Scorpions most venomous:
 of Christ are firme, right, and most cleane. In an other place
 also the veritie of the lord is figured by pillars. And god him-
 selfe is called a consuming fire, burning vp all vncleane-
 nes. No ouer fire pearseth, nother can it be easely quēched, whil-
 it beginneth to catche, and to burne. And who shall leaue the
 course of the fire of the holy ghost: which these is topped on a-
 ny other thing, that the Angel set his right foot vpon the Sea: and
 the lefte on the Earth. But to set foot, is to challenge to him-
 self some possession. For as we saye in dutche, for that which
 is, to fire the minde to dwell in any place: so wereade of the
 hebrewe phrase, what so euer your foot shall recade vpon,
 shall be yours: that is, what so euer ye shall winne, shall be
 your owne right and possession. And Christ seemed as it were
 to be cast out of his possessiō by Antichrist, *Mahomet*, and
 the rest of his enemies. For we haue heard many times
 that they haue wonne landes and Islandes. But this vision
 instructeth vs, that Christ recouereth agayne, & extendeth his
 possession, and bringeth vnder his subiection, suche places as
 seemed to haue ben taken and lost both by sea and land, & as
 is in al partes of *the world*. For by the preaching of the gospel

many are recouered, which were plucked awaye from the true
 religion: that now I neede not reherse, that Christ hath in all
 ages of *the world* his chosen, which neuer bowed their knees
 to *Idol*. In them hath he a moste strong and moste purified
 kingdome, figured by the sixe pillars. Certes this apostle cal-
 leth the church a pillar and base of veritie. 1. *Timoth.* 3. And
 Christ him selfe also saveth that his kingdome in the world is
 immovable, howe so euer it be assailed of Antichrist. The
 gates of hel shall not preuaile agaynst it, and his church.

And like as Antichrist couereth to haue *the booke* of the gos-
 pel shutt, and closed, obscure and vnperfit: so the lord Christ
 holdeth the booke open in his hande. He openeth, and no man
 shutteth. You vnderstand therefore wherof it cometh that An-
 tichrist, although he be of moste great power, can not at this
 day shut the gospel booke, which he seeketh with al his force to
 do. *S. Christ* & his spirit we haue the word bright & cleere. By
 the grace of Christ we haue the bright preaching of the gos-
 pel, & contrariwise a darke & an intricate sophistrie of Antichrist:
 of this booke shall follow hereafter more plentiful things. Ver-
 unt to apperteyneth the worthie inuention and godly benefite
 of *Printing*, neuer comended enough. This openeth booke,
 and sendeth them abroade into the world in despite of all the
 enemies of Gods veritie, and scattereth them abroade in e-
 uery corner of the world. So that they which can not heare
 by preachers, to them come godly booke not without fruite.

The Angel
 holdeth in
 his hand a
 booke open.

Printing.

The seconde of Antichristes winges, is as the noise of char-
 iotrees, when many hoyses runne into battel: therefore Christ
 also maketh a noise, and crieth in dede with a lowde voice. *S.*
Iohn addeth a parable. He roareth (*ῥυγῆται*), he lowreth, which
 is as much as if he had sayed, he roareth. For *Erasmus*, pe-
 trarchus, saith he, the Grekes kepe not difference betwixt
ῥυγῆται and *ῥυγῆται* as the latines doe betwene *Rugire* and
Blugire that is to roare & to lowe) as a Lion. We haue heard
 before how Christ is called a lion of the tribe of *Juda*. There-
 fore like as when a lion roareth, as *Amos* noteth in the. 3. chap.
 he is affrayed of himselfe: so when the Lord Christ crieth
 by his word at the wicked are amased. Wherby is signified
 that the gospel shall be preached agaynst Antichrist constan-
 tly and with Authority, to the terrour of Gods enemies.

And

And doubtlesse although the printers aswell spirituall as temporall, sente to contemne and utterly to dispise the preaching of the Gospell, yet is it certayne by many tokens and coniectures, that they are exceedingly sore affrayed, of that preaching whiche as vile they dispise. For they indouour with all force of minde, and herunto applye all theyr counselles, that they might abolish that same preaching. But in case they suppose it to be of no force, whie are they so affeared therof? whie are they at so great charges? whie can they neuer be at rest herunto apperteyneth the common prophetic, which telleth, that whylest antichrist reigneth, *Helias* shal come, which with a sharpe, liuelv, and manly saich, shall confute the resistings of Antichrist. Therefore the spirite of *Helias*, and his earnest preaching, is that roaringe of the Lion, whiche roareth out *Christes* veritie.

The voyces of the seven thunders.

And as soone as that roaringe was heard, the seven thunders utter also theyr voyces. By the which voyces are signified the soundy graces of the holy ghost, and chieflv the terrible preaching out of the veritie of the canonically scriptures, as appered in the .4. chapt. of this booke. For with the gospel in the latter ages shal be expounded agayne the Scripture of the prophetes, whiche semeth as it were to thonder agaynst Antichrist, agaynst sinners and wicked people. Where *Isaie* and *John* by the name and Apostles of Christ, of the free, plaine, & earnest preaching of the truth are called of the lord *Stronger*, that is the founnes of thonder, thonderers, that is to witte excellently sharpe in preaching, and to be feared.

He is forbidden to write the voices of thunders, he is commaunded to scale them.

And *S. John* would by and by haue written the voices of preaching of the thunders, but he is forbidden so to do: but is commaunded to scale them only. For since the holy scripture, through the inspiration of the holy ghost, was writte and set forth already by the seruantes of God the prophetes and Apostles, what neede were it to write and set it forth agayne? Those thinges are sufficient for the godly that are written. Therof make the preachers take vnto the agaynst Antichrist and all soetes thonderings, lightnings, and thunderboltes. And where he is commaunded to scale up the thinges set forth already, it alludeth to the laste chapt. of *Daniel*: and that scaling is referred aswell to the godly as vngodly, Sealed in

they are doubtles of most authoritie. *S. John* therefore by his saying manerly not now the Scriptures authentically, but in saying them bedarchly, that they are authentically enough: it is the full scripture no godly man goeth about eithere to add, or diminish. Thus I save the Scriptures are sealed to the godly, as to the that are most perswaded, that the scriptures are most perfite and authentical, which may most fully profite in the church for true pietie agaynst all vngodlines. Where the wicked will not see this, & see not for all thinges of godly religion in the Scriptures, neither care greatly for the scriptures: what maner is it, though the Scriptures be sealed to them, that is shutte up, whiche they neither greatly care for, nor understand, nor yet wil vnderstand? And on this wise is Christ sette agaynst Antichrist, and recoureth agayn his church, discomfitech and subdoweth Antichrist: to whom be malediction for ever.

The Lord Christ perfourmeth an othe, and confirmeth his electe, that they should not doubt of the faith of Gods promesses, &c.

The xliij. Sermon.

And the Angel which I sawe stode vpon the sea, and vpon the earth, lift vp his hande to Heauen, and swore by him that liueth for ever more, whiche created heauen and the thinges which therein are, and the sea and the thinges which are therein, that there shal be no more time: but in the daies of the voice of the seventh Angell, when he shal beginne to blowe, even the misery of God shal be finished, as he preached by his seruantes the prophetes.

But whylest the wicked triumphed, and the enemies of God, Antichrist & Mahomet, overcame with most lucky successe, whylest

whilest all good men were oppressed, and discipline and law reigned euery where, many men will thinke that there shall neuer be an ende, nother of these euilles, nor yet of the world. For the Apostle S. Peter knowe this, sayeth he, that in the latter dayes shall come mockers, which will saye after their vaine conceits, and wil saie, where is the promise of his coming? Of whom *Malachias* also reasoneth in the 3. and 4. chapt. What to the intent the goodness of God might heale the wounds of the world, and might auance them in the veritie against lying and reuolting, and establishe them in the same, Christ cometh abroade: and sweareth in the sight of all men solemnely. Which thing must be expounded by all circumstances. For it is a thing of most weight, most hard of comforte, and right hollesome and necessarie for all men.

There is no doubt, but that he alludeth to the laste chapt. of *Daniel*, wherein also the Angel of the Lord sweareth, testifying by a solemn othe, that such thinges as haue beene tolde to the Prophet by propheticie, shall be all fulfilled in their times, therefore this mightie Angel sweareth now also, pea euen Christ him selfe, which set his seale on the Sealed Lade. For by the state and behauiour of the body he sheweth stedfastnes, lest we shoulde doubt any thing of his sayth and veritie: which since he is lord of all, standeth more court upon seate, not fleshely, but of sicke pillars. All thinges therefore of Christ be certayne, sure, and vnmouable. We that resten on him, standeth surely, he that belieueth his wordes, shall not be confounded. And it is no newe thing, that Christ sweareth. For we reade vey often in the Scripture that God hath sworne. We reade in the Gospel that the same Lord Christ hath most often repeated, verely I saie vnto you, verely I saie vnto you. Which is an othe of one swearing. When *Calaphas* aduised the Lord in iudgement, Christ did not conceale, and by holding his peace dissimble, but more expresse wordes confessed the veritie. Wherof thou mayest learne, that the Lord when he forbiddeth to sweare at all, nameth not the sacrament of swearing. Which wher the husband is Anabaptistes will not vnderstande, they styge up vnder that trouble, whiche to be put to silence with more severity.

But whiche, or to what ende othes be made or taken, the

Apostle (out of the latter in the 22.) hath declared at large in the 6. to the *Hebrewes*, to wote, that meane waunting and doubtful might be confirmed, and rectified, and made quiet. Soerly any man doubt, whether thou drale say the fully with him: God commaundeth to auouch it by a sacrament, to the ende all diffidence maye be taken awaye. Apostle men sayeth he, sweare by him, which is greater, and is to the same an end of all controuersie, in case it be confirmed by an othe. In the which consideration God mynding more abundance to shewe vnto the heere of promise the vouchsafeable stedfastnes of his counsell, expresth an othe. Euen so at this present wher the diuine providence did foresee that vnder the kingdome of Antichrist the hartes of the fawfull shoulde be moste greuously tempted, and that many by reason of the moste prosperouse fortune of Antichrist and all the wicked, shoulde be harde harted to beleue Gods promises, and that many, which thing also *Daniel* in the 12. chapt. prophesied, shoulde enioine to Antichrist: it seemed to God good to confirme his promises by an othe, and that a solemn othe by his sonne: to the intent that such as will be wise, maye thinke, if an honeste man and a true should confirme his promise to thee by an othe, thou wouldest thinke it an vnworthy thinge to doubt of his promises: howe much lesse shall it be lawfull for thee to doubt of promises of the Sonne of God, and of all his wordes by a solemn othe confirmed: beleue therefore the forme of Gods sworne, beleue his Gospel moste confirmed, although the hope shoulde fall, and the Earth gape nere so wide. God can not lie, which is the veritie, and that the eternall veritie: which nother disceuereth nor is diseraued: which is mercifull and loueth meane so, that he tempereth him selfe also after our capacity. For euen for vs and for our infirmities he performeth a Sacrament, lest he should seeme not to satisfie our all changes: and that all occasions of incredulitie, and trauelling to Antichrist, and to the falshe world might be quite auoyde.

It were comen also to make the manner of swearing of the othe. Two thinges are here recited: the manner of the sweare, and the solemn wordes of the sweare. For he sayeth, howe the

why othes are taken.

The stedfastnes of Gods promises.

the manner of swearing of Christ his othe.

the Angel lifted up his hande towards heaven: which in deed is the moste auncient rite and holy ceremonie of swearing. For we reade the same of Abraham in the .14. of *Genes.* And in the .12. of *Daniel* is written of an Angell: which lifting up to heaven his right hande & his lefte swore. We verely holde up our right hande. But where we saue, that giuing of oopes we wil holde up both our handes: we signifie that for our verely be of that sentence, that we heare three propounded. Therfore the holding up of bothe handes both signifie a moste perfideltie, and moste assured confirmation of the thing sworne. Certenly in the holy scriptures the lifting up of the hande is oftener than once put for an othe. Wherupon perauenture we Germanes haue borrowed, wher we say, that is to saie, thou shalt confirme me this by an othe. And in matters moste seriouse and graue we are wont to use some outward ceremonie, whereby we maye make the wordes and the thing it self as it were more notable & graue. Wherupon when we praye vnto God, we lifte up our handes. And verely an othe is as it were the calling vpon the name of god. Wherupon it is commonly accustomed, with neere fear to perswaine othes. For al men arise, and put of their cappes, as they were ready to fall on their knees before the sight of God him selfe. When bargain or contracte is made with wordes, the right handes are toynd together also, in token of fidelitie. Therefore when we take a solemne othe, we lifte up our hand towards heaven, where we beleeue that the Lord liueth him self glorious to the faithful: from whom we tell that al good thinges come vnto vs: from where we perceiue also that vengeance doeth fall vpon the perjured, and condemners of God. Wherfore therefore Christ applyeth him selfe vnto vs: and after the manner of men, to the ende that meane maye be made the quieter, he lifteth up his handes vnto heaven.

And the solemne wordes of the swearer be these: he swore by him that liueth for evermore, whiche made heaven, and the thinges that are therein, &c. So reade we of Abraham in the .14. of *Genes.* I lifte up my hande to the high lord God, possessor of heaven & earth. And in the .12. of *Daniel*, he swore by him that liueth for evermore. Also in .1.4. of *Jeremie*, thou

thou shalt sweare, the Lord liueth. We say so truly as God liueth, and againe, so God helpe me. And this is a true manner of swearing. God the creatour, is here moste plentifully and moste properly expressed, and here are all creatures truly called expressed. He alone is the creatour, he alone is liuing for evermore, as he that is life of himselfe, and geueth life vnto all. This creation verely and vniuersification, is not common vnto others. No also he alone knoweth the hearts of men: that herof we may learne to sweare by the name of God alone, not to adde to him any creatures, which knowe not the heauen, neither are lpe of themselves, but are lesse than he: and also lesse than men, as they that are made for men. Next after God, there is nothing greater than man. Therfore let not man sweare by any other than by God. For al the gentiles sweare by a greater, or thou swearest by y^e saintes, or by the gods, thou shalt sweare by men, egal verely, and not greater. God alone is greatest and best. Therfore must we sweare by the name of God alone, lyke as the scripture teacheth else wher, in the .6. and .10. of *Deuter.* .23. of *Exod.* .23. of *Iosue.* .2. and .5. of *Jeremie.* .45. 65. of *Esaie*, and else where.

But seeing that is in dede God himselfe, howe sweareth he, sauest thou, by him that liueth for evermore: that is by god: he sweareth doubtles by him selfe, as in many other places of the scripture. Or els he sweareth after the dispensation and assumption of the humane nature: after the which he saied, my Father is greater than I, which notwithstanding in his deitie was neuertheless coequal with the father.

And the same that I now reherfed, is the moste simple and moste true doctrine of othes and foume of swearing. And yet ther be some which vnderstand that doctrine wel enough, but neuertheless for the fauour of men would sweare gladly by saintes: and therefore demaunde, whether they may not asoigne saintes to god, especially in this sense, vntil I perswaine this, I wil not be accepted in the nombre of saintes. I answer, that they maye not: as wel for that we haue no expresse manner of swearing, which obediently to the honour of God we ought simply to follow: & also for y^e they which require and perscrube this foume, would haue vs to sweare by the names of saintes in heauē, and so to acknowledge that

A faithful doctrine of taking othes.

We are holpen and punished by their verue and power.
Which if ye do and acknowledge, ther is no doubt but thou
doest gettously transgresse thy sincere religion. Certes if
thou confesse God here before men, he will also confesse thee
before his father and his Angels: for thou deny him, he will
also deny the. 1c. An othe is as it were thy confession, wher-
by thou confessest, whome thou dost acknowledge and be-
lieue to be thy chiefe filicitie, the reuēger also of all a tēp-
der of good. If thou shalt therfore ioyne Sainctes vnto god
himselfe, and match them together and say, so help me God
and his Sainctes: These so coupled with God, thou shalt
graunt to be thy Gods, which can both helpe and hurt thee.
Therefore take hede what thou doest. Reade S. Iustin in the
145. Epistle to *Publicola*.

What
Christ did
swear.

Howbeit we must see moreover, what the Angel saith by
this custome and solemne woo;des. For in this one thyng
consisteth the whole somme of the matter. The Angel in the
12. chap. of *Daniel* ded swaere. Because for a time, times, and
halfe a tyme, and in the wyndinge vp, to scatter the hand of
the holp people, all these thynges shall be fully done. So this
our Angel here swaereth that there shall be no more warre,
but in the dayes of the voyce of the seuench Angel, whiche
shal begynne to blowe his trompe, that the misterie of God
shal be fulfilled, but here let no man vnderstand that all tyme
verrely, and that euerlastingnes it selfe shoulde be abolished
and that there shoulde be nothing more after the iudgement:
but there shall not be alwayes suche a time, as now is, and
suche as the wicked inioye in this worlde, supposing that the
courses of times shal be alwayes, that the worlde shal con-
newe alwayes, that they shal alwayes flourish in honours
and pleasures, oppressyng the Godly. This shall not be,
saith he, nother shall there be any more suche a time that
shall perishe and be subiecte to chaungeable courses. For
about the laste iudgement shall perishe, or be restored, all
these thynges that shall perishe, and lyfe and glory euer-
lasting shal succede, I meane the time of eternitie which at last
moste replenished. Therefore saith he not simply, that
there shal be no more time: but addeth, in the dayes of the
voyce of the seuench Angel, that is to witte, at the last
iudge-

iudgement, that the misterie of God shoulde be made con-
summate, perfect, and fully complete. What this secret, or mis-
terie of God is the Apostle expoundeth and saith, 1. Co-
r. 13. Scholde I tell you a misterie, we shall not all sleepe:
and our residence whiche are red there, the misterie of God
therefore is nothing els, than that the ende, of all corrupti-
ble thynges is at hande, and the happie and euerlasting
woylde shal succede: for that Christ shal then come to iudge-
ment: that Antichrist by him shal be abolished, that he with
the whole body of the wicked shal be destroyed, the dead re-
sed up againe: the wicked to euerlasting perdition, the god-
ly to eternal life: for that death, sinne and all corruption must
be taken awaye from the godly, and be troden vnder fote,
and all misterie imposed to the wicked, that they may be cour-
ted without ende. And for as much as many times
meene double thereof, (as I haue sayed nowe ofte) Christe
hath sworne, that all these thynges shall assuredly come to
passe, and that the godly shal be consummated with all glory,
and that the wicked shal be consummate with all kynde of
tormentes. And this is that great misterie of God, for the
whiche the very Sonne of God beyng incarnate, dead, and
resed agayne from the dead ascended into heauen, that he
might conuaye vs thither to him, haupng subdewed hell,
Sathan, Antichrist and all vngodlynes. Therefore as in the
6. chapter was sayed to the Martires, that they shoulde re-
ste for a litle season, till the nombre of chosen be fulfilled: so
here we heare also, that the misterie of God shall at length
be fulfilled, &c. The whiche is spoken to this ende also that
the godly shoulde be of quiet mindes, and patiently abyde
disturbance. For therefore this consumation be differred,
let vs abyde patiently and constantly, confirmed in Christ,
and his Evangelicall veritie: as also the Apostle of Christe
S. Iohn hath taught vs out of the Prophetes, in the 10.
chap. to the *Hebrewes*.

Moreover so: a further declaration is added, as God
in *Matthias*, hath euangelized, with a good and a lucky
message hath preached, to wit by the seruants his prophetes
touchyng the ende of the worlde, the last iudgement, of the
euerlasting punishment of Antichrist, and all wicked, & of the
glory.

The mis-
terie of God
what it is.

The pro-
phets also
haue shew-
ed this
misterie.

glorifying of the godly, &c. Another sayed he these things for a declaration only, but for confirmation also. For by the oracles of the prophetes the faithful are comforted, whose oracles since they haue neuer failed in any thing: neither shall they in the ende disceyue, in such things as they had prophesied concerning the last iudgement. And againe we see how great is the autoritie of the auncient scripture, and that the use of it is excellent in the church euangelicall: wherein we see both Christ and his Apostles to confirme all they sayings with propheticall scriptures, and also to illumine, set forth and declare, or demonstrate. The testimonies of the prophetes concerning the last iudgement, of the reward and punishment of the godly and ungodly, of the abolishing of Antichrist, of death, and of all corruption, are in the 110. Psalme, in the 24. 26. 27. and 46. also in the 7. 11. and 12. of Daniel, in the 14. of Zacharie. 3. and 4. of Malachie, and also els where. The apostle hath cited Osee. 1. Corin. 15.

Therefore let vs lift vp our heades, brethren, let vs watch and pray, for because our redemption draweth nere, Delant vs Christ from all euil. Amen.

S. John deliuereth the booke receyued of the Hungryles hande, and prophetieth agayne to the gentiles, nations and Kinges.

The. xlv. Sermon.



And the voice which I hearded in Heauen spake vnto me agayne, and sayed: goe and take the little booke, which is open in the hande of the Angel, which standeth by the sea, and vpon the earth: and I wente vnto the Angel and sayed vnto him, geue me the little booke. And he sayed vnto me, take it, and eate it vp, & it shall make thy belly bitter, but it shall be in thy mouth as swete as hony. And

I

I toke the little booke out of the hande of the angel, & did eate it vp, & it was in my mouth as swete as hony: & as sone as I had eaten it my belly was bitter. And he sayed vnto me: thou must prophesie agayne vnto the heithen, and tongues & people and to many Kinges.

This is the 111. comfort, which in this. x. chap. is contained. For vnder the persone of S. John is shewed here, & that apostolical & euangelicall doctrine must be restored in the laste times before the iudgement against Antichrist & Mahomet. And he might briefly haue sayed. The apostolical doctrine, as it was preached of John, shall flourish againe: but he had rather expresse the same by a goodly vision, at last to adde a plaine & briefe exposition of the vision. Which is, thou must preach agayne, &c.

And those things at exposition do expounde agreeably, first in the persone of John, which vnder the Emperour Nero, returned into Asia from exile, by the space of siue yeres, or ther about againe preached the gospel. For he liued in the 1. or 4. yere of the reigne of the Emperour Traian: Secondly of all preachers, before the laste iudgement, indewed with the spirite and doctrine of S. John, and constantly professing Christ against Antichrist. Primasius expounding this place, the certaine meaning, saith he, is directed to S. John, which must per being deliuered from exile, not only bring this reuelation to the knowledge of Christes church: but also preach more deeply the Gospel to people and nations, to tongues and many Kinges: notwithstanding no man doubteth but that this voice agreeth also to the whole Church, which neuer ought to cease from preaching, &c. Thus saith he. The ordinary glose expoundeth these wordes: although this be vnderstande of the very person of S. John, yet even herein is vnderstande, that the lord will haue his church likewise instructed and taught by other preachers also. This appereth to the consolation of the faithful, which shall liue in the dayes of Antichrist, & the residue. Thomas of Aquine also. In S. John himself, sayeth he, other preachers are vnderstande, whome the lord in the time of Antichrist will haue to preach instantly to great & small. So much sayeth Thomas.

F. A.

Aretas

The apostolical doctrine is restored against Antichrist.

John preached agayne.

Before the
iudgement
cometh
Enoch
against
Antichrist.

Aretas Bishop of Cesaria, an expositor of this booke, sheweth clearly of this place of S. John, that the opinion of the common people was that S. John with *Enoch* and *Elie* should come againe into the world before the iudgement, to wit corporally, & earnestly and constantly to preach against Antichrist. The self same doeth *Aretas* repeat with a more plentiful exposition, where in the .ii. chapt. he expoundeth the wordes of John concerning the two witneses, &c. Certes where in the .44. of *Ecclesi.* it is writtē, that *Enoch* was translated that he might teach the hepten, many haue expounded it, as though he should corporally retourne, that he might teach the gentiles against Antichrist: where by the very translation made in times past he teacheth rather the gentiles, that there is another life prepared for the seruantes of God, & that the same is also deuē for the bodies, thus that *Enoch* was translated both in body & soule: against the opinion of *Epicure*, and the madde world, supposing none other life to remaine after this, & that the bodies, do putrefie, and neuer to rise againe. This *Enoch* seemeth to come spiritually to that laste age, for that the Lord him self prophesied that a like thing should come vnto it, as chaunced before the deluge of *Noe*. For like as many then being carelessse contemned the iudgements of God, nother feared they any perill, or hoped for any better life: so cometh it to passe also in the last age, in the which *Enoch* constantly preacheth by them, which establish and mainetaine eternall life, and the resurrection of bodies against the *Epicures*. *Helias* in the mounte *Thabor* appered in glory with our sauour Christ vnto thre chosen Apostles: neyther is it to be thought that about the ende of the world he must be thrust out of the heauenly palace, and againe be subiecte to corruption, and objected to the cruell handes of Antichristians, which might teare him in peeces. For like as in y^e time of our sauour Christ *Helias* in vertu and spirite, I meane S. John baptiste went before Christ the Lord: so also before the iudgement *Helias* shal preach in them againe, which indurē with the spirite and vertue of *Helias*, shal cal awaye the mindes of al men from the worshipping of creatures, to the adoration of the eternal and only God. *Helias* cried out, howe longe shall ye halte one bothe sides: yf the Lord be God, followe him: yf

Before the
iudgement
cometh
Enoch
against
Antichrist.

God be God, followe him. And nowe shal the *Helians* crye: yf Christ be the perfection of the faithfull, what neede is there of mans inuentions and constitutions to worke a perfectiō? yf Christ be our iustification, satisfaction, purification, our only mediator and redemer, wherfore are these thinges attributed to mans merites? whic are saintes accepted intercessours in heauen? whic is saluation ascribed to many other sinking thinges? *Helias* cried out: howe long haile ye on both sides? Al though he should saye, it is not lawfull to part your hartes betwixt two Gods, nother is it lawfull to attribute al thinges of life & of saluation, but vnto God alone. The fellowship of the kingdom is in this case enuious in dede. The *Helians* shal crye: if rightuousnes be of the lawe, Christ died in vaine. No man can serue two maisters. Christ shal profit you nothing, which seke saluation in the traditions of men. Come ye vnto Christ: he is the perfection of the faithfull, & in him we are complete. And like as *Helias* greuously accused *Achab*, *Iezabel* and the *Baalamites*: right so shal the *Helians* most sharpe inuere against kinges and Bishoppes Idolaters and Antichristians. Thus I saye *Helias* cometh againe, hath comen, and shal come before the iudgement.

Bothe shal S. John prophesie otherwise before the iudgement. He shal not retourne into the Earth in his body out of heauen: but the preachers indurēd with the doctrine of S. John, shal renewe al his doctrine, they shal expounde such thinges whiche he hath leste vnto the church writen in his Gospell, in his Epistles, and in the Apocalipse. This booke hath a while layne hidde, contemned also of good and learned men: yet preaching the same, that is contemned and set forth in this booke. but it shal be brought to light of others, & be set on: as it is playne that in this our memoire is done of many. And of al these thinges we doe clerely perceiue, how Antichrist must be impugned and slayne, not with carnall armures, but with spirituall: to witte by sincere doctrine, framed after the example of *Enoch*, *Helie* and *John*, and taken out of the holy scriptures. Wherof we shal speake more fully in the .ii. Quest. the doctrine of John about the laste iudgement shal be renewed againe, and be knowne to the worlde in despite and against they will. And vnder the doctrine

Before the
iudgement
John came
against
Antichrist.

of John we understande the whole euangelical and Apostolical doctrine, in the writing & setting forth whereof S. John also imployde a singular traueil amongs the most excellent.

What they must be, & with what qualities furnished & prache against Antichrist.

And in the meane season in the same vision is figured the whole manner of the faithfull and lawefull Preachere to be matched with Antichrist, what they ought to be, & with what qualities furnished. First S. John is called, by a voice spoken to him from heauen, with a commaundement goe. Therefore is Gods vocation chiefly necessary, lest any man should take upon him this office with an euill affection. Moses was called, the prophetes and Apostles were called: some in dede immediately from God, not of men, nother by men: some of God also, but yet by men and of men. The apostles of Christ were not called of men boasting the lawfull succession, from Caiaphas, Annas & colledge of priestes: neuertheless had true vocation of Christ, and approued their vocation in dede, to wit by preaching of the veritie. Therefore albeit we cannot at this daie referre our vocation to the Pope and Bishops, bragging of the lawfull succession: yet for as much as we are able to approue it in very dede, and by the testimonies of Christ, that our doctrine is Christs doctrine, & therefore that our ministerie is lawfull, we care not a whit for their opprobrious and railing words, which crye, that we be not called: that we be not ordeyned by the Pope.

What is the nature of the vocation of the minister, & how it is to be approued by the testimonies of Christ, & how it is to be approued by the testimonies of the Church.

But to him that is called is given a sure commaundment, to witte that he take the booke: not every booke, but the booke open, and that of the hande of the Angel, and agayne of the Angel standing upon the sea & lande. That Angel is Christ the Lord, Lord of the whole Earth, of the Sea and all things conteyned therein. He with his hande offereth to his ministers a booke open, to witte the holy scripture: and chiefly the sacred & holy gospel, wrapped with no darkenes, nother closed, but right manifest to them that wil see. For albeit that by chauntiquite of the tongue, for the proprietic of speech, for the figures, & rites, places, things, & stories out of memory some places make appere somewhat harde: what doeth this darke or obscure the misterie of faith and saluation, neuertheless most open & plaine: who understandeth not, what he should beleue, what he should do, & how he should pray, such of the

Reuelation

Articles of faith, of the 10. commaundementes, and the lordes prayer: The souerayn and of doctrine is certayne & plaine. This booke therefore opened, Christ offereth to his ministers. And S. John hath said, I saw, & not heard, a little booke, not a bible. For if we compare the holy bible, especially the gospel with other lawes, booke, and especially the decrees and decretalles of the Pope, the little booke of the holy gospel shall seeme very small. Primasius expounding this place: he saith, saith he, to understande the veritie of the lawe and prophecies manifested in Christ: therefore he saith not now, as before, that he taketh the sealed, but the open booke. For Christ is the ende of the lawe, for righteousness to all that beleue, and so forth. Therefore the lord Christ him selfe generally vnto the sincere preachere none other preaching, than his mine, containeth the Euangelicall. For he is the light and reuerent of the world, righteousness and life, nother is there saluation in any other. This preaching is not fetched nor taken of others, that of the hande of the Angel, not of the hande of the Pope or Bishops. Christ saith, go forth into the whole world, and preache the Gospel to every creature, teaching them to keepe all things which I haue commaunded you.

God is also required obedience of the ministers, that they obey the commaundement of God: and that they craue and receiue, that which they are commaunded to doe and receiue. In vaine doe some loke for a drawing and working of saluation inwardly, and with out thanks be finished, through the only visible operation of God. If God will haue me blessed and iuste, saith they, let him worke in me what he wil. Moreover they themselves are not careful, how they should apply themselves to the grace of God working by grace. Reason for vngodlines is it, that we heare now, howe S. John applyeth him selfe to the commaundementes of God, not without grace. For he goeth to the Angel and saith, geue me the booke. For the Lord must be prayed: we must reade diligently, as S. Paul also commaundeth: we must learne, and obeye his commaundementes of God, and not raye til God

Esaie. 29.
2. Cor. 4.

The obedience of ministers.

The Lord denieth nothing to them that are willing, do as they are diligent, which in the Gospel saith: I will geue you

you a mouth and wisdom, which al your aduersaries shall not be able to gaine saye. For our our heauy father haue geue his holy spirit, to such as desire of him. Therfore sayeth the Angell now: take the booke. Therewith say he giueth here an other commaundement: eate it. He alludeth to the

¶ **Seruant** and 3. chaps. of *Ezechiel*. Where the prophete is likewise commaunded of God to eate a booke offered vnto him. For S. Iohn here inuenterh no newe thinge. S. Ambrose: to eate a booke, sayeth he, is to laye vpon the vnderstanding of the scriptures as the secret bowelles or entrailles. We semeth by a trope both to intimate an earnest desire, and beate in a singular diligence. For we deuoure with a greedy desire, such things as we haue long and much coueted to eate. They are sayd who haue deuoured booke and anthours, which they haue pryncipally learned and can. We saye in dutche, *Er bat den Garen die Prisciane gar fressen*: that is to saye he hath learned humpisly. It is required therfore of the preachers, that they haue the holy scriptures with a desire, and that they learn and remember them whole and exactely. Without a desire and frequentenes of minde thou shalt profite litte in the study of holy Scriptures: and vntesse ye learne the Gospell exactly, you profitably shalt thou preache the same. The ministers therfore maye be ashamed of their ignorance, which arriues geuen to Idleness, Lauesnes, hitting, dising, and other worst thinges, than to the study of holy Scriptures. They becom forre vnlike the apostle S. Iohn, that in this respect against Antichrist winne smal renowne, vntesse they doe awake one of their prophane slepe, and cherely do their deuoty without doubt most holy.

¶ **The effects** of Gods misterie, and worde preached. It is swete in the mouth as b. word swete & bitter. For Dauid hath songe also: the iudgements of the lord are to be desired aboue much Golde and precious stones, and sweter than honny or honny combes. This sweetness is vnto feite in the inwarde manne, and the faithfully lighted with the trouth, hath alwayes continuall Ioye: but yet must we not conceale, what it semeth to the fleshe, and what is the effecte thereof in the outward manne. It maketh vnto the bealy bitter: which is also a phrase of speech, vnto which

haue answered, signifying that the same which is pronounced vnto vs, is both paynfull and greeuous. The worde of God therfore bringeth the mortifying of the fleshe, trauailes, paynfullures, the crosse, and aduersities innumerable, wherewith a strong and constant patience we must overcome. For the Lord in the Gospell preached repentance or contrition, and amonges other thinges made verp much mention of persecutions, wherewith his should be alwayes receiued. *Persecutus*: when thou shalt haue deuoured the booke, sayeth he, thou shalt in dede be delighted with the sweetness of the worde diuine, and with hope of saluatio promised, and pleasant taste of Gods righteousness: but doubtles thou shalt fele a bitterness, when thou shalt beginne to preache both to the deuoute and vndeuous. For the preaching of Gods iudgement ouer hearde, doubtles through the kindness of repentance some beyinge turned to better are chaunged and others agayne beyinge offended are more hardened, and beate greate hatred and mallice towards the preachers. The wiseman sayeth, thou shalt rebuke a wise man, and he will loue thee: repproue a foole & he will hate thee therfore, and so forth.

But these things said only, but also are done and felt: for S. Iohn: and when I had deuoured it, sayeth he, my brain was made bitter. And we fele at this daye the most greuous hatred of mightie meane to witte of spirituall fathers, and temporall princes. Many are driuen into exile, innumerable are shutte vp in prisonnes, an infinite multitude are bound with sondry kindes of deathes. All these thinges did the prophetes prophetic should come to passe, our sauour Iesus in the Gospell gaye vs warning therof: the lord here telleth vs againe the same tale. Therfore let vs be strong and constant in the Lord, and fight agaynst Antichrist vnto the ende of our life. The Lord will not forsake vs, whicher we should be vanquished of those aduersities, tolde vs of them diligently before. And thus muste they be instructed which shal warre agaynst Antichrist before the last iudgement.

As in I sayd in the beginning of the Sermon, so set a tion of the briefe exposition of the viij. For the Angell saith vnto Iohn, *viij.* thou

¶ **Revelat.**
nes is felt.

¶ **Therpo.**
tion of the
viij.

To prophetic.

thou must prophetic againe to the heathen, &c. So thou shalt, sayest he, I would declare nothing els, but that thou art preach againe to the world, first by thy self in this, after which shall retorne from exile: secondly by faithful ministers to the world's ende, which shall spreake abroad the good news now set forth by thee, with sondry tongues through which, and therewith shall beate darone Antichrist. And such as are accustomed to reade the scriptures know that to prophetic, is take for to preach. For prophetic, is preaching, thus was in times past called prophetes, which at this daye be preachers, as we maye gather of the .1. Corinth. 11. and .14. chapter. And the doctrine of John is touned into the Syrian tongue, Aethiopian, Aegyptian, Germane, Spanish, French, English, Italian, to be shoyt in a maner into all languages: in all which preacheth S. John at this daye by faithful ministers. The gentles be they neuer so barbarouse & rude heare S. John teaching, and so do the people of many nations. All these except not a little comforte in these most dangerous dayes of Antichrist, and haue receyued of them also before this tyme, which long since renewed the apostolical doctrine against Antichrist. The same doctrine is brought at this daye, and was brought in times past also vnto hinges and Popes though they hated and spurned agaynst it. The thing I speake is not doubted, For we both heare and see these thinges ruen at this houre. Histories also repute many thinges herof. Laude and glorie be to God. Some copies in the latin are corrupt, which thus Igitur for Iterum. For S. John sayed, thou must prophetic iterum, which signifieth Iterum againe, not Igitur. For he knoweth that he being dead also must preach to many nations in sondry tongues, by faithful ministers that shall fight agaynst Antichrist. The Lorde assiste with his spirit all good Preachers of the Euangelical veritie and Apostolical doctrine. Amen.

S. John measureth the temple, and sheweth that God hath a care of it: and the quice he reamunicate.

The. ii. chapter.

And there was geuen me a reede like vnto a rodde, & it was sayed vnto me: rise and mete the Temple of God, and the Altar, and them that worshipping therein: and the quire which is within the Temple, caste out, and mete it not: for it is geuen vnto the gentiles. and the holy citie shall they treade vnderfote, xii. monethes.

The first to be in disposing, and in describing the hostile matter against Antichrist: and sheweth that the church shall not be forsaken in those Antichristians and turkish difficulties: for the enemies shall neuer so quietly inlope althynge, but that the church shall haue also her champion or defender, which shall most valiantly resist Christes adversaries.

And those things are figurative, which are reherced in the beginning of the chap. and seeme to be taken out of the .40. chap. of Ezechiel. As be those also which are spokē in the .7. chap. of the faithful sealed, out of the .5. chap. of the same prophet. For he is commaunded to measure the temple, and to cast out the inward quire: wherof he sheweth the cause. And he measureth not the Temple of Iherusalem, which he laye in ruine, nor yet should be repaired, after the prophetic of Daniel and Christ: but the very church of God; I meane the whole maner of the chosen. For S. Paule calleth the faithful the Temple of God, turly verie, as also S. Peter. .1. Peter. 2. and .1. Corinth. 3. And .2. Corinth. 6. We haue sayed nowe ofte times, that Christ is the only Altar in the church, and sacrifice for sinne, and Priest and intercessour on the right hande of the father. The worshippers be they that worshippinge God through Christ in spirit and veritie, and serue him lawefully pers. as with feare. So many as be such, that is, who so euer cleane vnto Christ the only peace maker of the faithful, & serue god truely & safely, they be the very Temple of God, & the very church. These hath S. John measured: that we should vnderstande how the lord direct his hande to build up the church, the repte, not to disrope it. For they that will build vnto the plate, &c.

The come of this sermon.

The scripture.

Altar.

Worship.

To meane.

the repte.

which.

whereupon the buildinges should be set: as appeareth in the
40. of *Ezechiel*. Then was also the temple destroyed of the Chaldeis,
as *Jerusalem* is now wasted by the Papistes & Turkes.
But the Lord promisseth by this measuring, that he will re-
pare the ruines of the churche of the merite of Christ, and
faithful worshippers: moztouer he signifieth, that the sancti-
fied in these troubles are numbred (before we heard they were
sealed) and sure whome no hostile power can hurt in all these
difficulties. For as the Altar Christ is undefiled, and can
not be polluted or destroyed by any power of the Devil: so
are the shepe of Christ known to God, and perill not. It
also the same Lord Jesus Christ testifieth in the 10. of *John*,
and the *Epistle* in the 2. *Timothee*, 2. Himselfe the faithfull of
Christ be in the communion of god and of all his good things,
in the care, buildinge, numbre, and defence. This is a most
assured consolation. howbeit where the Lord in the gospel
prophetied, that the true faithful should be excommunicated
of the false teachers, & here also foresaw what should chaunge
to the vngodly pastours of the false worshippers: he signifieth
that they apperteine nothing to the buildinge of God,
but to be of God excommunicated, to the incur the guilt
should not feare their censure and cursinge. And here is the
lection of two sortes, whereof the first is more allotted, that
is, *ἐκ τῆς ἀλλοτρίᾳ τῆς ἐκκλησίας* the hall of quere that is within, and
out: that is to saye, declare the that be in this quere, cast out
of God. Verily the Antichristians wil be twich in the
ple, or inward partes of the temple, & the chiefeest part of the
church, in so much that who so ever adhereth to them,
and followeth them not in all things, & seame him selfe con-
minable to the churche of Rome, is iudged to be an heretic.
The inward quere in the lawe was the stand of priests in
place wherein they were when they should do sacrifice. Now
whitest he saith the quere must be cast out, he signifieth
guarantie that the Antichristian priests shal be thyng out.
For the place is set so; the thing contained therein. And what
he saith, cast out. This he saith, those whom God hath
thus out, declare thou to be cast out. For God doeth excom-
municate, man pronounceth & executeth Gods iudgement.
The latter lection is of this sorte: the quere (τῆς ἐκκλησίας) which

He quits
both in
music he
quit out.

loweste out, cast out. So hath the Spanishe copie: And home
 our man caste out that which was with out before: Therefore
 I take, as I saued, the former reading. But we reject not this
 reading nother. For the hall that is with out, signifieth the
 estrange or fellowship not communicating with thons: anstr
 signifieth with the true church of Christ, such as al this bolle
 sheweth the Popes to be with al their familie. And our the
 Pharisies & prestes caste out him for was borne blonde, Iohn
 the. 9. that is to saie, did excommunicate him for the confession
 of Christ, and the lord saith in the. 15. of Iohn: If any abide
 not in me, he is caste out, as a bchaunce, and whithereeth.
 Iohn. 9. wherof S. Iohn is commaunded here to caste out
 the Colledge of prestes, he is werely commaunded to declare,
 that those prestes were excommunicated, which wold be and
 seue the chiefe prelates of Christs church. He is also forbo-
 din, to waite this quite. For because God will not edifie but
 destroy them: nother haue them nobred enionges his. For
 he hath created them. Who sha wil hereafter care this much
 for the excommunication of them that are excommunicated? wic-
 kes popes haue excommunicated Emperours noble men and
 gentry: & discharging their subiectes of their fidelitie haue see
 them in their princes toppes. The storie of Gregory the. 7. is
 written against Leo Isauricus: and of Gregory the. 7. against
 Henry the. 4. And of Innocence also, against Fredericke the. 2.
 and of other Bishoppes against right good princes. Doubt-
 lesse thise stinge of the popish preaning hath ben excom-
 munication, whith the Lord here lowsereth.

Neuer doeth the lorde counceale, whio he pronounceth the quene, The quene, 100. Lines
the pathes, o; inwards quene excommunicated: for because it is geue to
is geue to the heathen. Which phrase of speech is, as muchly the heathē,
as large, as if you should saie: for as muchly as in the quene they
grieveth the grieues o; faithfull ministers, but the gentiles;
which have occupied this place. But the gentiles are right to
be put out of the fellowship of God and the church: where
the lord him self in the gospel saied: if he betray not the church,
he shall be unto thee as an heathen & publicane: And on neede
ly say that he is not in the Temple o; church; o; also be in the
house of God, that is to saie, which will be received among
the people of the church; and yet hold not of Christ, but are

What to
cast out.

The quiet, well-

more conformed to the heathen, than to Christians: and accounted most wisely excluded amongst the gentiles.

The pope and all papists are heathen.

And now let us see, whether he accompanie Antichrist the pope with his members amongst the heathen. These that hope of god, heare the word of god, & glorifie in it: they that be not as yet his, be of God, but remaine gentiles, not unto death, not godward, but also blasphemers of same. So these men will not heare gods word, & seeke with all their wickedness, how to seare men away from the scriptures, which are Gods word. They saie that they be obscure, doubtful, uncertaine, & imperfect. Those that beleeve & cleave to the same, they call heretics: & the doctrine take out of the same, heresie. Againe they charge have not Christ their head, & as branches growe not to the vine, haue no communion with Christ, & be gentiles. But such is the pope & his adherentes, persecuting Christ: sit & situate that affirme Christ to be the only head of the church, Christ alone to be our righteousness & life, & al the faithful are made fully complete by Christ. By that thus beleue, they growe to him as hereticks: & so ouer the gentiles with many words, call upon creatures, suppose God to be honoured with corruptible things as gold, silver, & precious things, dedicated to the Temple, and set up to beautifie the same. Summe of other things doe they in the church at this daye? They build playnely heathen Temples when thou seest their churches. The life also of the gentiles is shameful and filthy: they are geuen to voluptuousness, full of surfeiting, addicted to lust, they stinke in whoredome, and reche in gorgeous apparel and pampereing of the body. See to what thinge the Apostle writeth of the life and conuersation of the heathen in the 4. and 5. chap. to the Ephesians. And in the 1. chap. to the Romans. And in the 1. to the Corinth the 5. and 6. chapters. Nowe what the life of the Pope is and of his spirituality, the thinge is selfe to openly testifieth, that euen for this cause might he might haue ought to be accounted amongst the heathen & communicated. The Apostle him self pronouncing the sentence of excommunication, in the place which we haue now named, the 1. to the Corinth the 5. We maie put heretics with the heathen. For if thou seest him as a heathen, if thou haue any love of God in thee, thou shalt not be like all things of the heathen.

the gentiles of sinnes, heareth, Christ, the oblation of Christ, martyrdom, mansuetude, & other things: while call they in doubt diverse articles of our beleefe: what mean these doubtful disputations of the immortality of soules, and resurrection of bodies: while make they a mockerie of the life eternall lasting?

Verunto is added, that these treade vpon, yea spurne the holy citie: so; therefore maie they wisely betaken for excommunication. This holy citie, is not that earthly Iherusalem, but the church of God, whereof the holy citie was a figure: so S. Paule expoundeth in the 4. chap. to the Galatians. For the earthly Iherusalem, according to the sayings of the prophets, hauing played her parte, laye in ashes neuer to be restored. The lord therefore signifieth that the holy church of Christ, should through the tyranny of Antichrist and Antichristians be troden under foot. And it signified more, that he sayed, to treade vpon: than if he had sayed to afflict and persecute. For treading vpon is ioyned with the greatest despite of him that is troden on: and hereby is signified an extreme assailing and woderfull crueltie of the enemies, which they practise on them they overcome, and haue to use at their pleasure. We reade in Daniel of the Romanes: The beast had great pynnteth, eating and breaking smal, and the rest treading vnder her fete. For wanton bestes are wonte to treade with their fete such things as they can not deuoure, when they be full. And Salomon in the 27. of the Proverb. A soule that is full, saith he, treadeth the hony combe. Malachie in the 4. chap. speaking of the ioye of the godly: ye shall leape, saith he, as calves of the herde, and ye shall treade vpon the wicked, whiche shal be as duste vnder the soles of your fete. Such S. Iohn by treading signifieth the oppression of the church ioyned with greete tyranny, and wantonnes, and with the exceeding great mockerie and gladnes of the wicked. And semeth playnely to haue alluded to these wordes of the godly prophet: O God the heathen are comen into thine inheritance, thy holy Temple haue they defiled, and made Iherusalem an heape of stones. The dead bodies of thy seruantes haue they geuen to be meate vnto the fowles of the aire: and the flesh of thy Saintes vnto the beastes of

The holy citie is Iherusalem.

To treade.

the lake. These bloud haue they shed like water on every side of Ierusalem, and there was no man to bury them: & therewith that followeth, in y. 78. *Psalm*, And a little after in this chap. that followe mo thinges of the persecution of Antichrist. Whether these things be obscure, it safe you compare them with those, which are done at this day in the church of Rome agaynst the louers of Christes gospell.

The reck-
ning of .xlii.
monethes.

Whesodes here is shewed a certayne time, in the which the persecution of Antichrist should be cruell agaynst the church, to wit the space of two and fourtie monethes. In the accorde wherof some tourment themselves maruclously. I suppose playnely that a certayne time was assigned, & that not without cause, & yet not withstanding an uncerten time to be understood. A certayne time therfore is assigned, that we might understande, that God hath appointed an ende of their troubles, which as he him self alone doeth know, so would he signify to his faithfull the same time not in yeres, but in monethes only, for a consolation. For we suffer more easely, that which we perceiue that continueth but a fewe monethes. This sense hath also *Aretas* after a sorte touched, writing thus: we suppose that the time of .xlii. monethes doeth expresse a shortening of time, about the coming of Antichrist: for the which affliction to be executed upon the louers of God, Christ our God saith, that those dayes should be abbreviated. And these .xlii. monethes, are thre yeres & a halfe, wherein it shall come to passe that the faithfull, and the very tried, shall be troubled and suffer persecution. Thus saith he.

Math. 24.

Thesepers Doubtles al expositours in a maner beynge verely taught a a boite, by this place, haue attributed to the kingdome of Antichrist, .x. yeres of and to his most cruel persecutions, not mo yeres than thre yeres & a halfe. For so many yeres make .xlii. monethes, if you put to a yere .xii. monethes. Nowbeit the Scripture and the thing it self speaketh, that the kingdome of Antichrist should be a great deale longer. Wherupon I sayed, that a certayne time is assigned of chapostle, & an uncerten time understood: that is to saye, at that sametime, that is reckened sed the said yeres .666. wherof is mentioned in the .xii. chap. of the Apocalypse, vntill the last iudgement. And whie I do expounde a certen time by an uncerten, these be the causes. First, forasmuch

as the same nombre of monethes is put here in the .xii. chap. And is ascribed to the olde Romane Empire, verely that in their tribulations the Saints might understand, & comfort themselves, that there is an ende appointed to their tribyn, which is known of God: and that the Saints should no more be sorrowful, than if they should be constrained to abide there many a fewe monethes only. Otherwise if ye should attempte from the first yere of Julius Cesar, and bring the course of time vntill that yere, wherein *Odacer* at Rome, an emperor of the worse beynge take awaye, was acknowledged for King, you shall not finde only thre yeres and an half, but about foure hundredeth and .xvii. yeres. If you shall bring the account from Julius to the empire taken awaye, and geuen to the pope, you shall finde about .767. yeres. The later cause: for that *Daniel*, the Lorde Christe, and the Apostle S. Paule, agreeably do saye, that the persecution of Antichrist should last vnto the iudgement. But who shall reck vnto us the yeres and dayes of the last iudgement? And therfore must the number of yeres be expounded by the uncerten, and must thinke that all things are nombred & prefixed in the counsel of god, which neuer neglecteth his faithfull. To him be glory for evermore. Amen.

¶ Of the two prophetes fightyng manfully agaynst Antichrist, and of their power.

The .xliij. Sermon.

And I will geue power to my two witnesses, & they shall prophesie a .40. cc. and .ii. daies clothed in sacke cloth. These are two olive trees, & two candlestickes standing before God of the Earth. And if any man wil hurt them, fire shall come forth of their mouth, & deuour their enemies. And if any man will hurt the, this wise must he be killed, these haue power to shut heauen, p. iiii. that

that it raigne not in the dayes of their prophesying: and haue power ouer waits to tourne them to bloud, and to smite the earth with al maner plagues as ofte as they will.

Prophetes
are promi-
sed.

These thinges apperteyne also to the consolation of the faithful. For the lord promyseth that he will sende prophetes: that is preachers, whiche shall manneteyne and defende the veritie of the Gospel, and glorie of Christ, assaile Antichrist, and distrope his kingdome, and auance the saluation of the faithful. In the fourmer chapt. 8. and 9. was described the fight of Antichrist and heretikes against God & his Christ, and against his church: & now at fere wordes is set against the same the contrary fight, & the army of Christ is mustred.

Two pro-
phetes.

And he bringeth forth two Prophetes, that is preachers: not for that there shall be two only, but for that he will so suffice that the power of Christ in the world should be making to worldly men small (as I shall tell you anon) in the meane time he understandeth al faithful preachers and pastors of al times, whiche offer themselves to resiste Antichrist and heretikes. There be that expounde these thinges of *Isaiah* and *Helie*, whiche shall come corporally before the iudgement. Howbeit S. Hierome in the epistle to *Marcella* doeth referre this opinion to Jewish fables, signifying that these thinges must be spiritually expounded of those prophetes, as are al other most thinges of this booke. And in maner al expositours with great concord, doe interpret all these thinges of these Prophetes spiritually, and not corporally after the letter. I suppose that for two causes there be two Prophetes only here rehearsed.

First, for that he would allude to the olde visioe of prophesie of *Zacharie*, whiche is in the .4. chapt. It was thought than also to the people of *Israel*, returned from *Babylon*, that the repairing of the Temple was impossible, for that they had many and mightie aduersaries, and they were weak and fewe, and their gouernours *Zorobabel* and *Iehosua* condemned: but through the mightie hande of God, and his faithful ayde it came to passe, that the power of their aduersaries vanisshed awaie as papie, and they in despite of all

were buylded by their Temple right, so the Lord sauyeth it shall be in that later age, that the ministers most contemptuous and verry fewe in nombre, shall buyde up Christ his temple, and repaire it, & make the most mightie power of Antichrist. Item also I suppose belongeth that sayng of *Daniel*: and when they shal fall, they were holpen with smal ayde, &c. Secondly for this cause chiefly he accompteth only two witnesses, for that it is red written in the Lawe, in the mouth of two or three witnesses euerie worde shall stande. It is iudged therfore a full testimony, whiche shall be confirmed with the agreeable declaration of two. Where therfore the lord sayeth that he will geue two Prophetes, it is as much to saye, as that he will geue so many ministers as shall suffice, whiche shall both buyde up his church and also plucke downe and ret a sonder the kingdome of Antichrist. There be of the expositours, whiche thinke that by two witnesses are understood two testametes. Now brewe see that the Lord speaketh here of witnesses, not of the thing testified or to be witnessed, which necessarilye we separate not from the witnesses.

For Apostles and Apostolicall men are called witnesses. Who be they where in the Gospel, and in the .1. chapt. of the *Actes* of Apostles. Witnesses are ordeyned in iudgement that they should faithfully utter that which they haue sene or hearde, that they should forge nothing of themselves, & to the things that should be testified should nother adde or put any thing, nor take awaie any thing. So likewise are placed of God in the church of God, the witnesses of God, that is to saye ministers: and of them is required, that they imagine nothing of their owne braine, nor put to nor take away any thing from Gods worde, but simply declare to the church of God the thinges they haue sene in the story of the Gospel and heare of the prophetes and Apostles. Therfore are they false witnesses, nother worthy to be called the witnesses of God and of Christ, whiche bring not the Gospel. They be rather the Popes witnesses, whose decrees & decretalles they bring forth, and beare witness of them to the foolish people. Therfore shall these two prophetes be witnesses of Christ, and shall bring witness for Christ out of the most trewe Scriptures.

And the beginning of them is here referred to God and

The origi-
nal of pro-
phets.

to his Christ as the original of Antichrist is reduced to himself. I will geue, saith the lord, to my two witnesses, and they shal prophesie. Christ sendeth preachers, a geueth to them also that they can preach. The which is a wonderful comforte. For like as the deuill many times sendeth, instructeth, and helpeth his false prophetes. So Christ leaueh not his church destitute, and geueth to his ministers habilitie of teaching and doyng luckely. For in the Gospel also he promysed and saide: I will geue you a mouth and wisdom, which they shal not resist, so many as be agaynst you. For these thinges oughte to comforte vs, in the greuouse consultations, traynsounes & assaultes of the enemies of the Gospel. Christ wil not forsake his ministers, so they be faithfull, and depend upon Christ alone.

The time Now is also declared the time of the preaching of the gospel of Christ against Antichrist, verely at that time wherein Antichrist shal treade the Temple and holp citie. For a thousand and hondreth and. lxx. dayes make. xlii. monethes, of xxx. dayes to every moneth. xxx. dayes. But we hearde before that Antichrist shoulde treade the church. xlii. monethes. Agayne therefore is a certaine nombre put for an uncertaine. And here is signified, and that with a mysterie is here defined the time of daies, not of monethes or yeres. For though the function of the ministerie be neuer so harde and daungerous: yet so that God comforte and confirme them, that they maye appeare fewe dayes only, not monethes or yeres to suffer persecucion, to trauel in this laborious worke of the lord. And where I haue sayed that those nombred dayes are put for an uncertentie of time, this hath moued me, that by and by in the. 11. chapt. the same nombre of dayes shal be assigned: for the which yet he hath set before, for a time, and times, and halfe a time. Which appereth plainly to be taken out of the. 7. and. 12. chapt. of Daniel. I knowe that the same is expounded of many for three yeres and a halfe: that the time, shoulde signifie a yere: times, two yeres: and halfe a time, half a yere. But euery manne maye perceyue that the thing it selfe is repugnant to that nombre of yeres, if he be at the lesse any thing sene in stories. In the. 7. of Daniel: the other beast, saith he, gaue ouer their rule, and spaces of life were geuen

to, for a time, and a time. But who will expounde these saynges of two yeres only: sine it is euident, that the Babilonians, Persians and Macedonians reigned many yeres: he signifieth therefore that those kingdomes shoulde endure so long, as God would permitt them, and geue them power to reigne. Note saith in Dutche where yet we appoynt no time assigned. In the same chapt. of Daniel is put the same phrase of speech, that the Sanctes shal be deliuered into the hande of Antichrist, for a time, times, and halfe a time. And in the. 12. chapt. he saith that his Prophecie shal be fulfilled in a time, times, and halfe a time. But who shal beleue that within thre yeres and an halfe all those thinges shoulde be accomplished, which he declared in the whole worke? Whiche thou doest they restrayne the times of Antichrist to thre yeres and an halfe, especially his persecution: whie see they not the destruction of Antichrist, and the peace of Sanctes, and the dayes of iudgement, to be the same daye? For Daniel sayeth, that the beaste shoulde be caste downe headlong into hell, when the seate he furnished. And Paul saith, whome he had desicene with his compag, and who shal shewe vnto vs the certayne daye of iudgement? It is knowne to the father alone. Lette them leaue therefore with their supputacions to deuiue with the Gospel. It appereth therefore that the lord is that kinde of speaking as it were by a riddle, to haue defined no time certayne: but rather to haue aduonished the godly of longe suffering, of patience and constancie: and to haue comanded that we shoulde not ouer curiously seache the instant of this time, but shoulde rather permitt it to christ our selfe, in an other place sayinge: It belongeth not to you to knowe times, and the momentes of times, which the father hath reserved in his owne power: but waite, that when the lord shal come, he maye finde you watching. Therefore whether so euer the lord shal differre his iudgement a longe, shorte, or meane time, be you constant. So at this present he saith, home the ministers of Christ shal preache at that time, wherein Antichrist shal persecute. And verely if thou reade the stories, thou shalt finde, that the best attownde & best learned men, haue in all ages, now for the space of these seuen hondred yeres and more, constantly

resisted

resisted the Popes enterprises, their great abominations, and craftie juggelings and seducings of monkes and Friars. Of the persecutions that they have suffered, I will speake hereafter.

The apparel of the prophetes.

Furthermore also the apparel of these prophetes is described, that hereof also may be gathered the manner of doctrine. They shall not be clothed in soft or precious apparel, as velvet, sattin, or damaske, or crimsone ingrapned, but in sackcloth. And sackcloth, as appereth in the Prophetes is for mourning garment, and for suche as are penitent. Therefore like as S. Iohn was courtely appareled, and preached repentance. So shall these also moue vnto repentance and amendment of life, and perswade men to frugalitie, and not to al vntemperaunce they shall persecute. Certenly al good and learned men nowe these seuen hondreth yeres haue required nothing els of the Pope and Clergie, and of the people but repentance and a reformation: for the which they haue had small thanke at their handes. But what the apparel of the Antichristianes is, there is no man ignorant at this date. Certenly it differeth not much from whorish. Conuincing he declarerh more fully and more at large, of what sort they shall be, and also their ministerie, what also shall be their fecke, and vertue of their preachyng. And the same he seteth forth and declarerh with sondry figures taken out of the scriptures.

The prophetes be olives and candelsticks.

And first he alludeth againe to the .4. chapt. of Zechar. There be two olives, &c. with oyle lightes are nurrished: oyle therefore signifieth the matter of preachyng or of Sermons. And Candelstickes bearyng lightes, are preachers, throughtyng & broadening the light of Christ, and of his gospel throughtyng the world. And that preachyng of light is taken out of the scripture, as also the light of a candel is nurrished with oyle. Oyle is a type of the holy of al holp. Wherefore S. Iohn callerh also the holy ghost, vnto oyle. Certes the holy scripture, is the inspiration of the holy ghost. Therefore those preachers that preach Christ out of the scriptures. And so preaching the gospel of Christ throughtyng the inspiration of the holy ghost, they are sayed to stande before the sight of God of the earth. This is to saye, these be in the protection, in the care, and prouision

of God, by whose providence he governed whatsoeuer is contained in earth. For he appeareth to haue alluded these wordes of Zechary. The eyes of the Lord, shall ouerlook vpon earth: And these be the two childre of oyle, which stande before the governance of the whole church. And these be also two olives receadynge the saythful preachers, which shall goddlye sate of Christ. In whose God the Lord of al. In whose, they be rather olives, nor candlestickes, throughtyng the light of the Gospel, so many as of Antichristes parte lette bygges and downe of men, in the place of the oyle of a holy ghost and power sheweth also into the candle: neither can they any light, but darken it, and opinions of moose trouble men. Against these S. Iohn reasonerh; these things are I sayen to you, sayeth he, of these which discerne you. And the vocation which you haue receyued of him, abydeth you, and you haue no neede that any man should reach you: as he is the very vocation teacheth you of al thinges, so is true, and no lesse.

Nowe are also the weapons of these preachers described. They are armed with the sword of the word, and fight againste more of their enemies. If any man will hurt them (as he shall) they shall be hurt of their mouth, and deuoureth their enemies. And this also signifieth, with a pretended mallice, and a craftie wyse to hurt or to murther: and first he sayed to hurt. If any of the champions of Antichrist, shall assaile these preachers, and shall blame their doctrine and ministerie, straightwayes shall they bring forth of the holy scriptures words moode, & so shall represse and overcome their enemies. For thus these things maye not be expounded after the letter, they saynt chiefly proueth, that by and by we shall heare, that these prophetes shall be vanquished, and put to death. This is to saye, to be put to death. Who shall can not gather that the victory of preachers is spiritual, that their aduersaries shall be vanquished at the veritie, maye live in dede bodily, although the verzie of the veritie they maye seme to be destroyed. And therefore as it were by an interpretation of the word, and if any man intueit this, so must he be sayed. So shall by the verzie of the veritie they shall be put to death. And this is to saye, that materiall and naturall life they shall come forth

The prophetes shall be before god.

Fire goeth out of the prophetes mouth.

forth of a man's mouth: And S. Paul also reproved his things, taking the manner of speaking of *Elyas*, concerning Christ & of *Antichrist* to whom he that will, sanctify he, with the breath of his mouth. Beholde S. Paul called in the breath of the mouth, whiche S. Iohn named fire. We reade also in the xxiii. chap. of *Jeremie*, is not mo word as fire, and he a mallet breaking the rocke? And againe in the 3. chap. To as muche as thou speake this worde, beholde I will make mine roddes in thy mouth fire, and this people wood, and it shall consume the. Of *Helier* we reade in the 4. of *Kings*, that calling downe fire from heauen he bodily burnt the hinges of the doore, which example to the discipline *Iohn* and *Iohn* alledged, the lord forbade them, that he might not consume them of their function, to witte that they must fight with long suffering and with the word of the virtue. Whiche *Chapostle* in an other place cōsumeth expression, to witte in the 12. *Timothee*, 2. Wherby we are plainly taught, that Christ must not be vanquished with corporal weapons by the ministers, but with spiritual. For he must be slain with the gospel, to that most sharpe sword, & sal downe and be in the brestes of men, that he may be utterly consumed, & burne to be *Antichrist*. And where many cōfounde the ministration of the word & the power of the magistrate, & for the same cause take the sword out of his handes, cōmmanding that in case he may not strike heretics and blasphemers, affirming that they ought not otherwise to be punished than by the word: let them leave to discern betwixt officers of the word, to geue liberty to blasphemers, & to all manner of heresies, & to such as hauing ben a thousand times convicted of heresie, cease not to infect innumerable, & bring downe many soules, vntil they be straitly punished by the magistrate. Let them therefore applie their owne office, & heretofore the use of veritie and equitie, & than that they be in better order.

They haue furthermore he addeth more expresse things concerning their power & ministration, when heerein aluding also to the 1. of *Exodus*, 22. ripes of the scripture. For first he saith, thou shalt not curse the lord thy god, nor curse the king that is upon the earth. And he alluded to the story of *Helier* which is in the 1. of *Kings*, the 17. chap. And they must be spiritually punished,

this our business. For like as *Helier* through the power of god did prohibit, that it should not raine: so that the preaching of the gospel to the disobedient, or such as will not heare the word, but had rather be seduced with popish abominations, than up heauen to see, that is shall assuredly testify if it is out of god, for as much as through Christ alone, as the only way is opened vnto heauen, whom they not withstanding do contemne: that tel the also *Chapely*, that the grace of god is denied the, which is only granted by Christ. For the vniuerses are authours, that raine doth signifye the grace of god, & such a raine sent downe fro heauen. Therefore al the time of their propheticall testific, & they are through their greatest deserte, & their own faulte deprived of the celestiall grace, light & life, so many as had rather haue popish dragges than the true bread from heauen. And againe I vnderstand that they haue power geuen the to open heauen to the beleuers. Wherof hereto now no place to speake. For I haue already more manifest, which are written in the gospel concerning the kingdome of heauen, & hereto this shal belong. And I should nowe rehearse the same I haue both at other times, & before: also in this same booke spoken of them at large.

Stroudly he alludeth to the story of *Moses*, & saith, that the lord is geuen to these prophets to turne waters into blood: the which alludeth nothing with the fouener meane. For the meane of godly wilddome, is a figure of the grace and reliefe of the spirite. Stand betokeneth offence and punishment. For that sentence of the lawe and of *Chapostle* is wel knowne: our blood be vpon your owne head. Therefore that these prophets testify, that god hath verely sent his worde of saluacion, to save all beleuers, but that this shal be to the vnbelleuers through their owne faulte vnto condemnation. For they that take the preaching of gods word, and beleue it not, haue no other waye to be saved. And so to the gospel at this date preached to many wold: our faultes as being corrupted with popish doctrine, by force will not be wise, &c.

I would the power to strike the earth with murr they might haue, so that they wold. But they will not, excepte gods the earth be so hit, that the murr they be with afflicted and infected are to plagues, which will consume them. For they will do nothing wisely,

wisfully, they will not followe these affectiōs, but the will of God. Wherewith they are saide to strike the earth with plagues, when out of Gods mouth they shal receiue, that Gods wrathful plagues wil punish the sinners of the world. Those plagues are recited in the 26. & 28. of *Deuter.* Wherfore in case they comen to impudent persons to see, persistence familie, richesses and other calamities, God will sende them to such an incurable, as the lord saith of him selfe in *Ieremie.* I gaue and on the contrary parte they shal in riches which all his sayings those that obey gods word, what time they shal receiue the Lordes blessing.

Thus muche hath he spoken hitherto concerning the preachers of the Gospel, which shal fight agaynst Antichrist, in that last age before the iudgement, and shal builde vp the church, & confirme the beleuers. Thou thy self shalt obserue, in what preachers thou shalt perceiue these shadowes, and the same shalt thou acknowledge for the lawfull prophesies of God. And shalt acknowledge with all, how great a promise of God it is, to haue true and faithfull preachers of Gods word. The lord our God confirme al ministers of his word in the setting forth of his trueth, to the worlds ende.

Of the cruell fight of Antichrist agaynst the Prophesies of God, whome he ouercometh, and sleeth, and shamefully useth them.

The xlvij. Sermon.



And whē they haue finished their testimony, the beast that cometh out of the bottomles pitte, shall make warre agaynst them: and shall ouercome them, & kille them. And their bodies shall lie in the streets of the great citie, which spirituallly is called Sodom & Egypte, where our lord is crucified. And some of the people, and kindredes, and togues, and

& nations, shall see their bodies thre dayes and an halfe, and shall not suffer their bodies to be put in graues. And they that dwell vpon the Earth, shall reioyce ouer them and be glad, and shall sende giftes one to an other: of these two prophetes beryed the that dwell in the earth.

We haue heard of the cruell preaching of the preachers, which shall obiecte themselves to Antichrist, & to his army, for Christs sake, and the church of the faithfull, & that the time that Antichrist shall exercise tyranny agaynst the church, consequently our lord Iesus Christ will teach vs by apostle and Euangelist S. Iohn, after what condition the church shall fight, and howe Antichrist shall encounter with her, which also apperteyneth to consolation, & a necessarie exhortation, lest any man should be discouraged with the persecution of the Antichristians, and calamities of the faithfull. We haue therefore repressely of the greuous persecution of Antichrist, which hath now continued those many yeres (I meane that time, wherein the bishop of Rome hath vsurped, & takē vpon him authoritie ouer al churches) with some small spaces respite to breath in, of the Lord permitted. This persecution Antichrist is more greuous & longer, than euer was any, either amongs the ancient people of God, or in the primitive church. Certainly for these foure hundred yeres, who so euer, of what state or condition he were of, began to speake neuer so muche agaynst the church of Rome, he felte incontinently hatred, imprisonment, banishment, and death. This do stories tell vs, which shewe also, that persecutiō so muche the more increased, as the Antichoppes themselves and theyr champions, both in house and secres, were increased in nombre and power. And the lord declarerh most diligently, when, who, of what place, where, when, & with how great crueltie Antichrist shall be the cruell agaynst the faithfull seruantes of God, & howe immediately, that all his enterprises shall be utterly overcome, and howe great shall be the rewardes of constanthe martyrs, and also the calamities of the Antichristians.

The persecutiō of Antichrist.

The testi-
mony of
Prophees
must first
be finished
before the
persecutio
come on.

And first in dede, he admonisheth plainly what time per-
secution must be moued: not before the testimony of the pro-
phetes shall be finished. I shewed you before, that the testimony
must first be finished: that is the sincere preaching of the gospel. *Item*: I shewed you
before, that the testimony must first be finished: that is the sincere preaching of the gospel.
That he which shall be present, is not Christ, but
a deceiver, and a pestilent seducer, &c. And so great is the
goodnes of God, louing his church, that he wil not suffer the
preachers to be taken away, till they haue finished their pre-
aching. For the gospel must be openly preached to all men
for saluacion, and deliuerance from anguish, crastes and af-
flictions, and from the seducers of Antichrist. And they shall
finish their ministry with sondy & wpynges, and continued
preachings. They shall finish I say, when it shall please God.
For some preach and abide safe and sound many years, be-
yuge safe and sure from persecutions: And others are imme-
diately apprehended, cast in prison and flame. Thus are these
things done, as someth to god good: which must ouer be re-
dited, what meane so euer he wseth, & to auance his glorie, &
further the heilth of his church. Here cometh to passe also, as
we reade oft times in the gospel, that the lord was not able,
for as much as his house was not coithen. Therefore that a cer-
taine house also be appointed of God to the preachers. So
for: this house they be safe & sure, though the deuil be neuer
so madde, tirantes rage, & bloudsuckours and enemies of
faith lape in waite. We maruel sometimes, how & how
of the gospel coude preach in so great a ropan of wolues so
long time, & that directly agaynst wolues. Why they were
not by and by to me in peces? The lord be God almighty, but
hepr, which would first haue them throughly to finish the
testimonie of the veritie. We letted therefore their enemies, and
gaue strength to his seruantes to preach. To him shall we
render thanks, that many good preachers in times passe, &
of late daies D. Luther, and D. Zwinglius, & other faithful wil-
nesses of God, coude in so wicked a worlde, and in so great
power of Antichrist, execute their ministerie, so many years,
in despite of hell gates. Not withstanding that the Prince
and Magistrates deserue also to be praysed, for the lawfull
defence they did them: yet should this haue ben none at all,
but the power of God would haue had it so.

God be-
deh his
Prophetes
unto they
hour.

And what time the faithfull in the church shall be suffici-
ently admonished, so that such as will be wise, and not of a
ce purpose perishe, maye all escape the snare of Antichrist, on.
and live in Chyrie, immediately shall followe persecution.
For so soone as the Pope shall heare with his dyegges, that
it is assayed, he wil straightwaye begyne to thonder, and
when finally to craue & styre up the secular power agaynst
heretics. For he sheweth expressely, who shall be this ene-
my of these prophetes and preaching, to witte the beast, that
is the Bishop of Rome, notable by his most cruell, tiranicall, and
beastly power. Of the beast shall be spoken more aboun-
tantly in the 12. and 17. chapt. where we shall heare that he
cometh out of the earth, out of the botullespitter, & out of the
eye pate of hell. For the originall of that wickednes is re-
ferred to none other parente, than the deuil the prince of hel, &
a murderer. And the thing it selfe speaketh at this daye,
that al persecutions & conflictes are moued, stirred & inferred
of the Pope & of his bloudy ministers of mischief. Of the
one hourours arose al the calamities of fourmer times.
And he fighteth with the ministers and ministerie of christ
with sophistrie, with craftie and subtile practises, excommu-
nication, deathes, and terrors. *Haymo*: Antichrist will put in
the sondy kindes of tourmentes, sayeth he, & such as he can
ot overcome, he wil assaye to vanquish with doctrine. He
will geue rewardes, and wil promise swete wordes, and shall
show also falsse miracles, &c. And seying it hath pleased & lord
call that seate the beast, wherfore should we call it the holp
er of the Pope be that bloudy beast, whie should we sa-
te him most holp father?
Well wot we mozeouer, with what lucke, and with what suc-
se Antichrist shall fight w the prophetes. He shall overcome,
with he, and kill them. The same the lord sayed plainly in
the Gospel, *Matth. 10.* and *Iohn. 16.* And before also *Daniel* in
the 7. and 11. chapt. Some things are spoken also before in
to booke of the holy martires. The lord geueth this warning
time, lest if we should see the preachers of the euangelicall
true floure, we should doubt of the veritie of the preach-
ing, or esteeme the matter of religion after the seluicie of
the worlde. Whiche neuerthelesse many doe at this daye.

The beast
fighteth w
the Pope
phetes.

Antichrist
overcom-
meth, and
hilleth.

For most men saye: yf this were the preaching of the ueritie, as it is sayed to be, the most true God would not forsake his owne cause. But now since the preachers are oppressed and destroyed, whie should we not gather, that their manner is false, and theirs treasure that overcome? But if we argue for reason, than the Prophetes, Christ, and the Apostles defended a uery euill cause. For all in a manner being oppressed of their enemies, in the ende were slayne also. Full good than was the quarrell of the Iewes, Phariseis, and the most wicked enemies of Gods worde: howbeit, thou wilt saye, how the ueritie is inuincible, how is antichrist saied to overcome? He shal not overcome doubtles, by sure testimonies, by holy Scriptures, or strong reasons: but by force, imprisonment, sword, and fire. For therefore by interpretation immediately followeth: and he wil kill them. Therefore by killing he shall seme a conquerour. For if in a combat *Aeneas* shal overcome and slepe *Turnus*, *Aeneas* shal be called a victour. And likewise in dede Antichrist overcome: and although the Martires be slayne, yet doe they before God receiue the reward of victours: because their cause is iuste, and the action overcome in them. The enemies overcome with the multitude, pompe, authoritie, power, fauour, riches, and other like things: we in the goodnes, and excellencie of the cause, and finally by better testimonies of the Prophetes and Apostles.

The crueltye of Antichrist.

We haue now the manner of the fight and victorie. He shal fight and overcome by carnall weapons, and shal be subdued with spirituall armour. Whereunto is added, what crueltye he wil use against the Prophetes. The which he expresseth in two sentences: and their bodies shal lie in the streets of the cite: and they shal not suffer their bodies to be put in the graues.

They

The first sentence betokeneth an extreme crueltye, to be used with an utter contempte. For all filthie things are cast out into the streete, yea the Dunge of all streets is troden vnder fete. Antichrist therefore shal handle the Prophetes most shamefully, in so muche that all will be leue that they haue power over them, and shal as it were smyte them with their fete, and take them for waste.

As for wilful persons, which being taken out of the way, changes shal be safe. Certes the manner is in some cites, to cast into the streets the bodies of them that are executed, to the intent that all men might treade on them, and thus castes out them, for the terror of others: and to signifie that those men executed were most detestable, and put to death for no small crimes. And betokeneth apperteyneth that Antichrist by cruell power, hangeth up some ministers of the church of Rome in Cables vpon the gallows, and fasteneth others with baynes to a poste, and so burneth the with a slowe fire, and a laste killeth them, and they are so terribly tied to the pale in charnes, that he maye hopse them up, and let the downe into the fire agayne, and so singe them and liste them up agayne to the terror of all that looke on. What wilt ye saie that is indigeth them unworthy of the laste honour: buriall is the laste honour that is done vnto man: but he wil not suffer the bodies of the faithful to be buried. Thus perauenture he ex- poundeth, that he saied before, and their bodies shal lie in the streets. At this daye not only sepulture is denied to suche as suffer for the gospel, but also they digge up & burne the bones of the dead, which liuing would not receiue the Popish sacramentes. For in case any man departe, and hath whispered the priest in the eare, confessing to him all his sinnes, and hath receiued absolution of him, nor receiued his God of Lamb. bread, or suffered him selfe to be regenerated with extreme unction: although he departed in the true faith, yet for as much as he hath not used those Popish ceremonies, and humbled him selfe to the Pope, the partie shal not come in christen buriall, but is buried on the Dunge hill with dogges. The same he selfe speaketh at this daye. For ouer these Antichristes thou shalt by this meane to abolishe all memorie of the godly. For sacramentes are made to receiue the honeste memorie of the dead. But the righteouse shal be in eternall memorie. And they in dede thinke that they do like good catholikes: but the lord Iesus expoundeth their worke, and saith it is extreme crueltye. Than what shal you thinke of them, which blinded with the hatred of true religion, like wolues and slaynes lie vpon the bodies of the dead for a while, and make them a prey, and handle them most shamefully.

The dead bodies are not buried.

This hath waifon by Bucer at Lamb.

Three
dayes and
an halfe.

But cruel and bloudy is that crueltie, it shal continue by the space of three dayes and an halfe, the which is the composition under stande for a short time, certayne in order, but yet uncertayne: as I tolde you before of the mouer and peres. Therefore I suppose this shortnesse of time to be brought for a consolation. We saue also, for the Lord praye to the afflicted spaces to breath in: shortly the second dayes, to the ende we might be able to abide it. If therefore our patience be tempted in a greivous cruel persecution of Antichrist, let us thinke, that our Lord God hath in a turning al the dayes of our calamitie: and that he hath shortened the same, for the consolation of the weak.

The place
is tolde
where the
prophets
must be
slayne.

And the very place, where this crueltie must be wrought against the prophetes, he expresseth plainly, it is tolde pointed with the finger. To witte the great cite. And it is the cite of God, and is also the cite of the devile: it is the cite of Abel an innocent, it is also the cite of Cain the parricide: it is the catholike cite of saintes, it is also the Synagoge of Antichrist. These cites are open through out the whole world, and are inclosed with no strange walles: thou mightest see this cite, the lordshippe, dominion, kingdome or empire, or fellowship of the wicked. Where so ever therefore Antichrist or Pope of Rome hath iurisdiction, and even in the Romish church it selfe, through out all nations & people, these things which we have heard that be done against the prophetes. For setting forth that cite with more playne tokens: that he dies, saith he, shal lie in the stretes of the great Cite. And by an exposition he addeth: which is called spiritually *Sodom* and *Aegypte*. Moreover, where also our Lord was crucified. And againe: and then shall see of people, and kindredes, and tongues and nations, therefore by this he understode not a strange, nor yet any large cite inclosed with walles: but that cite stretcheth through out the world wherein dwell many kindredes, people, &c. *Sodom* and *Aegypte* are facts a foote, nor yet can they be ioyned together with any walles. And our Lord was crucified in the cite of Iherusalem, which is also called of the prophetes *Sodom* and *Gomorrah*: but he was crucified dayly in his members through out the world. And there is one and the same cite and societie of all the wicked in

the world, as there is one body of the godly. Let us knowe therefore from that cite wherein the bodies of the prophetes lie at the present, to the cite of Cain, and the Romish church scattered over the world. The same is called, *Aegypte* and *Sodom*, not spiritually. Where we see this vocable *spiritually* *Spiritually* may be used in a sense farre from the letter, for otherwise it, there is no spirit at all, either in *Sodom*, or in *Aegypte*: for they be altogether flesh. Therefore in sense of a parable, and as a comparison, this cite is called *Sodom* & *Aegypte*. What *Sodom* & *Sodom* was, appeareth of the 19. chapt. of Genes. and, 16. of *Aegypte*. *Ezechiel*, these sinners went up to heave. But what manner one is at this daye, & a long time hath ben the church of Rome, all men know, except it be they that wil not know. And the Apostle in the 1. to the *Romans* hath expounded. And he saith robbed the children of God of their libertie, oppressed them with vile bondage, and prohibited them from the true worshiping of God. So likewise the Romish church hath spoiled the church of Christ, of the libertie gotten by Christ: hath wrapped her in filthy servitude, that she might serve in the hire of mens traditions. It prohibiteth moreover by all force and power, that she shall not in returning to the gospel, serve God truly. And verily our Lord Jesus Christ was crucified on Mount Caluarie, at the cite of Iherusalem: and Where our also the articles of our faith expounding the same, saith, that our Lord was crucified under Ponce Pilate, he was the Romane gouernour, it is manifest therefore, that Christ suffered under the *Romane* Empire. Under the same Empire, and under the judgement thereof, were executed the Apostles and auncient *Saints*. Under the Empire of newe Rome say the prophetes also at this daye by sword and fire. Also people, kindredes, tongues and nations obeye this Empire, now called the church, so that preachers in all places, the beasts so willing and commanding, are apprehended, and slayne with cruel beastes, people kindredes and nations looking on.

To the augmentation and mooste aperly expressing the meaning, that thinge apperlyeth chiefly, that these earthly men (possessing in these landes a church all together carnall) shall reioyse and be glad over the calamities and miserable deathes of prophetes. The same did also the Lord himselfe

The which
had reioyse
at the calamities
of the
godly.

prophecie before in the. 16. of John. Wechp wechp I saye to you, you shal wepe & laier, but the world shal reioyce. Pea they shal sende gistes, saith he, and letters of reioyng. That this was done in the counsell of Constance, what time John Husse, and Hierome of Prage were burnt viscopis in the mention. We haue hearde weep lately, howe after Englands was fallen agayne to the Romishe religion, what ioye and gladnes, what bankettes and triumphes the Papistis made in all places. So ofte as the ministers, or other faithfull are burnt, the selfe same hepe solemne there and pleasaunt banketting, singing. *Te deum Laudamus.* And letters of reioyng flye to & froe in some other places with sollemne procession they reioyce at the miserie of the faithfull, but the world seeth these thinges, which tolde long since that the same thing should now come to passe.

Bankettes
were made
for the
England.

They are
glad they
are lighted
of the
burthen.

And the cause of this exceeding gladnes is now other, than that those prophetes wored them that dwell upon earth. For they that loue the earth, and court earthy thinges, are sore offended with the fere preaching of the veritie, which they hate more than dogge and snake. For they desire either to archue honours, riches, and pleasures, or if they haue dyn to hepe stil the same: but they are sore affrayed lest through preaching the same should be shewidly shakē or whole taken from them. Therefore they desire nothing more than to be ridde and deliuered of their clamours, and immediately to haue them taken out of the wape. For so thinke they that they shal be safe, and inioye their pleasures at will. And thus affection and Counsell in the feast of Herode, was euer norther kingedome, nor great some of Golde, but the head of John Baptiste. The Popes had rather at this dape haue the heades of certen ministers of the churche, than so many thousande crownes. Pea moreouer the ministers of churches are called plagues, distubers, disturbers, a iniuriose against God, a his saintes, and agaynst al men. Therefore they wishe with all they hartes to be eased of this burthen. The Worde Iesus saith geue them this sinne.

THE

The enterprises of Antichrist in wedying out the preachers to be vayne: howe great shall be the rewardes of Preachers, and of the punishment of the wicked.

The. xlix. Sermon.

And after three daies and an halfe the spirite of life fro God: entred into them. And they stode vpon their fete: and greate feare came vpon them that saue them. And they hearde a great voice from heauē sayng vnto them: come by hither. And they ascended by into heauē in a clowde, and their enemies saue them. And the same houre was there a great Earthquake, & the tenth parte of the citie fell, and in the Earthquake were layne names of mē seuen thousand, and the remanēt were feared, and gaue glozy to God of heaurn.

Whereto hath he spoken of the wicked ioyes and gladnes of Antichrist and the vngodly men of the last age, conceived of the slaughter of the holy prophetes of god. They will thinke, that they shal reigne for euer in those their erroneous, superstitious and pleasures: and suppose by theyr murderpunge to put to silence the preaching of the gospel to them most pleasaunt. But consequently the Lord sheweth, that their ioye is most vaine, their attempts to be frustrate, and their ioyes short, yea and quickely to be touened into mourning and miserie. For first he declareth, that the prophetic or preaching shal be repared of God by newe prophetes, and that to the greatesse griefe and tereour of the Antichristians, which they shal see for no such thing. After he sheweth howe great rewardes are prepared and geue to the preachers oppressed in this world, and persecuted with greatesse vilanie. Finally he signifyeth that the wicked shall not liue in continuall pleasure, but

The ioyes
of the wicked
shd not to
be long.

that God will disturb their toyes, bringing miserie vpon them euen in this world. Which although he bequint in the lasse in this world to punisher, in an other world will more abundantly augment their tourmentes cruelasours. And all these thinges shall neede no greate exposition, so that we make diligentlly, what thinges haue ben done a fewe ages past, and what be done also at this daye. And al these thinges apperteyne to the consolation and comfote of Sainthe.

The prophetic that he oft erdo uercomen and oppressed all prophetic, he declarerh in the red, which wordes: and after thre dapes and an halfe, the spiritus of li- from God entered into them. The significth by that wordes of dapes, as I tolde you before, a very thort time as thyngh he shoulde sape: they shall not longe in ioye their fallie and bloudy pleasures. For God shal reyse up ocher prophetes in the place of those that are dead. And he speaketh as though God should reyse up the selfe same prophetes, which Antichrist had slayne, and that he would obiecte them agayn to the wicked in their owne bodie. Wherby they shal be reuied agayne in their bodie at the lasse daye: but now shal ocher preachers succede in the place of those that rest, vnto whom God shal geue that spirite of his, which he had geuen to the others that are dead. Therefore he calleth this the spirite of life, for as much as those which were slaine so: the same doctrine, seme as it were to haue liued agayne. Breerly sayeth he of doctrine, Iohn Baptiste, Helias, and the prophet Isaias, seemed to haue ben reuied in Christ, as is red in the 1. of Ma- 16. of Mathe. And here is expressely saied, that the same spirite did not procede of the Deuill, or of men (as it is saied in the 1. of Ma- 16. of Mathe) but of God. For he with his spirite (which is one) inspireth his ministers, and directeth the same by his worde, that the latter wholy answer to the former in doctrine, and seuerely rebuking of sinnes, &c. For the liuifect of that spirite followeth, and they stode vpon their feet: that is to sape, they liued agayne. Their doctrine seemed euer thrown and troden vnder fote, but Gods worde standeth agayne vpon his fete, and runneth in othe swifcelly. We say in Dutche of suche as be restored, to expounde the effe- 16.

First that the free preaching of Gods word agayn Antichrist shal be restored, which seemed to him selfe to haue be oft erdo uercomen and oppressed all prophetic, he declarerh in the red, which wordes: and after thre dapes and an halfe, the spiritus of li- from God entered into them. The significth by that wordes of dapes, as I tolde you before, a very thort time as thyngh he shoulde sape: they shall not longe in ioye their fallie and bloudy pleasures. For God shal reyse up ocher prophetes in the place of those that are dead. And he speaketh as though God should reyse up the selfe same prophetes, which Antichrist had slayne, and that he would obiecte them agayne to the wicked in their owne bodie. Wherby they shal be reuied agayne in their bodie at the lasse daye: but now shal ocher preachers succede in the place of those that rest, vnto whom God shal geue that spirite of his, which he had geuen to the others that are dead. Therefore he calleth this the spirite of life, for as much as those which were slaine so: the same doctrine, seme as it were to haue liued agayne. Breerly sayeth he of doctrine, Iohn Baptiste, Helias, and the prophet Isaias, seemed to haue ben reuied in Christ, as is red in the 1. of Ma- 16. of Mathe. And here is expressely saied, that the same spirite did not procede of the Deuill, or of men (as it is saied in the 1. of Ma- 16. of Mathe) but of God. For he with his spirite (which is one) inspireth his ministers, and directeth the same by his worde, that the latter wholy answer to the former in doctrine, and seuerely rebuking of sinnes, &c. For the liuifect of that spirite followeth, and they stode vpon their feet: that is to sape, they liued agayne. Their doctrine seemed euer thrown and troden vnder fote, but Gods worde standeth agayne vpon his fete, and runneth in othe swifcelly. We say in Dutche of suche as be restored, to expounde the effe- 16.

but same also apperteyneth, that the Antichristians seing their preachers succede in the roume of the that were slaine: they were stricken with feare, knowe not whether to tourne backe. Wherby the worde theerfoze is signified, that the course of the worde shal be fortunate, and the which these menne cannot stoppe by any meanes, howe so euer they rage and murmur. All these thinges shall be better vnderstande by the history of later times, and of suche thinges as are done yet in this daye. And to the intente, that omitting the eldesse thinges, I maye touche those of latter time: the Bishoppes of Rome had thought they had wonne the fiele in the court of Constaunce, when they had burned Iohn Huse and Jerome of Prague: but within a thort time after many godly and wel learned men sprang up in Boheme and in other countries, in whom those slayne appered to haue take agayne the ympe of life. In Italye Laurence Valla taught to his greate prayse, and also Hieronimus Sannazaro, &c. In Germanye taught many godly men, as in Fraunce also in Englande, and other nations. Thirtie yeres past through the grace of God was brought a light into the world by Mirandula, Reuchlinus, Erasmus, Luther, Zwinglius, Oecolampadius, Melancthon, and innumerable others, in whom the spirite of life uttering it selfe after euery mans talent, set forth the Scriptures, de- ceed the stonish wickednes, and rebuked the vices of all states, but especially of the clergie. The stonish are affrayde of this spirite, and fill the eares of the mperour & kinges with complaintes and accusations, & crye out that we should all with our boies be destroyed & burned. Wherby the power of God neuerthelesse maketh the prophetes to stande on their feet, and their preaching to runne apace: howe so euer these rage to their furie, & persecute gods veritie preached throughe out the whole world. To God be the prayse and glory.

In this consolation are mured also rewardes prepared for the faithful ministers, who the Antichristians slaying do first ex- communicate, that they maye sende them as it were bounden, & might as it were addiecte the to Deuile, of the to be tourment- ed with cruelasours punishments. And hiherco haue all preachers be thought, which haue stood agayn the church of Rome, & haue suffered theerfoze at the popes hade, to haue perished.

Great re-
wardes
prepared
for godly
ministers.

perished both body and soule: their bodies I saye, consumed with fire, and their soules throught downe into hell. For they were condemned as heretikes, and enemies of God and the church, and euen as the plagues of mankind, & so taken out of this life. But contrarywise the Lord here promoueth, and declareth euerclasting rewardes to be for them prepared. For they; soules deliuered from their bodies, are straightwaie taken vpp into heauen: and their bodies rested at the last iudgement, ascende into heauen also, that there they maye reioyce with Christ for euermore. But to the intent that this godly promesse of the euercasting and inestimable reward, might be of more authoritie and credit with al men, the Lord propoundeth it not simplely, but most gallantly decked and furnished, for he setteth before, that a voyce was sente to the prophetes, and that from heauen: moouer, great, & loud. For great is the consent of Patriarches, Prophetes and Apostles with the very sonne of god, in most assured doctrine: wherupon we beleue vndoubtedly, that those which suffer for the confession of Christ, are saued both body and soule. And that doctrine was brought fro heauen, that there is no place left for doubthines. There be testimonies in the scriptures both manifest, and many, as in. 16. of Esay. 12. of Daniel. 12. and. 16. of Matth. 14. of Iohn, and diuerse otherto. What sound we saye that at this present is brought an expresse testimony hereof: for a voyce soundeth from heauen ouer the afflicted with the tyranny of Antichrist: come vp hither. That is as much to saye, as, I see the leuities and crueltie of the Antichristians to be such, that there is no place left for you in earth. They tourmoyle and persecute you as plagues, and vniuersally to liue on the earth: come ye therefore hither to me, vnto the heauenty palace, whither I my selfe came also after the crosse and opprobrious death. We reade in the Gospell that the iudge shall saye to the godly, come the blessed of my father, &c.

Come vp
hither.

They went
up into
heauen in
a clowde.

Furthermore lesse any man should thinke these wordes to be vayne, the lord adioyneth by S. Iohn, and they ascended into heauen: not for that the resurrection is made knowne by, but for the vndoubted credence of the thing, he speaketh of the thing to come, as if it were past: of the which some are founde

under many like phantasies euery where in the Prophetes. As in vnto past ascended into heauen both soule and body, as is reade in the. 4. booke of Kings the. 2. chapt. by the same waye he dreamed than also, what reward the Lord hath prepared for the faithful preachers of Gods worde, nother by word nor other thing here nowe repeated. He addeth, how was he taken up in a clowde. For a clowde toke vp Christ our head from the eyes of the disciples: and we shall be also taken up in a clowde to meete the Lord in the ayre, as the scripture setteth in the. 1. of the. 1. of the. 1. to the Thessalonians the. 4. chapt. Albeit therfore that preachers, & those which beare the practices be communicated of Antichrist, & through pen and shamefull punishments should seme to be sent to be swallowed: yet Christ receiveth them deliuered from al euils, and him, into the palace of heauen.

Then this he addeth an other thing also: and their enemies. Their enemies are they. They saw I saye, with an horrible feare, for whither they shall see them, whom they haue condemned for gods enemies, as the true and honorable frendes of God to be a glory: therof they shall gather, that they themselves shall be repined into the fellowship of Deuilles. Reade herof a plentiful commentary in the. 3. & 5. chapt. of the booke of wisdom. Albeit therfore that the preachers of the Gospell in this present world be iudged and seme and appere before the world to be damned: yet in that same daie, wherein all men shall be assembled, so many as euere haue ben, be now, or shall be, vnto al it shall be manifest, & these be the most deere seedes of God, and that their cause is best. And heer with wil the lord haue them comforted which are persecuted, condemned, dispised, and spurned for the preaching of Gods worde. For these things he preparerth & establissheth the mindes of the faithful, that they be not discouraged with the rebukes, reuilinges and oppressions of Antichrist and his limmes.

For finally the lord addeth also certain thinges of the miseries of the Antichristians, wherewith the righteouse lord becometh to punish them, & to interrupte their wicked ioyes, that at the last in an other world he maye put the same to tourmentes, that neuer shall haue ende. In that same houre, sayeth he, the same time doubled wherein they shall afflict the prophetes,

The calamities of
the Antichristians.

phetes, shal be made a great Earthquake, & the tenth parte of the cite shal fall. And the tenth parte we understand to be not a pet so, that the moze parte shal remaine in erreour. As S. Peter prophesied should come to passe, in the. 2. of Peter the. 1. And the Lord him selfe also in the. 7. of Math. And he cometh to recite two euilles, which haue ouer them, calamities, and reuoltinges. For S. Iohn him selfe semeth to adde an exposition, and to saie: and there were slayne in the Earthquake the names of seuen thousande men. And the residents were affrayed, and gaue glory to God of heauen.

Deut. 28.
men slaine
by the earth-
quake.

Therefore I suppose by the Earthquake to be signified inceding greate alterations, commotions, seditions, waeres, slaughters and discutions. And he sayed the names of men after the Hebrew phrase, for a nombre of men. And he put 7000. a nombre certayne, for an uncertayne: as whereto he sayed to Helias, I haue left me seuen thousande men, whom haue not boughed their knees to Baal. For if it signifieth a great multitude. Likewise he signifieth here also, that no small nombre of Antichristians shal be dispatched out of the world by slaughter and sond; by all kindes of calamities. Againe he signifieth that the tenth parte of the world, that is to saie the adherentes and sauourers of the Romish church shal reuolte not a fewe of them from the same church, being ferred with the preaching of God his worde, and with plagues inflicted to the enemies of God his worde, and so they shal forsake the Romish church, that they shal geue all glory to the God of heauen.

The tenth
parte of the
cite fall-
eth.

Whereto being abused with the Romish relikes, and sophistical opinions, they haue not geuen all glory wholo to the true God, creatour of heauen and earth, and the iudger and geuer of heauen, whylest they haue attributed moze unto creatures, mens inuentions, and to erreours, than to the veritie: and communicated the glory, which they owe to God alone, vnto sanctes also, and to the workes of their handes. But now being instructed with the preaching of the gospel, they wil depende of God alone, and wil ascribe all glory vnto him through Christ.

Nowe if ye confesse herewith histories not olde (for wherunto shoulde I moleste you with a long rehearsal) but lately made,

And that which in these hundred yeres, thou shalt geue a saddeful light herunto. Whyle the preachers of Boheme were at Constance, a great comotion of the people insued immediatly, the Bohemers mouing moztall warre against the Romanes. Askeas Siluier him selfe wrote of that warre, how many thousandes of menne were slayne, and many cities destroyed and layde waste. Moreover innumerable men so: like yf son of Rome. In our memorie wherewith through the instigation of Rome a greuous persecution was fired vpon against the faithful, and certen thousandes of faithful were, besides the expectation of al men, Rome was taken in the yere of our Lord. 1527. and so defaced and spoiled, that the heauie calamitie might be compared with those olde and great that euer were. Noether yet do the princes cease to warre amonges themselves, and to weaken themselves with mutual discution, whiche neuer cease in a maner to shede the blood of the faithful. But we are glad and reioice, that a wonderful nombre at this daie do reuolte from that Romish see, to geue glory to God through Christ all glory. To him be glory and eue for euer and euer. Amen.

And since many
thousandes were
slayne: yf son of
Rome the heauie
calamitie might
be compared with
those olde and
great that euer
were.

The seuenth Angell bloweth the trompe,
and the elders singe a song of prayse.

The. l. Sermon.

The second wo is past, and beholde the. iii. wo will come anone. And the seuenth Angell blew, & there were made greates voices in heauen sayng: The kyngedomes of this world are made our lordes & his christes, and he shall reigne for euermore. And the oure and twenty Elders whiche sitte before God on their seates, fel bpon their faces, and so: whipped God sayng: we geue thankes to thee Lord God almightie: whiche arte and

The. 12.
chapite.

and waste, and art to come: for thou hast received thy great power, and hast reigned.

On the seven trumpets Angelicall not only the destruction of the church are shewed, but all the godly are also excited to matche, and to keepe spirituall warre.

And to the three last trumpettes, as most dangerous, are assigned three woes, signifying, as I sayde in the ende of the 8. chapt. that all kinde of troubles and most grievous afflictions shall chaunce in these times, whereby men shall be brought in greatest distresse. And the first in deede hath severed the seconde and thirde, by these wordes: one wo is past, and two woes are yet to come after this. Whiche manner of speech doeth not breake of the matters, but teacheth to speak in order. For the popish wo ceaseth not, when the Turkish wo cometh on, but afflicteth the churches to gether. This manner of speaking is geuen therefore to the order: so namely discerneth the thirde wo from the seconde: signifying in deede that Mahometes lawe shall indure to the last iudgement, and yet in the meane time denieth not, but that Papistes shall continue so long also, wherof he hath hitherto in the 11. chapt. discoursed many things, hauing finished the matters of Mahomet in the 9. chapt. Therefore the sense of the apostles wordes seemeth to be this: you haue heard of the first and seconde wo, heare furthermore also of the thirde and last wo.

And we must marke (which thing maketh chiefly for the consolation of the godly) that the Apostle saith expressly, that the first and seconde wo are past. For so he signifieth, that these two greatest tirames shall haue an ende, and that God hath euen prescribed them certain limites and boundes, which they can not passe. Yet is therefore reioyce, that God hath a care more vs, which will not neglecte, nor yet will permitte the wicked to do more than apperteyneth.

The third wo clea-
reth to the
wicked, &
well come
anone,

The thirde wo shall strike, not in the godly, but in the wicked what time being oppressed with the last iudgement, they shall goe besides theyr expectation with their heads bowed, to euerslasting tormentes. No tongue be it neuer so eloquent, can utter those unspeakable paines of this thirde wo. Wherefore Daniel saith also in the 12. chapt. and the

and

howe shall be heard, such as hath not ben since the beginning of people. But why this wo shall be, is not expressed, nor decreed, as neither is day of iudgement: which is known to the father alone, & therefore must not be searched of vs our curiosity. That same is sufficient for vs, that it shall come shortly. For the worde saith in the gospel, that he will for the electes sake shorten those harde times. And againe, when these things begin to be done, loke up and lifte up your heades, for your redemption approacheth nere. But these things beginne not now to be done, but are already accomplished. Wherefore it cannot be chosen, but that our redemption is at hand. Anas than with thought and care, wherewith many torment themselves, that God delayeth ouer long, that he grieueth ouer much to the wicked, that the godly are verred to lose, and in manner forsaken, muche more neglected. For the Apostle saith: And beholde the thirde wo shall come anone, to witte in time. For in the tenth chapt. he affirmed by a solemne oth, that he will come vnto iudgement. Nowe as concerning the oportunitye and oportunitie of time, geue glory to God, and acknowledge him in the courses of times, and in all things and creatures, to vse an oportunitie most requisite. Where therefore thou confessest in thy crede, I beleue that the Lord shall come from the right hande of the father, to iudge the quicke and the deade: confesse also that he will come in time most beise: And lyke as from the beginning of the world, he hath neuer forsaken or neglected those that serue him, so will he nomore neglecte them in the ende of this world.

For it foloweth, that may expounde the things that goe before. And the seuenlyngell blewe. For he declarerth that Angell the iudge is now at hand, he raiseth from the dead, the godly bloweth & and vngodly: the godly vnto idn, the wicked to payne euers-
lasting. These shall be new battelles, but to the wicked vnforgi-
uene, and altogether miserable. Of the trumpet of this Angell, you reade in the gospel of S. Matthew. in the 24. chapt. and in S. Paul in the 4. chapt. of the firste to the Thessa. We should adioyne nowe, the whole manner and discourse of this last iudgement: but he will differre it to the 19. and 20. chapt. In the meane time will he write as he hath promysed,

And

the

the furies of Sathan againste the church, and howe he will use those notable instrumentes the olde and newe Romme Emperie, to comuete murder, and in maner to disioyne the church: wherein notwithstanding the wicked shall in the world also be put to moste greivous punishments, howe omitting, or rather reseruinge these things to their owne place, he celebrateth the gratulations, reioynges and praises of Saintes.

The reioyng of the wicked is insolent & intollerable. The pride and arrogancie of the wicked, and chiefly of the Antichristians hath seemed hitherto in the world intollerable. They have oppressed the godly, bragged of their victories and have boasted of thers: owne felicitie with full chere; and as we shall heare in the. 18. chapt. of this booke, that beast hath sayed: I sitte as a Queene, & am no widow, and shall never see any sorrow. For voices are heard from Rome: al Emperors are oures. It is known what manner of thinges *Augustinus* *Stenchus* an Italian and chiefe champion of the Popes holines hath set forth in this cause against *Laurence Vala*, about the donation of *Constantine*. And daily are heard the braggs & reioynges of the papistes, of the everlasting continuance of the See of Rome, of her victories, & oppression of the preaching of the Gospel, & that the same hath her power stretched through out the world, &c. But in that day (what time our lord *Iesus Christ*, that abolish al power, rule, & authority & that haue made al his enemies his foote stooles according to the scripture in the. 110. *Psalme*. And in the. 1. to the *Corinth.* the. 15.) There shall be heard againe the voices of the gladd and ioyeful, singing trewe and eternal triumphing songs in heaven. For Angells and saintes shall sing together, wherefore the voices shall be greater & more durable, than the voices of Christes enemies, which last but a small season.

The songs of the Church. Nowe also he rehearseth the songs of triumphante battayles, and reioyng: the kingdomes of this worlde are made our lordes, & his Christes, and he shall raigne for ever more. And he sheweth two thinges, that all kingdomes are made for the fathers and the sonnes: and that he shall raigne for evermore. All kingdomes were before also our lord *Iesus Christ*: but the same appered not so plainly to al men, what time the Bishop of Rome also usurped the same to him selfe, & oppressed

the which had only celebrate the name of Christ. But in that & that shal appere, and that to all flesh, that al kingdomes shall come, and yet remaine of one & the eternal God. Christ shall overcome, the peritie overcome, & gospel overcome, the church overcome: they that are vanquished, shall be led to hel, & abandoned with his, & the Bishop of Rome with his. There is added, & Christ shall raigne for ever more. *Antichrist* in dede hath raigned, and the wicked haue triumped in this worlde, but a very shorte time: but now shall the godly raigne with Christ for ever more. Noether doeth he now divide the kingdome of the father & the sonne, but sheweth it to be comon, where he saveth that the kingdomes are made: that is to save, it is openly declared, that al kingdomes are of God the father and the sonne, and that he shall reigne with his electe for evermore. So you may see that the place of *S. Iohn* maye not be expounded after the lecture, which is written in the. 1. to the *Corinth.* the. 15. chapt. of that the sonne must be subiectured, & shall deliver the kingdome to his father, & for he shall deliver the kingdome, to witte the church: that is to save, and bring, and present it to the father, and in his members shall be subiecte to the father, with whom not withstanding he him selfe shall reigne for ever. The affirmative vocable is answered. Amen. Lest any man should doubt one whitte of these celestiall misteries. Howbeit he doeth more plainly expounde afterwarde, what those voices are that were spokē in heaven, whilste he answereth the narration of the. xiii. Elders, and of such thinges wherewith they praised God.

And here the most goodly & beautifull order of this booke seemeth to me worthe to be observed. In the beginning of this vision he brought in the same elders, teaching us by their example & humbles, what we should do: the same therefore he bringeth againe also in the ende of this vision, that we might be instructed againe by their wordes & doynges, not only concerning the last iudgement, of what sorte it shal be, most righteous doubles, as al his iudgements are (which & whole vision approueth) but & also we shuld vnderstand, what becometh us, & what we shuld do: verely that we shuld worship god, & saluēt our selues whole vnto him: & beleue stedfastly & both & iudgement shal assuredly come, & also it shal be most iust.

A grouppe
of thanke

The hymne of prayer, which they offer up unto God, is a kinde of prayse. For it is a thankesgiving or reioysing for victory. For in such sort they geue God thanks, that neuer thelesse they celebrate god highly, and reioyce to themselves and to al godly for their saluatiō. For they geue god thanks for their saluation. And commend his iustice and veritie, why he sheweth in this his iudgement, rewarding the good with good things, and the euil with euil. Therefore like as they alle out of their chappes and sal downe before almighty God: so uch so aught we also both now and euer to do. Wherof is spoken more in the .4. chap. Here we should learne humilitie, and that God alone is to be worshipped, & that to him al al prayers or inuocatiōs, or geuing of thanks must be offered: the which thing is cleane repugnant to the popish doctrine.

We se now p verp thankesgiving, than the which no better can be found. They geue thanks unto God. Let vs therefore thanke him also. And also commend & exalte him, whylest they call him the Lord, and God almighty: and also they celebrate his maiestie, where they say: which are, and which wasse, and which are to come. They allude to the wordes of God, spoken in ouide to me to Moses in the .3. of Exodus. Wher the diuersitie of tymes, the eternitie of God is figured. Out of this kinde of speach I haue spoken more in the first chap.

Christe in
iudgement
receiveth
power and
kingdome.

And now they declare, wherefore they geue thanks: for thou haste receiued thy great power, and hast reigned. God verely neuer laide asyde his power, that he needeth to reigne it agayne: but what time he sheweth not the same, and promitteth verp much to the vngodly, that they by their power can infringe, & preuaile against gods word, he seemeth to haue layde it away. Therefore now that he oppresseth the wicked, and as a iudge auerth the godly, mainlyneth the vniuers, and destropereth bying: he is truly sayed to haue receyued his great power. Likewise now is he said to reigne, not because he reigned not before, but forasmuch as the lord hath reigned in the mids of his enemies, so that some time it was doubtful and vncertaine, whether Christe reigned or: And whylest he hath had the vpper hand, and Christ hath ben oppressed: now p Christ hath broken al the power of his adversaries, he is said most truly to reigne. And verp we

alms

manifesteth in his annotations vpon the newe Testament, that the translation had tourned more aptely, *Ebaciten*, of he had sayed, thou hast obteyned a kingdome. For the latin men saye, *Regauit*, he hath reigned, whiche hath lesse reyning: as they haue liued, which liue no more. But with the Secus it is otherwise at the lesse wise in these wordes. To our iudge most iust, most righte, and most rightuous, be prayse and glory, for euer and euer. Amen.

The thankes geuyng of the Elders is expounded, the Temple is opened in heauen, the arche appeareth, and there were made lighteninges, &c.

The. li. Sermon.



And the heythen were angrie, and thy wrath is come, and the time of the dead that they shoulde be iudged, & that thou shouldest geue rewarde vnto thy seruantes the Prophetes and Sainctes, and to them that feare thy name, smal and great: and shouldest destroye them which destroye the Earth. And the Temple of God was opened in Heauen, and there was sene in his temple the Arche of his Testament: & there followed lightnings, and voices, and thonderinges, & earthquake, and a great hayle.

I shewed you, howe the Elders did so geue thanks vnto God for their saluation, that withall they extolled Gods rightuousnes, and excellēt veritie, which he sheweth in his iudgement most rightuous, wherein he rewardeth the godly with iust rewardes, and plageth the wicked with deserved punishments. And vnder this figure of speache they teach vs, that both the iudgement shall assuredly come, and that the same in al thinges shall be most holp and iust. Would God they would diligentl consider these thinges with themselves

Of the last
iudgement.

Ma. iii.

whiche

which iudge them to talke of repelles, that make ridiculous that horrible and most dreadfull day of iudgement. For we loke for thinges more terrible, than any young hart want so eloquent is able to expresse.

The tyme
of wrath
is come.

The reherseth the wrath of tyrants of infidels, against the saythfull cruelly and continually executed, and so verily, that God seemed to man to be a blocke, and nother could he nor wolde be angrie. But the iudgement once made, the elders extoll Gods veritie, and say the wrath is come. Doubtles the holy Prophets of God haue alwayes thynned mankinde, testifying that God is angrie, both with the heathens and with sinners: but where the wrath of God appeared not immediately, the Prophets appeared to feare men with dayns recours, and as it were, make them asfraid of their shadowes. but now, say the elders, the veritie hath appeared, and the wrath of God is come. And the wrath of God, sheweth it selfe in the iuste vengeance of God.

The tyme
of the dead
is come.

Moreouer they extoll in that also the veritie and iustice of God, for that the tyme of the dead is comen, that they be iudged. Whitherto whylest the worlde slothfuld, they seemed to tel fables, and grandamers tales, which spake of the resurrection of the dead, and the lyfe to come. For the resurrection of the dead was contemned of Philosophers, and men of this worlde. But the elders reioyce also, that the same tyme is come, and that the dead are reuiued, that is, that the bodies of the dead are risen agayne, and comen to iudgement. Whercof the Apostle speakynge: we muste all saye he, appeare openly before the iudgement seate of God, that euery one may receiue such thinges as are done by the body accordyng as it hath done, whether it be good or euill. 2. Corinthe. the. 5. chapter.

God in the
iudgement
his iust
rewards
to the

Furthermore they moste highly commend Gods iustice and veritie, when also they declare exactly, howe God by his iust iudgement, rewardeth to euery one that is his. We declare therefore what he rewardeth, & to whom he rewardeth. First he payeth wages of hye. For reward is promised of God vnto good workes. For in the. 23. of Ieremy the Lorde saith: restrappe thy voice from weeping, for there is a reward for thy worke. And the Lorde sayth also in the gospel, be glad

in reioyce, for your reward is great in heauē. And agayne: the sonne of manne that come in the glory of his father with his Angells, and then shall he render to euery one after his doynge. So the Apostle sayeth, that euery one muste reple in his owne body, that euery one may receiue such thinges as are done by the body, whether it be good or euill. Whylest this worlde flourisheth, and the wicked reioice in their voluptuousnes, and the godly are afflicted, and afflict themselves with continual mortifying, the flesh iudgeth, that these lose both labour and cost: but for other to be very happie. Which thing is also declared in the third & fourth chap. of Malachie. But at the last iudgement it shall finally appeare, that the godly haue not laboured in vaine, nother that the wicked haue contemned God unpunished, and dyspysed godlines. For God rewardeth euery one, after the qualitie of his worke: the which he calleth wages. Nevertheless, the godly abuse not in the meantime this sayeng, acknowledging it, to be of free mercie, that they haue beleued, and wrought with good sayth: & that good worke of theirs therefore, to be accepted of God, because they be in Christ. Whercof I haue written in the. 3. booke the. 10. chap. Of the grace of God iustificyng, shewing that of reward, desert cannot be proued.

Secondly they declare, to whome he geueth reward, I say to two sortes of men: to good I mean, & euill. Agayne he recompenseth many hundres of good men. First he calleth these the seruants of god, as they that be subiecte to the empyre of god alone, and obey him in al thinges. So and so he nameth the prophets, teachers of churches. Of whose state mo thinges are spoken in the. 11. chap. These seeme to be more unfortunate than any otheres in this worlde, and are accompted of many as great offenders, which being taken out of this worlde, all cleannes shoulde seme to come agayne. Therefore be they iustly recompensed in the register of them, which receiue a reward of the Lord, to witte recompence of their trauell. Now into this accompte come also the saints, that is to say, al godly which being sanctified through sayth by the spirit & bloud of god, haue luyed in holy lyfe, keeping themselves from al worldly pollutiō. Moreover in the godly reward & nobye of holy sainets are reckened for as for the name of the Lord: that is, they that be very holy

Colophoné
rewards is
geuen.

and religious in beds. Finally lesse any man should thinke
any of the faithfull excluded, he abbereth, to small and great:
that is to saie, vnto men of al ages, state, and sexe, &c.

The lord
disceopeth
the whiche
disceoped
the Earth.

After he cometh to the euill, and addreth: and shouldest disceop them that disceoped the earth. These thinges seme borrowed of the prophetes, with whom is much mention of the disceopers of the earth, whom the lord should disceope at the length. And vnder the name of disceopers S. Iohn vnderstandeth first Tirauntes, Kinges, and Princes, that be persecutours of the church. Also menne of warre and souldiours, whiche by vnusite warres disceope all thinges with sword and fire. Secondely he vnderstandeth vnusite iudges, moreouer oppressours of the poore, which afflict widowes, and the fatherles: moreouer whiche in vsurie, cheste, discipitelines, extortion, and euill meanes are hurtful to all men, and by their unsatiabie couetousnes bryde a darth of all thinges. Finally, whiche by whoredome and aduoutrie defile & breake holy matrimony. Laste heretikes disceope the earth, & infecte as infecte men with corrupte doctrine, that dwell vpon the Earth: into the whiche numbre come also seditious persons and traitours, and other wicked men.

Perditiōn is not to aboliſh. Theſe ſhall the Lord diſtroye with everlaſting perdition, wherū they ceaſe not to be, that periſh : but become muche more miſerable, whileſt they are vexed with tourmentes that neuer ſhall haue ende. Whilkiſtes and prodigall priuies are ſayd to be loſte, yet in periſhyng thus they ceaſe not to be, but procede dayly to be more miſerable, which is perdition it ſelfe.

God openeth
with his
uen to his
that they
loke vp to
him.

Furthermoze S. Iohn doubteth this doctrine of the re-
warde of the godly: & that whiche before he treated vnder the
fourme of a thankesful prayse and a loue triumphing. he
propoundeth now consequently the same as it were to be seene
with the eyes by a vision celestially. And gallantly he entred
this vision with the opening of the Temple, which he began
with the opening of heauen. For the louing lord openeth
to his seruantes heauen it selfe to be seene of the eyes of our
minde, to the ende we should no where doubt of the glory
prepared for vs in heauen: nother should saie, who hath seene
those celestially thinges that are promised vs? For like as the
blessed

holy fathers, the Prophets and Apostles haue had very
many visions of this sorte, effectual, true, and godly: So
haue euery one of us with the eyes of our minde through
traine faith looke into Heauen it selfe, I knowe well that the
worldly men passe nothing upon such visions, as of whom
the Lord in the Gospel hath said: the world can not receiue
the spirit of truth, for that he seeth him not, neither knoweth
him. Let not us care for their contempt.

Let vs see therefore, what is prepared for the seruantes of **God** in an other worlde. Firſt **S. John** ſaue heauen open: now, in heauen it ſelf he ſeeth alſo the very temple of **God**, open to wite to all the godly. By the Temple of **God**, he vnderſtandeth the ſecrets of **God**, the inward & priuie partes of heauen, wherinto he will receiue to the fruition of him ſelfe al beleues. But in that diuine temple of heauē was ſene the **Ark** of his Teſtamente. For **God** made a conuenaunte or leage with the ſapthful, that he would be they; **God**, their ſulnes, and a moſt pleaſurfull Sea of al goodnes, a moſt aboundant, and moſt ſufficient plentie of all thinges. The conſtitution, reſtitution, and declaration wherof is the **Ark** of conuenaunte, the very ſonne of **God**, in whome dwelleth all fulnes of beie, and in whom we be made perfit. For he is the **Ark**, in whom are layde up al ceſtiall treaſours, ful of grace and beie. This **Ark** of good thinges, and of eternal felicitie, appereth in heauē. For the ſonne of **God** is in the ch;one of **God**. The libetall and bountifull father ceſtiall wil poure out this **Ark** upon his child;en, graunting to them th;ough **Chriſt** his onlp ſonne all heauenly giſtes, that we might be partakers of al **Chriſtes** beuefites, euen to the death, wherein he excelleth his be;therne. hereby it appereth, howe **Moſes** prepared the **Ark**, after the example of the ſame which he ſaw in **Viſion**; and the figure wherof was the **Ark** of the conuenaunt, &c. Otherwiſe we ſhal heare in the .21. chapt. of this booke, that there is no temple in heauen, &c.

These moste beautiful thinges to be sene, and moste pleasant to be hearde, the forme of God hath set forth to be sene and hearde of vs. Consequently he addeth, that punishment is prepared for the wicked: and expondeth the same with a description, and propoundeth the same to be sene. Witherto

And light. were made in the world: lightninges, voices, and shon-
 nings ringes, &c. The holy ghost shining to the world, and drawing
 were made through the doctrine of the veritie, mouing, and fearing: but
 the madde worlde would not vnderstande, no nor so much
 as heare the maner and waye of saluatiō: therefore the diuine
 iustice requireth, that they should be talked with all in an o-
 ther language, and therefore by the iust iudgemente of God
 are made now lightninges, &c. And by this heave of warden
 he signifieth, the horrible punishment, that God will take
 of the wicked. And he appereth to haue alluded to the burn-
 ing of Sodom, also to the wordes of the godly Prophet, I
 shall raigne vpon sinners sinners, of fyre, byrnesstone, and
 spirite of tempeste, in the. 11. Psalm. Therefore to this vision
 concluded, as the story of S. Matthewes Gospell: and they
 shall goe into euertlasting punishment, and the iuste his
 life euertlasting.

We haue in these eight laste chapters, the thirde parte of
 this booke, and an notable abridgement of the Ecclesiasticall
 storie, fro the time of S. Iohn vnto the worldes ende: where-
 with we are instructed in the trespas, and are admoni-
 shed of all perilles and trapfons, whereby the iuste may be
 assailed, to the intent that being watchful we maye beware
 of all corruption and craftie seducing, and maye be made safe.
 To God be praise and glory.

The description of the church and of the red Dragon, fighting agaynst the Church.

chap. 12. The. li. Sermon.



And there appered a great toke in
 Heauen a woman clothed with
 the sunne, and the Moone vnder
 her fete, & vpon her head a crowne
 of. xii. starres. And she was with
 childe, and cried traouailing in birth, & pay-
 ned ready to be deliuered. And there appered

an other toke in heaue, and beholde a great
 red Dragon, hauing seuen heades, & .x. hornes,
 and seuen crownes vpon his heades: and his
 tayle hiewe the thirde parte of starres of hea-
 uen & cast them to the Earth. And the dragon
 stode before the woman, which was ready to
 be deliuered: for to deuoure her childe as sone
 as it were borne. And she brought forth a ma-
 childe, which should rule all nations with a
 rodde of yron: & byr sonne was taken by vnto
 God, and to his seate. And the woman fled
 into wilderness, where she had a place prepa-
 red of God, that they shoulde fede her there a
 thousande two hundredeth and. lx. dayes.

The fourth parte of this booke exhibiteth to vs the thirde
 vision, which others that diuide the seconde into two, make
 the fourth. The lord hath often times and much made men-
 tion in the seconde vision of the persecution and fight of the
 church with Antichrist, and wicked enemies of God, espe-
 cially in the. 6. 9. and. 11. chapters. He proceedeth therefore
 now in the thirde vision, and that abundantly to discourse
 of the same conflict, and to sette forth the thyng it selfe as it
 were to be seene with the eyes, in the three chapt. next follow-
 yng the. 12. 13. 14. He repeateth all thinges more depely, and
 describeth liuely & diligently the partes of this conflict, and
 sheweth also the fight it selfe. Therefore after the church ones de-
 scrib'd, which abideth the byrte of this warre, he describeth
 also the Dragon that moueth the warre: he declareth howe
 busily he watcheth, & agayne lest any man should be discour-
 aged, he addeth, howe vnluckely not withstanding he fight-
 eth, Christ vnto ouercomynge him, finally god ouercomynge &
 defeating his enterprises, and yelding him vanquished to the
 church. Thow he describeth the chiefe instrumentes, whiche
 such misery in assaulyng and persecuting the church, to
 witte the olde and newe Roman Empire, and hereto filthy
 Papistrie,

The order
 & dispositi-
 on of thinges
 of this
 booke.

The argu-
 ment of the
 12. 13. 14.
 chapt.

Papistrie, wherein Antichrist is also lively paynted. So and
 up not withstanding he annexeth to these unlucky things,
 for the consolation and comfort of the godly, that the same
 standeth neuertheless on Mounte Zion a conquerour, ha-
 ving his church with him, howe so euer this conquerour
 and be neuer so madde and cruell, that the gospel is perished
 in despite of Antichrist: and al men warned to beware of An-
 tichrist: where also he beginneth to reason of the iudgement
 of God agaynst the wicked, that he mighte prepare him a
 waye to those thynges whiche he will speake in the .5. part,
 touchyng the paynes or punishmentes of the Antichristi-
 ans, whiche treatise he beginneth in the .15. hitherto therfore
 he treateth of the sighte or conflict of the church and of the
 wicked, namely of Antichrist, all the whiche the father of all
 murther and of all iniquitie the Devil inspirith.

These
 things are
 taken out
 of the .14.
 chapt. of
 Genes.

Therefor like as this whole booke is taken out of the scrip-
 tures, and expoundeth exceedingly well the olde scriptures:
 so these thinges also whiche are by and by in the beginning
 rehearsed, seme to be taken out of the .3. chapt. of Genes. Where
 the lord saith: I wil put enmities betwixte thee (meaning
 the Serpente) and the womā, betwixt thy seed, and her seed:
 her seed shall breake thy heade, and thou shalt lye by his heele.
 For you shall reade in the ende also of this chapt. And the
 Dragon was angry with the womā, and went his way that
 he might make warre with the residue of her seed.

It shal ap-
 peare in
 Beza.

And he describeth aboue all thinges the parric of this con-
 flicte, her which was assailed by warre, and the whiche ma-
 ued the warre, to witte the church and the Dragon. And he
 saith, how a token of these thinges appeared in heauen. For
 he would not only saue or wyte, but also set them forth to be
 seene of the eyes, and in maner to paincte, to the iudgement all
 thinges more playnely might be seene. And where he saith
 those tokens were great, he admonisheth, that they were and
 be thinges of moste weight, and matters of greatest impor-
 tance.

The wo-
 man the
 church.

Firste he describeth the church of God of all times vnder
 the type or figure of the woman. Rather is it a flowing or
 rare thing, sith at the first beginniges of thinges the world
 beganne to represent the type of Christes spouse the church.

as is to be seene in the .2. of Genes. And so hath the Apostle ex-
 pounded the type in the .5. chapt. to the Ephes. That I uede not
 nowe to recite, that Esaye hath oftener than ones vnder the
 type of a woman figured the church of God: reioyce thou
 barren, saith he, which bringest forth no children, &c. Finally
 that S. Paule to the Galath. 4. chapt. hath set forth Sara a fi-
 gure of the church: whiche Salomon also in his canticles dis-
 counteth at length in describving of his spouse. The church
 then is that woman coupled with Christ her spouse in true
 faith and continual loue. After he applyeth certain thinges se-
 uerally to the Virgin Marie, vnto whom not withstanding
 the thinges that go before, and followe after doe not altoge-
 ther agree: whiche thing bothe Methodius and Primasius doe
 shewe, and other expositours also with great accord.

This woman is clothed with the sunne. The scripture cal-
 leth Christ the sunne of righteousness, and light of life. S. Paul
 commaundeth the church to put on Christ. We there-
 fore in the light, the life and righteousness of the church: by
 Christ is covered the nakednes of the church: Christ is the
 ornament and beaultie of the church, through him it shineth
 in the world.

The mo-
 nē is clo-
 thed with
 the sunne.

The Moone is subiect to alterations, is variable, and re-
 ceiveth sundry colours: she increaseth, and decreaseth: and
 although it shine, yet appeareth it alwayes full of spotted, and
 becometh her light of the Sunne. Therefore all courses and
 alterations of times, and what so eue is mutable and corru-
 ptible in this world, all affection also & infirmitie, the church
 receiveth vnder her fete: all the light that she hath, she hath it
 of Christ, the light of her righteousness increaseth & decrea-
 seth: finally she gathereth alwayes some spotted of the na-
 ture of flesh, which she can not leaue but by death. Therefore
 she cometh in dede, howbeit the church feteth some obscu-
 rity: as the Lord hath sayed also, euerp brynche bearing
 fruite he purgeth, that he maie bring forth more fruite.
 And he that is washed, is al cleane, and needeth no more but
 to wash his fete.

the moone
 vnder her
 fete.

Furthermore a crowne is the honour of the head, a signe & trophie
 of a kingdome. Christ is the beaultie, comelines and King of the church
 finally. In this crowne are no precious stones, but starrs. Starrs.

For in Christ are, and beaulified and lightened the church, the Patriarches, Prophets, & the twelve Apostles, which be the light of the crowne, and poure out the same into the church. Whereby therfore is signified the doctrine of the ministers, as in the first chapt. of this booke. Nocht is the thing more misterie the smallest portion emögges the most excellent things of the church.

A woman
with childe
were her
scapell.

Moreover that woman hath in her bealy: which in a certain phrase of speache is as much to saye, as that woman is with childe: and had not only a great bealy (as we say) but after the maner of women travelping cried out, and labouryng was full of payne that she might be delivered. Whiche properly apperteyneth not to the virgin Marie, but to the church. For the primitive church of that first promise of the blessed sede, conceived in her minde an hope most assured, that at the length the sonne of God should be borne of a virgin, to witte the sede promised, whiche should bite the Serpentes head. Therfore did the church with earnest desire, and with moste fervente prayers couet and wishe, that Christ might once be ingendred, in and by the excellent minde of the same the holy virgin. Moreover Christ to begeten in his faithfull, when through his vertues he be regenerated. For S. Paule: my little Chyldren sayeth he, whom I travaill for agayne, till Christ be shaped in us. The Church therfore travaileth, and bringeth forth after two sortes becomyng, whilest she earnestly coueteth with our paine that Christ might be borne of the virgin: and ghostly by faith and regeneration, whilest she desireth to be made conformable to Christ in her members. This therfore is the name and disposition of this woman, that with a greadd desire waiting the incarnation of Christe and redemption, she would sayne have it known to many: and that many times she wissheth to be regenerated and reformed after the Image of Christ.

The description
of the
church

This is verely a goodly descriptiō of the church. Wherein compare them, which at this daye set forth themselves with the title and pretence of the church: and iudge, how well they agree with this description. But this trewe church of Christ is brought in daunger and battell.

Yet we beare now in the second place, & as it were on the contrary side, what manner one is the adversarie or enemye of the church: to witte that oute serpent, which was a lyer and a murderer from the beginninge, the onely author of all synne, of all mischief, of all errors, of all iniquitie, murder and discomfite, and moste ungraciouse Deuyl: whome afterwards he calleth Sathan, seducer of the worlde, and decketh him with other tytes, mere for such a maiestie.

This is the Dragon, and that the greate Dragon, to witte the grete of great power through oute the worlde in his members. And a Dragon, for because in oute tyme he took upon him the shape of a serpente, and deceaved our parentes. Of Dragons Plinie and other authours wrote many thynges. The Scripture in some places, calleth the Deuyl a wythe Serpente. For he is wonderfull subtyl, and can turne himselfe in to shew infinite, that he maie deceave, and kepe the deceived in erreour.

He is red. For he is full of spere, and bloud of saintes and of innocentes. A right bloudy hounde, the parent and patron of all persecutors and bloudy souldiours. In him sicke yet the spores of the bloud of Abel. He smelleth yet, of the shedding of the bloud of the Prophets, and Apostles.

The same hath seven heades: uppon every one of these is set a crowne royal. He hath also ten hornes. For the Deuyl is called the Prince of this worlde: and hath in very dede been gouernour of the wicked rulers of all ages, and king lord of all hornes and bloudy realmes. He was therfore the head of Ninus, the King and prince of Pharao, chief captain of Balthazer King of Babilon, of Cambyse also the Persian, of Antiochus the Macedonian, of Julius Cæsar the Roman, and likewyse of all other tyrantes.

The Prophet Esaiæ called a false prophet, tayle, by reason of his soothing and flattering wordes, for that with his mealy mouth and swete wordes, he crept in fauour with great men. Therefore with flattering and deceauable wordes, and fowly promyses, wherewith (as in times past) he promysed his worshippers godly thynges, he perswadeth to all wicked men, flatters, that is to say, preachers & notable men: whom taken from heauenly thynges, he casteth vnto earthly thynges.

that

that hauing forgotten celestiall matters and their hely offices and duetie, they maie cleaue nowe vnto earthly thinges, being wrapped in the earthly soldes of the Deuilles tale. And thus in dede he shal corrupte not a fewe. For he purerth the chiefe parte of starrs, for a great nombre of notable men, whose ministerie he useth agaynst the church. Verre of them be many and that notable cruple of al times in al histories.

The Dragon inter-
prie againe
the church.

And after he hath described this foule and filthy beaste, and sworne enemye of al saintes from the beginning of the world: straight wayes also he uttereth his attempts, realson and bitter popson agaynst the church, and how he began to moue warre. This Dragon, saith he, stode before the woman, whiche was ready to be deliuered: and he stode watching, diligent, attentive, and awaking busily, at al times: and he obserued, and took that occasion of hurting the church, nother had he omitted any oportunitie. But the ende of all his enterprises was, to deuoure the soune, borne of f. spouse of God. He hath alwayes euen from the beginning of the world gone aboute to intercepte the glory of Christ: & if any faithful being of the church regenerated spiritually be made conseruable to Christ, he attempteth also to bring them into errors and disrope the. Wherefore S. Peter not only out cause sayed, that the Deuill goeth aboute like an hungry Lion, seeking whom he maie deuoure.

Christe
was incar-
nate, & ge-
uen to the
church.

He sheweth now by the waye, that Christ, as he was promised, is exhibited to the church, nother that the Dragon could do any thing agaynst him. Whereupon he wil haue vs vnderstand to conclude, that he shal haue no power ouer vs nother. Al we abyde in Christ. For now he shippeth from the vniuersal church to the singular and most excellent member thereof the virgin Mary, and knitteth vp in fewe wordes the misterie of the incarnation: that excellent woman, wherof wrote he in the 3. of Genes. the daughter of that Patriarche, I knowe the church, the holy Virgin, brought forth a man child: and is to saue her first begotten, king and priest: as S. Luke testifieth in the 2. chapt. And by he declareth, what and of how great power he is, and whie he called him a man child. He it is, of whome (David) prophesied in the 2. Psalm. Thou shouldest rule al nations with a rod of scyptre, not of wood of

herb: that is pliable, but of iron to witte stronge and durable, namely the worde of God: but suche as will not obeye Gods worde, with an iron staffe, that is with power, which no manne is able to resist, he will beate downe faste and nere. But for this so mightie a prince Sathan lande an Ambusher, that olde Dragon, which stired vp agaynst the chiefe of the Jewes and gentiles: but he founde in him nothing at al, as the Lord himselfe sayed in the 14. of Iohn: no more shall he at the laste finde any thing in the faithful of Christ: moreouer whilest the Dragon attempted greates things agaynst Christ by the elders of the Jewes, being risen from the dead, the Lord was taken vp, as it were out of the throte of horell assautes of the Dragon, vnto his heauenly father, and sate on the right hande of God the father, the olde Serpentes attempts made frustate. And thither also wil he receiue vnto him his faithful, though the Serpentes guttes shoulde burst. For through hope we sit together with our head in the places supercelestiall. Ephes. the. 2. And this is the chiefe and greatest hope of the church in this conflict. For thus he gathereth: the Dragon inostre strongely and fiercelly inuadeth not only the auncient church, but euen the very head of the church, and redeemer Christ: howebeit with his furie outrageous he could nothing p. uaple: therefore he shal no more p. uaple agaynst his members.

Now he recourmeth againe to the church, and saith: after the Dragon could bring nothing to passe agaynst the soune of God, he wente and made warre agaynst the church, and the church fled into wilderness. Certainly Jewrie in the prophetes is compared to a place most frequented: the gentiles are called a deserte or wilderness. Therefore after Christes ascension, the Apostles departing out of Jewrie, repared to the gentiles: yea and the Jewes inspired of the red dragon, caste out the church out of their limites: which was conserued, as appereth in the Actes of Apostles, to flee vnto the gentiles. And where the Lord hath prepared a place for his church, and the church was greatly augmented amongs the gentiles, certainly it was through his grace (and by no merite of man) whiche prepared the place, whiche calleth, directeth and keepeth his shepe, the same hath disposed, and p. doeth

the church
fleeth into
wildernes.

doeth dispose for this church ministers or pastors, which may feed it, as the ravens did *Holias*, at the time that they were onto the world's ende. For as for the nouns of those daies I discoursed before. And by this exposition is signified that the Dragon that fight stoutely against the church, so that she shall be compelled to flee; but how much so ever he shall rage against the church, the lord God shall yet prepare a place in earth, wherein the may dwell safe: and will ever sende pastors to feede. He sheweth moreover, that the fight shall not alway be reprochable. The Lord save and kepe us. Amen.

The description of the conflict of Christ and the Church with the Dragon: the dragon is overcome, the heavenly dwellers sing praises.

The. liij. Sermon.



And there was a great battell in heauen, Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and prevailed not, neither was their place founde any more in heauen. And the Dragon that olde serpent called the deuill and Sathanas, was cast out, which deceaued all the world. And he was cast into the Earth, and his Angels were cast out with him also. And I hearde a lowde voice, which sayed in heauen: nowe is saluation and strength and the kingdome become our Gods, and the power is Christes: for he is caste downe, which accused them before God daie & night. And they overcame him by the bloud of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell therein. And vnto the inhabitants of the earth, and the

sea:

for the deuill is comen downe vnto you, which hath great wrath, because he knoweth, that he hath but a short time.

The apostle hath spoken of the partes of the notable fight & wordie battell: he hath spoken also of accēpes & pourpos of the dragon, which verely applieth al his counsels to this intēt, that he may deuoure al godlines, that is, might destroy it verely: he hath shewed how he began to moue warre against the church, which fled into wilderness: & now as it were leauing the woman in the wilderness, he semeth to bring forth other soldours, which geue battell to the dragon, & most valiantly do impugne & also discōfū him & al his power. *S. Iohn* therefore describeth the singular fight of one most excellent, to witte Michael, which overcame the Dragon: and describeth the general fight annēced with particular. For he addeh, & al the Angels of Michael fought against the dragon.

And first is heauen shewed to be the place of the fight or cōflict. For in heauen, sayeth he, was fought a great battaille. And it is euident, that Sathan was at the beginning of al things cast out of heauen into the earth, and therefore that he moueth no warre in heauen, nor reisseth any tumulte there. For heauen is a place of rest & ioye, not of debate and contention. Therefore this must be attributed to the visiō. For the lord hath in heauen by signes represented this battaille to be sene, which in dede is fought in earth in the middes of the church.

But here is set forth an image of a notable fight, whereby is shewed what hath ben, & what is yet done in earth. I said euen now, that this combat was in dede particular, but to haue a general fight annēced. For Michael fighteth which is as captaine of this warre: and Michaelles Angelles fight also: which must be well discerned, although that Michael & his Angels make but one parte onely. On the other side fighteth the dragon, as emperour of this warre, & his angels fight also. And these verely make non other partes, than we haue heard before in the beginning of this chapt. That the partie of this fight were the church & the deuill. Nevertheless lest the victory should be attributed to the church, & not rather to Christ, the woman must now be omitted, and Michael & his Angelles fight.

The place of conflict.

who fight.

John.

ing.

ting. Whereupon there is in these things some difficulty: but it shal be easie enough for him, that will make every thing in order.

Who is Michael First we must see, what that Michael is, & there is in dede no doubt, but that the Angel Michael appeared in the vision, with an Army of Angels fighting. And that on the contrary parte against the fought the Dragon with an hoste of devils. But so; as much as we hearde in the beginning, & these were tokens, they must nedes signifie & betoken other things. I suppose here therefore to be signified, Christ the head of his church, king & protectour, with his members, Apostles, Martyrs & faithfull. No other is it a rare thing, that Christ should be figured to be by Angels: but is even most accustomed, that Angelles are called the ambassadours of God, & the faithful seruantes of Iesus Christ. Christ therefore head of the church & the faithfull members of Christ, fight against the Dragon, yet after a diuerse sort. For Christ overcame him alone in the combat with out helpe of any creature, whilest in temptation he discomfited him at the last, & also by dying on the crosse, & rising agayne from the dead, he al to brake his head. This is the only, true & singular victorie: whereby afterwards are obteyned the victories of Christes members, gotten of that general fight, wherein Christ fighteth not now only hande to hande with the Deuill, but all the members of Christ at all times vnder Christ their Captaine fight against the Deuill, and in the vertue of victorie of Christ, fight and overcome. As we shal heare by and by in the songe of prayse.

Why Michael is Christ. But so; great and sondry causes we affirme Christ to be figured and signified to vs vnder the tipe of Michael. We know by the scriptures as many of vs as be learned, & Michael, as also Gabriel, be the names of good Angels of God. Michael signifieth, who as God: And who I praye you is such, as God, but in whome therpresse Image of the fathers substance, & which is the Image invisible, and word of the father from the beginning, I meane the very sonne of God Iesus Christ: Michael in the 10. & 12. chapt. of Daniel, is president, protectour & Patrone of the Iewish nation. And it is plaine, that the people of Israel had from the beginning no other tikeur and patrone, but Messias him selfe, the blessed

seed. This appeareth in the 7. of Esaye, where we reade, that the lord spared the people of Iuda, and the princelicke Citie for Christ. In an other place he saith most openly, I will defende that cite for my selfe, and for my seruant Dauid. And Dauid is called Christ, in the 24. of Ezechiel. Christ is therefore to every dede gouernour of his people, whiche neuertheless in defendyng and deliuering his, useth the ministerie of Angelles: who also attribute nothing to themselves, but all glory to God alone. Nozouer that excellent victorie, can not with out offence of godlines be ascribed to Michael the archangel. For so omitting our Messias Christ, we should comende Angels being made & worthy to be called Angelical, rather than Christians. In the lawe was written, the sede of the woman shal brake the serpentes head. But the lord neuer toke the nature of an Angel, but the sede of Abraham, and by sinne hath condemned sinne. There shal followe anon in the songe. Now is saluation and power, &c. And there is added: for the Deuill is cast out. And this saluation hath Christ alone accomplished, wherfore it is necessary, that Christ the conquerour of Satan be signified by Michael.

And the Dragon fought hande to hande agaynst the lord, not only matched with him in the deserte, but also neuer ceased to tempte and assaile him, so longe as he liued here on earth: he fitted up also agaynst him the Phariseis & Princes of the people, Iunges and the Romaine gouernour, and so at the last brake the lordes heele. This was the greatest fight of the Dragon. The saure Dragon inspiceth now Iunges and Princes, wicked Priestes and cruel men, his Angelles which make warre vpon the church. And all these verely do persecute and were the church in the power of the red Dragon. Scopes declare & saue to be done before Christes time: the same trisite, and experience proueth, the like to be done from the ascension of Christ into heauen, vnto this present dape, and vnto the worldes ende.

Now is also declared with what lucke they fought on earth: to witte most luckely concerning Christ, most vnluckely as touching the Deuill or red Dragon. And in this fight, as also in the songe immediately following, is contained the whole fruitere of this disputatiō. For herof al godly may

learne that Sathan our enemy is unarmed; and that Christ in this conflict is on our side, as our Emperor & captain at all times, by whom all the godly may easily in all circumstances overcome. Therefore this matter of battell and victory is set by and by after the beginning of the most dangerous battaile with Antichriste, and Antichristians, which are the broode of tailes, and scales of the serpent, and champions of the Dragon, for a comfort and consolation. And the naturall order is here altered, which treateth nothing of the success of the battaile, till he hath set forth all the conflicts before. But this battaile shall be continued hereafter in the rest of the 12. and all the 13. chapter.

Christ our
counsellor,
and Christ
our victor:
comes also.

Thon. 14.
Eph. 16.

We declareth at these wordes, first the victory of Christ, secondly of all christians. The first is our victory, they prevailed not, they had no strength. Doubtles the force of the devill is greater if God permitte, and cleerly greater, in consideration of the iust judgement of God, as also appeareth in Job, that he is able to make & breake the strongest things. But the Lord sayth in the gospel. The Prince of this world came, and against me he hath nothing. Again in the gospel: The gates of Hell shall not prevail against her, the rock I meane, and secondly against the church. Although therefore the Devil make an horrible uprore, and cruelly rage against Christ and his church, yet is he without force. For the virtue of Christ prevaleth.

The seconde parte is, nother was there place any more founde in heaven, which manner of speech signifieth no other thing, than that the reprobate Angell is put from all dignitie, glory & power: moreover that he hath no more any place in the church, or amongst the electe of God: not that the Devil should not recoune, or should not tempte, or renewe warte, but because he hath no place permanent. Wherunto appeareth that the Lord so ofte repeateth in the Gospel, and now the Prince of this world is caste oute, in the 12. 14. and 16. chapters of Sainct Iohn. Moreover, by other places of the Scripture it is manifeste, that the Devil is shut out of heaven. And it shall be easie for us to shut him oute, which being cast out by the force of God, hath no place in us, unless we our selves geve place to him. Which we shoulde not do.

the

The Lord admonisheth us diligently, that we should watch. The story is knowne in the 12. of Mathe. of the Druff, pouring to recoune, and therefore toke unto him seven wo:se spirits. But wherfore doest thou heare him, while doest thou abuse him, whom thou seest shut out of heaven? Wherewith standing that hereby is signified also, that the Devil was fully vanquished of Christ, that he was also driven to forsake the place of the battaile.

For the thirde membre, as it were expounding the second addeth, and he was caste to the Earth. For they that are thowen to the ground, are iudged to be overcome. Therefore a full victory and perfect conquest is signified. Wherby he was once most valiantly thowen to the Earth. Of our Lord Iesus Christ, in the miserie of our redemption, and in the vertue of the same is daily cast to the Earth, of the faithfull. And like as the Devil hath no place permanent in heaven; in the chosens so verely doeth he inhabite all earthly, that is to saye menne favouring the earth, and contemning heavenly changes. Yea and we heare that his Angels are cast out with him. For the Lord in the gospel of S. Iohn the 16. chapt. sayeth: In the world you have affliction: but be of good cheere, I have overcome the world. And S. Iohn in his Canonical epistle: you are of God little children, sayeth he, and you have overcome them: for he is greater that is in you, than he is that is in the world. And this is the victory that overcome the world, even your faith.

And by the waye he expoundeth, what we shoulde understande by the Dragon, of whom he hath spoken hitherto, to witte the olde enemy of man kinde. He setteth him forth with his titles, attributing to him foure names, that hereby also we may understande his nature the better, and maye beware of that wicked murder. First he calleth him the olde Serpent. For at the beginning by the Serpent he infected with the payson of death and shute out first Adam, and by the the whole universall world: as is to be sene in the 3. of Genes. and the 4. to the Romans. Therefore I sayed in the beginning of this chapt. that he is called a Dragon. After he calleth him the Devil, that is to saye a sleaunderer, or a false accuser. For by and by it followeth, which may expounde this word,

Sathan
cast downe
to the earth.

1. Iohn. 4.
1. Iohn. 5.

The nature
of the
Devil is
figured by
certain
wordes.

for the accuser of our brethren is caste out, &c. A goodly example of this thing is declared in the 1. and 2. chapt. of Job. *Diabolus* signifieth to accuse or blame, and *Satan* is an accusation, and *Diabolus* a crime or complaint.

Thirdly he calleth him *Sathanas*, in the Hebrew word, to witte an aduersarie, for that he is in al things against god, and obiecteth him selfe and resisteth men in holy matters, of happely he might hinder or corrupte them. Laste he is called *seducer*, disceauer, or he that supplaceth and interpreteth the whole world. For this the Lord attributeth to him in the 8. of *Iohn*, for that he hath ben a lye from the beginning, and is the father, that is the fountaine and original of al lying, discepte, of erreours and seducing, and of al euill. For all erreours and heresies, al deceptes, and all leasunges, futes all kinde of euils, haue flowed out of this most filthy wellspring. And who is he that heareth these thinges, which wil not abhorre that vile beast? they must nedes be facke madde, that seke by al meanes to be in fauour with that wicked spirit.

We should now here consequently annexe the reuolue of this sight, to witte how the Dragon persecuteth & assaileth the woman, and she agayne by slippng resisteth, and ouercometh through Christ. But he suspendeth the same narration yet a little while, & placeth now a songe of victorie, and triumph of saintes in heauen, of the Angelles and blessed soules. The some wherof is, that Christ hath ouercomen, & that the faithful do ouercome in Christ: and therfore muste brauene themselves, and al that dwel therein, reioyce and singe. And I repute that these thinges are interlased in the daungerous & treacherous and stormy fight, for a cosolation, lest the saintes should in those great dangers by reason of their natural infirmities be discouraged: but calling vpon the name of Christ, should fight manfully, when they vnderstande vnder whose banner they fight, and with whome they fight: vntill with one ouercomen vnder Christes standard. And when we heare that the Dragons force is broken, we shal thinke that the parties of eyther beast, as well the ten horned as the two horned, are weakened in the faith of Christ. This geueth also no small courage in this conflict, that we see that the Dragon hath no power ouer them that are sprinkled and purified with the

A songe of
victory.

blood of Christ, but ouer earthly and worldly men. And this triumph is heavenly. For voices are heard out of heauen, singing a new note, to the intent that the reioyng of the blessed quires might haue more authoritie, grace, and efficacie amonge the poore afflicted.

Therewith one voice singe merely, that saluatio & power is now made perfect, for by the wordes death and resurrectio, God hath wrought power, and made perfect the saluatio promised to the fathers, to witte whilist he trode downe the serpent's head, abolished sinne & death, and restored life. Thus is the kingdome of God in this worlde established in the eternitie, whilist euen by the power of Christ the Prince of this worlde is caste out and overcome. For the cause followeth, wherefore we must so reioyce, and what vertue and power of Christ hath shewed it selfe, or howe saluatio is made perfect: because, saith he, through Christ, the Deuill is cast downe, that is to saie overcome and vanquished, that he can no more accuse mankind before the iudgement seate of God. Whereunto belongeth that *S. Paule* wrote, Who shall accuse the elects of God? It is God that iustifieth, who is he that condemneth? It is Christ, whiche died, yea whiche rose agayne, to which is also on the right hande of God which maketh intercession for vs.

Perfit Col-
lation by
Christ.

Rom. 8.

Moreover the heavenly dwellers do not only preach the victory of Christ, but of all the faithful, which they obteyne agaynst *Sathan* in the faith of Iesu Christ: that it maye be of a the lesse appere, what we should vnderstande before by Michael, and by his Angelles. And he beatech in diligently, that Christians ouercome not *Sathan* by their owne merites, force, or strength, but by the merite and grace of Christe. And they saith he, to witte the Angelles of Michael, ouercame the Dragon by the blood of the Lambe. For in as much as the faithful are purified by the blood of Christe, *Sathan* hath nothing agaynst them: but since they haue the spirit and faith of Christ, they ouercome the Deuill also. So in times past the destroyer had no power ouer those houses, which were marked with the blood of the Lambe: *Exod. 12.* And he addeth an other thing, for the which the faithful ouercame: for the worde of the testimony of Christ, which is the gospel.

Christ hath
made also
6 faithful
victories.

Sub. u.

Which

Which because it is impossible & eternal, they overcome all things of this world, who so ever abide in the lively eternal word of the veritie. And even in the gospel most truly the lord himselfe hath promised that he will not forsake his, and will fight for the. Therefore must the faithful needs overcome. To these things is added more the effect of Christs purifying. They loved not their life more than Christe, and therefore haue they geuen it for Christe unto death, and so haue overcome. For many are vanquished by this one thing, that they will not haue their life for Christe.

For these great benefites of God they exhorte now heauens themselves, and all the inhabitants of heauen, that is to saye they exhorte one another, to singe a new song. And that which the heauely saintes saye they do here, they teach the saintes in Earth to doe also, and instructe, of what manner and sorte they ought to be, which shal overcome Satan in battaile, to witte purified by the blood of Christe, cleaung to the testimonie of Iesu Christe, and contemners of their own life, to whom it seemeth not greuous to dye for Christs sake.

In whome Finally aboute the songes ende they declare, in whome the Deuill the Deuill shal raigne and take place: to witte in earth and hath place. Help menne: who verely mocke at godly things, and are ly set by these worldly things, and suche as shal perishe for the getting and keeping whereof, they will not suffice to doo any thing be it neuer so harde, where for Christs cause they will abide to doo or suffer nothing. Into these they denounce an horrible wo, to witte the curse of this present and of the yet to come.

But in whome the Deuill possesseth his kingdome, in the same also he uttereth his mallice against the elect, & that his great mallice. For he rageth most cruelly against the godly, and against godlines. He rageth also most extremely against those his worshippers, whom he pollureth with all kinde of filthines, and with al shame and reproche defileth.

Agayne I suppose that same to apperteyne to the comfort of the godly, that is spoken of a shorte time. For Satan in dede through Antichrist shal most cruelly rage against the church, but those dayes shal be shortened for the elects sake.

As the text is noted also the wicked nature of such, which knowing that the last iudgement is at hande, wherein he must be shewen headlong into hell, thinke to requite & requite the droppes of timewitch the crueltie of his wrath and crueltye furie.

And likewise of the victorie of Christ and of his Saintes: nowt followe with lesse terrour, yet horrible things of the warre, which the dragon moste greedely and fiercelly moueth against the church of God. The lord Iesus bying him in subiectum under our feete. Amen. Amen.

The Dragon persecuteth the woman: She is defended and preserved of the lord. The Dragon standeth on the sande, &c.

The. iiii. Sermon.



And when the dragon saw that he was cast to the Earth, he persecuted the woman, whiche brought forth the man childe. And to the woman were geue two winges of a greate Eagle, that she might flye into a wilderness, into her place where she is nourished for a time, two times & half a time, from the presence of the serpent. And the dragon cast out of his mouth water, after the woman, as it had be a riuer, that he might cause her to be caught of the floude. And the earth holpe the woman, & the earth opened her mouth & swallowed by the riuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went & made warre with the remnant of her seede, which kepe the commandments of God, & haue the testimony of Iesu Christ, and he stode on the Sea lande.

The persecucion of the Dragon. That which before he had begonne, to speake of the persecucion of the Dragon, and fight of the church, and had deferred it a little, to declare the victorie of Christ: now directly and finisheth, and describeth the fight himselfe, and most expressly and constantly annexeth many times the help of God, which is geuen to the church through the grace of God.

Actes. 16. When Sathan therefore, sawe himselfe overcome by Christ, and quite cast out, he began to rage against the church redeemed with the blood of Gods sonne, and beere her much greivous persecution. For immediately after Christs ascension, a great persecution was stired up against the Apostles and Apostolicall church. For the Apostles put in prison were greivously rebuked with words, and also scourged with rods, and whipped. Stephen was stoned, James beheaded with the sword, finally by the meanes of Paul (wherein than played Saul) innumerable were caste in prison, and put to cruell tormentes.

Gods defence. On the contrary part he reciteth the present ayde of God, which he uttereth by a figurative kinde of speech, after the nature of the vision for the more efficacie. For he saith, I have shewed to the woman, I meane the church, were geuen two wings of a great Eagle, by the helpe whereof she fled into the wilderness, where she hidde her selfe for a time, safe from the Dragons sight. And here is signified, that a large power is granted to the church of sleeping, & escaping the furies of Christs enemies, & of setting forth the gospel among the gentiles.

The Eagles wings. Wherof you may read in the 11. chapt. of the Actes of the Apostles. And not without cause he mentioneth of the Eagles wings, and that of a great Eagle. For Moses in Deuter. maketh mention under this figure, of the defence and ayde of God almightie: like as the Eagle, saith he, stretcheth out her wings, and stretcheth abroad her wings, and carrieth them on her shoulders, so the Lord hath also kept and sustained the.

A place for the church in desert. Furthermore he saith, there is a place geuen to the church in wilderness, to witte provided of Christ, which meaneth to him whome he will, and preparateth for himselfe a spouse. And he nourisheth the church among the gentiles with his Evangelicall word, as he nourished in our time the

people in the desert with Manna. And the time of the church he prescribeth not. For he useth againe a kinde of speech as it were a riddle, borrowed out of Daniel: which God useth when he will haue the time to be unknown: which since we knowe that good and iuste things consist in him, we should not curiously inquire after. Wherof I have spoken before. Doubtes it is playne that the church among the gentiles, shall continue & remaine to the last iudgement. But the day of iudgement can no man dispyne.

Againe he declareth, with what furor the Deuill inflamed, shall make a newe and a continuall warre against the church. When he sawe the church among the gentiles to be daylie increased and established, he vomited after the woman water: and that we might knowe the figure, he addeth, as it were a cuper. For he signifieth, that the Deuill hath powred a sea of cupes into the church, sectes I meane, dissensions, tumultes, seditions, persecutions, wherewith the whole worlde hath overflowed. Verily he rased up euery where al magistrates and priests against the Apostles, and Apostolicall doctrine. Heade the Actes of the Apostles the 13. 14. 15. and the chapt. folowing. Prother is it a rare thing in the Psalmes, by waters, flouds, and riuers, to understand all kinde of afflictions. And to this end he rased up those great cupes, and powred them on the godly, *ἡ πόλις ἡ πόλις*, that he might cause the church to be carped & waile with the floude: that is, that he might take away the godly, and the doctrine of pietie. And this is the continuall endeuor of Sathan, herunto he applyeth all his consultations and doinges. So in the murther of Nero and Domitian, he studied to wash away the church by the bloude of Saintes, but yet in vaine. For therefore I suppose it is sayed, he vomited a floude of cupes after the woman, not upon the woman.

For God neuer sayled his afflicted church: In so much (which a man may maruaile at) that the earth opened her mouth, and swallowed up the floude powred out of the serpents mouth. This earth dranke up in our time, and couered the bloud of Abel. And here is signified, that the godly by this persecution, haue helpe, from whence they take not (as) no Daniel in times past is red to be deliuered by the help of

He vomited
th a floude
after the woman.

was not it in our time that the earth opened her mouth and swallowed up the floude powred out of the serpents mouth.

Empire. S. John could not without exceeding great daunger utter much lesse describe those thinges, a man not furnished with any mans helpe, and thereto banished, and banished in exile. For þe Romane Empire was take for godly, invincible, most sacred and everlasting. Nevertheless the Apostle bond speaketh and writeth hereof in such sorte, that it seemeth that he can not eschewe the title of a seditious person, and asme against the holy maieslie both of the emperour and Empire. But what I praye thee woldest thou do, God commaunding thee so to speake and write?

The unpa-
tientnes &
boldnes
of þe world
against the
truth.
Math. 23.

The world also rageth at this daye, when they heare truthes and policies chastised by Gods word for sinne and wickednes comitted: and to dely enough some Princes set forth proclamations, commaunding that no such thing be heard any moze. But the Lord saveth in the gospell: yf they holde their peace, stones shall speake: signifying utterly, that the truth must be preached, nother that it can be oppressed or quenched with any decrees, threatenings, sorte of lawes, or punishmentes. Therfore if they should at this daye keep silence, unto whom the office of preaching is committed, the lord wil stirre up other preachers, which though at the world save name, wil beare witnesse to the truth. Therfore I would counsell princes, that they were not themselves in wayning those their sondy acceptes agaynst Gods reuerth. For they shal not preuaile. The veritie shal vanquish. For he that is furnished John, agaynst the Romane Empire, that time most flourishing and puissant, the self same also at this daye reuerth his truth to the world now broken and maner olde, wil overcome doubteles. Woe to those stiffnecked workers, which loue to seduce. Yet al preachers learne, by the example of the Apostle S. John, to utter freely such thinges as they have receiued in commaundement, and to feare no man. He is greater which is in vs (as the same S. John saith in the .i. John. 4.) than he that is in the world.

The beast
is þe Rom.
Empire.

And the beast he calleth the Romane Empire of gentiles, and as it were godly, not without most weighty considerations. For the lord keepeth still the phrase of the scripture, imitating Daniel, which in the .7. chapt. attributeth the name of beast to the Romane Empire. And S. Hierome

expounding

expounding the Prophecie of Daniel, by the be name of beast, attributeth the Romane Empire: and supposeth that point: for it is not called a Lion, nor a Beare nor a Libarde, which beastes: that what creature some euer ye canne imagine of beastes, by the same ye maye understande the Romanes doubters in maners they haue shewed themselves beastes. For Claudius the most renowned kynge of Pontus, speaking of the Romanes in the .xxviii. booke of Iustine: As they themselves reporte, saith he, that their founders were nourished by suckling of a Wolfe: so haue all that people Wolves mindes, neuer satisfied with bloud, of rule and riches hungry and emptie. And now howe filthy beastes many Romane Princes haue ben, they; some writers testify, chiefly Suetonius, and others that haue written of the Emperours liues. And that the people of Rome were also of beastly maners, the .i. chapt. of the Epistle to the Roma, proueth.

You will saye, I knowe well, since S. John comprehendeth this Image the whole body of the Romane Empire, that we call Constant, Constantine, Theodosius and other gods Emperours beastes: I saye howe the Scriptures use this manner of speaking, and by beastes in dede understande Empires, all though they calle not all those that dwell in those Empires beastes with out any difference: therfore we understande them exempted in all Empires, that liue a life to God acceptable: and know assuredly, that nother Daniel, nor S. John wolde haue defiled with wordes suche innocent men, and al praysse worthe. Yea in all this treatise of the Empire and of Antichrist, we excepte alwayes such men as are innocent and excelle in vertue. Wherof we shal happely speake moze hereafter.

And first he sheweth the beginning of this Empire. And the beast cometh out of the Sea, on the sande wherof standeth the Dragon: and in the .17. chapt. it is sayed, howe the beast came out of the botomlesse pitte. Therefore the beginning hereof is referred to Sathan. notwithstanding we muste be carefulle diligent hede, that we take awaye nothing from the lord our God, the which he chalengerth to

Ec

him

Empire
uttereth
these
wicked
things

369

pire in sundry places, but chiefly by
travellers, by Daniel in the 1. chapt. and 5.
chapt. to the Romans, hath set forth, that
Empires are of the world, and that these
kings. There is no power, saith the
Lord hitherto in these thapostles commands
and magistrates. Where is it that the
name Empire came out of the world, or
callers of the same? Doubtless the Roman
Empire is of the Devil. For God is the au-

thority, and preserveth realmes and power,
giving the unto certain faithful servants. But satan
with mens matters, and corrupteth both kings, & the
domes: and so long they be of the Devil. The Christians in
all politick matters obeyed Emperours, but commanding
Idolatry they obeyed them not. Certaine it is, that God did
institute the kingdome of Israel: of ten tribes by the pro-
phet *Abiah*; yet nevertheless the lord crieth out in an
prophet, they have reigned in dede, but not by me. For the
lord would have had those kings to have framed all things
after his word, and to reigne in the feare of God: and where
they did not so, but following the instigation of *Sathan* or
doted at things after their owne luste, they are rightly said
to reigne, not of God, but of the Devil. Therefore have the
obeyed kings: but they obeyed them not commanding
wicked things, although they took them for their kings.
God had instituted the order of priests: not withstanding
Christ calleth the dogges of the same priests the workers
of darkness. And *S. Peter* saith: we must rather obey
God than men. So verely the Roman Empire, which was
of God, came also out of the Sea (as *Daniel* saith also) out
of the troublesome world, and even out of hell, being made
great through slaughter, murdres, sedition and treason. For
the people of Rome with the most parte of Emperours re-
garded the Devil and the world, and not God.

The Rom.
Empire of
seven heads
And what the empire of Rome is at this day, he signifi-
eth now also, it hath seven heades, a ten hornes, and every head
had his crowne, signifying verely, that by hornes are signi-

hed kingedomes. Further doe we here thing in any name or
uttered reposition. In the 17. chapt. the Angel expoun-
deth him (saith, and saith, that by seven heades are signified
seven mountaines or hills, and seven kings also. In Rome
are accounted many hills, but three be seven notable. For
there is mount *Palatine*, *Capitoline*, *Aventine*, *Coline*, *Esqui-*
line, *Monte*, and *Quirinale*; *Propertius* expounding the same
in one verse, which I have expressed in two) saith: *Septem*
urbis alicuius tota quae praesidet orbe.

A citie see also on seven hills

Whoso people rule the world at theyr owne willes.

And therefore is called of the *Hebrues*, *Sevraim*, of seven hills.
And to keep the citie is taken for the whole Empire. So have
there been also many kings & Emperours, which are con-
fessed in the seventh nombre: but yet is it certayne, that the seventh
nombre of kings also is exactly sounde in the historie. For
at the beginning whē Rome was first builded, there reigned
seven kings in order, *Romulus*, *Numa*, *Tullus Hostilius*, *An-
nus*, *Marcius*, *Tarquinius Priscus*, *Servius Tullius*, *Tarquinius Super-*
bus, who expelled by reason that *Lucretia* was ravished of the
kings of some, they were ruled by consules, by ten men, & by
Dictators, unto the time of *Julius Caesar*, who first usurped
to him selfe againe a kingly crowne: after whom reigned
Antony & *Octavianus*, called *Augustus*, *Tiberius*, *Caligula*, *Claudius*
and *Nero*, againe seven. In *Nero* the empire receiveth a plague:
from thence againe are accepted seven, *Otho*, *Galba*, *Vitel-*
lius, *Vespasianus*, *Titus*, *Domitian*, *Nerva*. From him was the
Empire devolved to *Nerius Trajanus*, a Spaniard. Therefore
the Roman Empire could not by plainer markes be repre-
sented. To this Empire also *Daniel* attributed ten hornes, as well
for that it was collected of many kingedomes, as also that it
was dispersed againe into many. Whereof shal be spoken in
the 17. chapt. And it is a comon thing to the Scriptures, by
hornes to signify kingedomes and power.

And to this kingdome the lord Jesus ascribeth open wic-
kednes, as he calleth it blasphemouse. For he addeth: and more Em-
perours have the name of blasphemie, that is to say, what vice blas-
phemie so ever may at any time be and where builded, at phisoury.

Sc.ii.

chap

that same shall be founde manifeste in this Empire, and chiefly in the heades. For yf ye beholde the hills of *Auon*, chiefly the Mounte Capitoline, ye shall finde it called of *Cicero*, the mansion place of the Gods, verely so; that it receyved in a manner the Images of all the Goddes. For on those hills were sette the Temples of *Jupiter* after all his properties, &c. The Temples of *Saturne*, *Juno*, *Minerva*, of *Mars* the revenger, of *Hercules*, *Janus*, *Venus*, *Apollo*; also the Temples of *Fortune*, *Health*, *Victory*, *Concord*, and suche other. But yf ye take upon the Princes themselves, *Caius* woulde have his Images sette up in Temples, and the people to sweare by his name. *Nero* blasphemed the name of *Christie*, and by shedding of innocent blood sought to abolishe the Gospell. *Domitian* commaunded himself to be called God and the Lord. And others also have craved godly honours, merite swimming in blasphemies, and sinning, in all wickednes.

the power
of the Ro-
mane Em-
pire of mo-
narchies
oppressed.

Furthermoze by an Image compacte of sondy beastes he sheweth, howe the Romane Empire increased, and receyvede suche power, and what be the manners thereof. In the 7. chapr. of *Daniel*. By the catt of the Mountaine is signified the monarchie of *Grece* or *Macedonie*, by the Lion the Persian, and by the Lion the monarchie of the Chaldeans or *Babylonians*. And it is playne, that the Romans overcomyng those nations, and putting downe and subduyng to themselves those monarchies, came unto the supremacie of governement. For they subdued to themselves the east partes chiefly by *Lucullus*, *Pompey*, and *Crassus*, *Macedonie* and all *Grece*, by *Paulus Aemilius*: a good parte of *Affricke* by *Scipio* and *Marinus*; *Egipte* by *Octavius Augustus*; and so forth. And lyke as they were in religion ungodly: so were their manners not unlike moste wilde beastes. For as the *Libarde* or *Panther* is spotted and of sondy colours: so are the Romans, a collection of many nations, borne to unke sedition and slaughter. The beare doeth only goe upon his fete, but with the same also striketh, & catcheth his praye: so the Romans did nothing els, but strike, fight, & take spoyle. And as the force of a Lion is enonges four score beastes

The Ro-
manes op-
pressed.

most terrible, and the Lions mouth unsatiable and sinking: so was the Romane Empire most strong, covetous, never contented, and the very matter and corruption of mischief.

And *S. Iohn* declareth in dede moze expressely, that the Romanes have of the Deuill all that wickednes, crueltie, and mischief: the Dragon sayeth he, gaue unto that beast, his power, and that greates: he gaue also his seate. Which is of mozt in effecte, as if he had sayed: the Deuill reigned whole in the Romanes, and the Romanes wrought by the Deuill, all that they did. For the Deuill is the originall of murders and spoyles. Of the Devils seate I have spoken in the seconde chapter of this booke. Whomebeit we muste knowe, that all power is of God: but he by his iust iudgement doth permit many things to the Deuill our the children of misbelief. For *S. Paul* in the 2. to the *Thessa.* the 2. chap. When he had spoken of the most mightie working of *Sathan*, by tokens and lying wonders, wherewith they shoulde be deceaved, that wolde not receaue the truth, he addeth immediately: therefore God shall sende them strong illusions, that they may beleue lyes, and be iudged all that beleued not the veritie, &c. For (as I have oft admonished) we must take good hede, that we mixe not the workes of God and the Deuill together. Good workes are of God, evil are of the Deuill. Now lesse any man shoulde marvaile, why God permitterh so much to the Romanes and the deuill their head, and doth not inflinge them: for the electe sake, *S. Iohn* declareth an heauie chastice of the people of Rome, and of the whole Empire, which chaunced to them, immediately after the first persecucion moued against the church of *Christ*, and after the moste bloody *Apostles* executed, verely to reuenge that innocent blood. For he seeth one of those heads, as it were wounded to death. For *Nero* which first of the Emperours, sitered up the first persecution against the church, with his owne hand smited himself. And he was the last Emperour of that familie. And left the Empire so afflicted, that it was lyke enough to have falle to decaye. Certain provinces revolted. *Galba*, *Otho*, and *Vitellius*, sought enonges themselves, and made ciuile warres. *Vitellius* moze ouer, dyue *Sabinus*, *Vassianus* and *Barbarus*, subvertinge none euill, with others, into the Ca-

The Dia-
gon giueth
to the Mo.
his power
and force.

capitol house, and setting the temple on fire, destroyed both Temple and men together, and made all one heape. Neither doeth *Orosius* conceale, whie these things happened, saying by and by some sould, by the murder of priores, and civile warres, for the iniuries done to the Christian religion.

The dead
ly wounde
is healed.

Moreover standing the Apostle addeth, that the wounde made was healed againe. For *Sextus Arctinus* victour of the *Assian*, saith he, refreshed in a shorte time (see what is the deadly wounde) the weep worlde that longe waunted bloud, thus saith he, here haue you, that he saith, the deadly wounde was healed againe. For other writers discoursing the same more at large, set forth; how *Vespasian* returning to Rome, accompted nothing more noble or better, than to eschew and beautifie the comon welch that was sore afflicted and decayed, to bring in order and frame the priuies and men that were disordered by tumultes and seditious uprisings, to reforme the warlike discipline ouer licentious, and to punish the offenders. He repaired with newe buildinges the cite defaced with olde siringes and ruines: he builded againe the Capitol house that was buente: and erected the Theatre in the middes of the cite, the most auncient stonemasonry of the Empire, &c.

The felicity
of vni-
goblines
of the world

Moreover he toucheth now saye the solithnes and wickednes of the world. And there was an admiration in the whole earth, &c. For the world followeth the present felicity, & esteemeth al thinges after their good or euil fortune. For that religion, saye they, is most noble, stable and true, which is in moue in victories, and shineth with the ornaments of this worlde. Therefore for the maiesty of the Roman Empire, which they had in greatest admiration, the most part of men receaued the Romish religion, & defended the same as sincere. But S. John declaring the enormitie of this sinne, saith; and they worshipped the dragon, &c. he saith not, they worshipped

They wor-
shipped the
Deuill.

Gods, or wood and stones: but they worshipped the Deuill. Idolaters will saye, that they worshipping and honouring Gods, and are not ignorant, that Images are made of matter corruptible: and that the worship that they do unto them redoundeth, not to those dead signes, but to them, to whom they be signes. Thus verely will all Idolaters saye: vnto

whom

whom if you saye, you worshipping wood and stones, they will answer quicklie, that they haue greates iniurie done them. For they be not so foolish (they will saye) to worshipping that thing, which they made with their owne handes, &c. But the Apostle toucheth answere well enough those civile repositions, and collectors of Idolaters, speaking frankly agaynstie error, respected not that, which they alledged for their excuse: but that same rather, which God iudgeth, and the veritie of the thing pronounceth, and saith; and they worshipped the Beaste or the Dragon. So Paule in the .1. to the Cor. ch. 10. chapt. The thinges, saith he, that the heathen offer up, they offer the, not to God, but to Diuilles. But this did the gentiles denie. But God in this case passeth not upon the iudgements, and intentes, and denielles of men, but pronounceth after his owne iudgement. In the .17. of *Leuit.* he saith: if ye offer vnto me oblations otherwise, than I haue prescribed, ye shall defile your selues with bloud. Yet now the massingong priestes crye out till they be hoarse againe, we offer to the Lord God, not to straunge Goddes: per that the Lordes sentence stande moste true for euer, that they transgress with unlawful worshipping, no lesse than if they committed parricide. As also *Esaye* beareth witness in .66. chapt. The lord god alloweth the sinners obediēce, which we shewe vnto his lawes, he careth nothing for our inuentions & good purceases. Thus at this present he sheweth at fewe wordes, as the thing is in dede, that all idolaters worship the Deuill. If we would at this daye esteeme these things rightlie, we shuld not so contende as it were for life and landes, aboute makinge of Images in the church. The Lord Iesus light our hartes and mindes to see his trewthy.

The beaste is worshipped, and he blasphemeth the name of God, and the Sainctes of God, and finally maketh warre with the Sainctes.

The. iij. Sermon.



And they worshipped the beaste, saying: who is like vnto the beaste? who is able to warre wth hym?

Et. iiii.

And

And there was geuen to him a mouth to speake great thinges, and blasphemies: and power was geuen vnto him, to do. xlii. Monethes. And he opened his mouth vnto blasphemie against god, to blaspheme his name, and his tabernacle, and them that dwell in heauen. And it was geuen vnto him to make warre with the saintes, & to overcome the.

The beast
is worshipped, & how.

He saied, that the world worshipped the dragon: namely addeth, that the same worshippeth the beast. Doubtless the beast is the empire, some mā might maruel, how the empire might be worshipped: But we at fewe wordes say, how they worshipp the empire, which receiue the decrees, rites and superstitious of denaunces of the empire, and of them depende whole. And there were not a few at that time, who in fauour of the Romans Empire denied the faith of christ, and renouling from the churche, forned themselves in religious and sacrifices to the fellowship of the Empire. They in verry dede worshipped the beast. Moreover that thing which is onely due vnto one God, the same did the Romans attribute to their empire. But who so neuer ascribed vnto anything diuine properties, doeth verely desie and worship the same. And 3 properties of god be these, to haue no match or pere, that he alone is greatest and best, immortal, eternal, most mightie, moste invincible. For so saie the Prophets: who is like vnto thee, O God, in heauen and in earth? who is as thou? who can resist God? But the Romans did attribute all these thinges to their Emperours, and to their empire, saying, as S. Iohn also reciteth: who is like vnto him? who is able to warre with it? they called their Emperours Goddes, best, greatest, most puissant, and most invincible. The empire it self they called eternal. We may see these things yet in most auncient authours and copiees. So many therefore as were not ashamed to attribute these thinges to the Roman Princes and kingdome, are saied rightly to haue worshipped the beast. And what other thing I praye you is done at this daye, whyles for the fauour of Emperours, Kings, Popes,

Popes, and their cardines, the world is denied, or wasted after the affections of men: These worship the beast also.

There is giuen also the beast, a mouth speakinge greater thinges, and blasphemies. Of blasphemies we shall speake more anon. But for asmuch as the Roman Empire obeyed greatest victories, and held most gallant and solempne triumphes, it seemed to haue occasion giue to boast proudly of the victories, to challenge those thinges to themselves, which were in dede wrought through the power of God. And doubtlesse there do yet remaine the greatest and moste licentious bragges of the Romans, that they are conquerours and lordes of the world. But such pride was grievously punished in Nabuchodonosor the King. Whereof you may see in the 4. chapt. of Daniel. S. Peter affirmeth that God resisteth the proude, and geueth grace to the humble. God hateth the arrogan, and taketh awaye their names from the Earth.

And where some man might demaunde. But what end shall there be of injuries, pride, finally of intollerable arrogancie, and blasphemies? S. Iohn preuenteth and saith: and power was giuen him to do, that is to worke violence, xlii. monethes: that is to saie, so longe time, as it seemeth good to the Lord: which neuertheless, although he would haue the time to be to be unknown, yet is knowne to him, so that the godly may promise themselves, that this euill shall indure but a fewe monethes, of this nombre haue I reasoned in the x. chapt. and. lvi. Sermon. And haue shewed in the former places that those nombres were euivalent, to wit the thousande two hundred and three score dayes, the xlii. monethes, the time, two times, and half a time. God therefore admonishing vs as it were by a riddle, will not haue vs curiously to enquire after times, which he hath kept in his owne power, it is sufficient to vs that he hath assigned all thinges in their due times.

Now followeth a plentiful treatise of Romish blasphemies. Of 6 blasphemies of old Rome, he hath opened his mouth: where he hath signified his boldnes, and libertie, yea licentiousnes of speaking. For we saie he would not onely open his mouth: wherof signifie, any mā that wil not speake falsely.

But the Romanes, and companions of the Romish superstition blaspheme God the manner of worship. For they do blaspheme the holy name of God in this, that they do preferre their false Gods and their superstitions to the true God, in the true and most holy religion. For where they did stand in the cite of Rome the Gods of all nations, and their religions, the religion of the only God of Israel they utterly refused: for that they understood howe he wolde be worshipped alone, and by none other rite, than that which he himself had prescribed. But they had rather receyve wickedly chose their many gods, and their religion although most abominable, than to commit themselves into the tuition of one, and to receive a moderate & simple religion. Muchour. *Awake, Awake.* I recount not nowe the blasphemous wordes of them, uttered against the true God, about that time chiefly, when *Vespasian* and *Titus* triumphed, after the *Temple* was finished, both of the Citie destroyed, and the people of God overcome. There were carried aboute in the triumph the holv vessels of the Temple, and even the God of the *Ymages* vanquished and bounden, was sent led into the Capitall house, to make his supplication to these great God *Jupiter*, as it pleased them. Whereupon we understande that the name of God was no whie lesse outrageously blasphemed, at that tyme, than it was in olde tyme of the *Palestines* or *Philistians*, what tyme they set the *Becke* in the temple of their God *Dagon*: lykewyse of *Rapsake*, and *Synnacherib*, monarch of *Balthazar* King of *Babylon* in the .5. chapter of *Daniel*. But the offendours are founde out at the laste.

Secondely the Romanes blasphemed the Tabernacle of God. That same olde Tabernacle of the people of Israel, was not onely the office, or place of religion and worshipping, but also a token of Gods presence. For God is now presente in the myddes of his Church, a figure of wisdom, the Tabernacle of witnessse represented. But the Romanes called the Christen church wicked, foolish, seditious, unrighteous, and detestable: wherby they also moste grievously persecuted, and sought to destroy by all means. Hereunto also they bent their whole power.

Finally

Finally they blasphemed also the heavenly dwellers, the people and blessed soules of Saints, Prophetes and Apostles, whom they called wicked, seducers, peacerealers, blasphemers, heretikes and simfull persons. For at this tyme, when *S. Iohn* wrote these things, diuerse Apostles, under the Romane Empire, had nowe ben executed and slaine, as *plagues* of the world, for their memorial and doctrine continued. But hereof you perceyve, how displeasantly God taketh it, if any man raile upon godly preachers, and holy ministers of churches. For the Lord taketh the revyche spoken as it were agaynst him selfe. There remaine yet at this tyme many blasphemies of this sorte with *Cornel Tacitus* in the .1. booke of *Angustallus*, written agaynst *Moses* and the people of God.

Nowe God permitte the beast, that he should warre upon the Saints, and overcome them. For the Romane Empire unto the tyme of *Constantine* the greates fired up ten moste grievous persecutions agaynst the church. Wherof you maye reade *Eusebius* bishop of *Cesaria*, and *Orosius* in the history which he wrote to *S. Austen*. And this place chiefly appertaineth to the instruction and comfort of the church: For the Lord also in the Gospel prophesieth of the desolations of the church, to the consolation and information of the godly, as appereth in the .15. and .16. chapt. of *S. Iohn*. And how the Saints be overcome I declared in the .11. chapt. The Lord *Iesus* preserve his church. Amen.

Of the power of the Romane Empire, and howe worshipp the beast: and of the destruction of Rome, and the Romane Empire.

The. lvij. Sermon.



And power was given him over all kinrede, tongue, and nation: and all that dwell upon the Earth worshipp him: whose names are not wyrtten in the Booke

of

Some
Saintes
overwhelmed
with
revyche.

The beast
warreth
with
the
Saintes.

of life of the lambe, whiche was killed from the beginning of the world. If any man haue an eare, let him heare. He that leadeth into captiuitie, shall goe into captiuitie: he that killeth with a sword, must be killed with the worde. Here is the patience, and the sayth of Saintes.

Of the power of the power & maiestie of the Romane Empire. The Romane Empire was in dede of greatest power in the time of Octavian Augustus, also in the time of Domitian his empire, and in the reign of Traiane, also vnder Hadrian, Aureliane, Diocetian, and Constantine. The greater parte of the world inhabited obried therunto, as al Europe in a maner, Asia & Africke: as both latin and Greke histories do testifie. Whombeit herof the lord warneth vs, that we should not curiously search the counsell of God, being inquisitiue, whie God gaue to great power to the Romanes, whom he hureme would abuse the same to the oppression of Christes Church: for where he saith, that the power was geuen to Rome, he stilleth and appeaseth all murmuringes. For Empires be of God. But he is most wise, right iust, and holy. Where therefore he maketh the kingdomes of the world subiecte to Rome, he did it wisely, iustly, and holily. In that the Romanes corrupted Gods ordinaunce, and committed themselves to be gouerned of the Deuill, it cometh of euill.

Let our disputations here cease, for the wise man saith also, that wicked men and hypocrites reigne for the sinnes of the people. And that he reherfeth kinredes, regions, and nations, he doeth after the imitation of the Prophet Daniel, which by such a phrase of speech is woune to signifie a most large and puissant Empire.

But what apperteyneth this to vs, or what profit (saith thou) cometh to vs herby, that the Romane Empire is so far extended through out the worlde? This verely, we see howe this prophete hath hitte euery thing rightly that was before: therefore is there lesse no place to doubt of the change

that followeth. Let vs consider moreover that moste puissant kingdomes, which seeme to men invincible, maye of God be destroyed without any difficultie: lette vs therefore learne to feare God, and to walke in his commaundementes, and to dispise these earthly thinges.

Now also he declareth more expressely, who shall worship the beast: for he sayeth, that men in the world should be taken with admiration of the beaste, and shal worship the beast: he now declareth the same, and so placeth the word of worshiping, that he maye vnderstande it as wel of those that are present as also to come. For he speaketh not onely of men of his time, but of al, which raiued with the admiration of the empire, and maiestie thereof, shal either denye or contemne the faith of Christ. And he saith, that al that worship the beast that dwelleth vpon Earth: and lette any man should referre it absolutely vnto al, as though non of the trewe worshippers of God shoulde be any, he annexeth, whose names are not written in the booke of life of the labe, to wit the reprobates, not chosen: the vnbeleuers. I say, which contemne the word of the gospel, disdain to heare it, and be rebelles to Christ. As for the expositour, they dwell vpon the earth, saith he, which are moued with no care of heavenly thinges, nor of the glory that there is: or geue themselves to earthly habitation, and applie themselves to a beastly life according to the same. Thomas of Aquine bringeth also a testimony out of the 17. of Ieremie. They that departe from me, shall be written in the Earth. For they haue forsaken the founteyne of liuely waters, even the lord him selfe. Of the booke of life I haue spoken in the 3. and 5. chapt. and wil speake of the same in the 19. and 20. chapt. of the Apocalipse.

Accuranto he annexeth a notable thing after the manner of Apocalipses, which are alwayes woune, so ofte as they haue occasion to celebrate and intimate Christ, and the misterie of his redemption. So Iohn therefore saith, howe the lambe hath ben killed and offered up from the beginning of the world. And it is with out controuersie, that by the lambe is vnderstande Christ.

It is therefore demanded, howe he was slaine from the beginning of the world. If any here tormente themselves

Who wor-
shippe the
beaste.

The lambe
sayne fro
the begin-
ning of the
world.

at the length they expounde, that Christ was slaine in Calvary, and in all saintes, by participation not by passion. Certes we maye not expounde this place after the letter. For Christ coulde not be slaine, before he was borne. Moreover the Apostle affirmeth, that Christ sine the beginning of the world, hath not ben slaine of tence than once. Reade what he saith in the .9. chapt. to the Hebrew. And yet can not the most and truest worde of God be contrary or repugnant to itselfe. Therefore sape we after the comon rule of expounding the Scriptures, that the signes haue the names of the thinges signified. For the Lambe was called a passouer or passover by, wherof it was a signe. Circumcision was called the seale or commaunt it selfe, sacrifices are named finnes. So wch from the beginning of the worlde sacrifices were slaine, whiche were symbolles or signes of Christe to be immolated and offered by ones for the cleansing of finnes. We understande therefore by this testimony of Christe, that all the sacrifices of the auuncient fathers, were sacramentes of Christ, and that the redemption of Christe hath from the beginning of the worlde ben of efficacie to all the faithful. Therefore this place is notable and worthy to be observed. Unto us apperteyneth the Apostles testimony in the .1. to the Corinth. the .10. That al our forefathers haue eaten of the same spirituall meate wth vs, and dronken of the same wyche, and that they dranke of the rocke following them, whiche was Christ.

Of the destruction of the Romane Empire.

And hitherto hath he spokē of the maiestie of the Romane Empire, blasphemies & finnes. Nowe followeth of distinction of so great an Empire, & punishment of finnes. And yet notwithstanding that he spoken againe in the .17. chapt.

And with an Acclamatiō, most comonly used in the gospel, & as it were peculiar to Christ, he stirreth up al his auditors, and crieth out, he that hath an care to heare lette him heare. Verely it was to men a wonder, and seemed incredible, that so great a maiestie coulde falle; but yet it falleth. The faithful manured also what shoulde be the ende of blasphemies, slaughters, iniuries, abominations. Moreover the doctrine that followeth, is notable, excellent, and worthy to be kept in memoie. Therefore he stirreth up all men to attention,

And than he saith: whosoever shall leade into captiuitie, shall go into captiuitie; whosoever shall strike with the sword, shall be slain. For in such sort he declared the destruction of Rome and the Romane Empire, that he confirmeth with al the iustice of gods iudgement. And also with a maruelouse breuitie of gods sentence, geuen or pronounced against Rome, he suppleth of that vnumerable power. And this is both by the law of God, by the law of nature, and by the law of al nations receiued as a thing most iust, that euery man shulde take to haue the same done to him, that he doth to an other. For to this he longeth the sentence rehersed of Noe in the .9. of Gen. he that sheddeth blood, his blood shall be shed. The same is repeated in the .11. of Esay. Woe to the that spoilest, shalt not thou be spoiled? A testimonie wherof is Nine with the Prophet Nabum, and Babilon with al the prophets. Therefore hath the Lorde taught in the gospel, whatsoeuer ye wold that men shuld do to you, do you the same vnto them also. Which what mesure you meate vnto others, with the same shall others meate vnto you againe. Whosoever shall strike with the sword, with the sword shall perish. Therefore it is most reasonable, that since Rome hath spoiled the whole worlde, and iniured al nations, and made cruel war vpon al men: it shuld be againe of al nations invaded, spoiled, torne, and roden vnder foote. Let vs make this iudgement of God, & let vs fear god, and do good vnto men. For here is sentence geuen against al men that do iniurie to their neighbours, but especially those which invade and destroy with vnjust wars, & which they be hired to make so.

And here muste we repeate some thing out of histories, whereby the veritie of this prophesie may be better knowne and vnderstand. When the most excellent Prince Constantine had receiued the gouernment of the empire, as it were abhorring Rome, he builded Constantinople, and made it the seate or mansion of the empire. And from that time the maiestie of Rome began to fall vnto ruine. Vnder the emperor Gratian, a Prince moste iust, the Barbarians were a great terror to the Romans, wherupon Gratian made a league with them. His father in lawe to Honorius, a Vandall boie, deminisheth the wages of the Goths, and other leage fellows of the people of Rome: for the which cause they take Arminius

The destruction of Rome and the Romane Empire.

per bringe pacified againe, they were stirred vp afterwarde
through the mallice of *Stilico* & of *Duke Saut*, & under the ad-
vise of *Athalaricus* their King, they hasten to Rome, the
seige to it, & besiege it by the space of two yeares, at the last
toke and spoiled it. Whiche seige and spoyle *S. Hierome* in his
Epistle bewaileth much. *Orosius* writech much & christen
hereof in the. 29. chapter of the. 7. booke of *Historie*. It is re-
ported that Rome was taken the firste day of *April*, in the
yeare. 412. Per the *Gothians* immediately leauing the Citie,
remoue into other places there by: neuerthelesse, beinge a-
gaine inflamed with fury they retorne, and under their ca-
pitaine *Athaulphus*, they plagued & spoiled Rome, worse then
they ded before. The Kinge had determined, erasinge out
the name of *Romanes*, to haue called the Citie *Gothia*, as he
had not ben dissuaded of *Galla Placidia*, daughter to *Hemi-
lius*. A fewe yeares after, Rome was taken againe of *Gens-
rychus*, King of *Vandalles*: and that which was inriched and
replenished, with the robberies of all nations, was by foure
dayes together emptied cleane. After came *Odoacer* with the
Germanes: and putting downe the name of *Emperour*, set
ted ouer the citie himselfe as king, by the space of. 15. yeares.
Whom *Theodorichus* of *Verona* expelled and slew. And they
reigned with his *East Gothes* about. 50. yeares. Then was
it recouered of *Belisarius*, for *Iustinian* *Emperour* of *East*.
but to the utter destruction of Rome. For *Totilas* King of
Gothia discomfited both the *Greeke* and *Romanes* *Armes* at
Placence: after he besieged Rome, scaled, toke, sacked, burnt
there and set it on fire. The citie burned thirtene dayes. Now
ther was there any man in it, by the space of foure dayes.
Reade the. 4. booke of *Sabellicus* the. 8. *Decade*. Peruenture
I shall discourse more at large of the destruction of Rome, in
the. 17. chap. Wherfore within the space of. 150. yeares, Rome
came seuen tymes into straungers handes, and was sacked
most cruelly, and fell on the edge of the sword, and was be-
longed into captiuitie: which hath long stricken with the sword,
howe god: and led away all nations prisoners. This was the iust iudge-
ment of God.

And *S. Iohn* annexeth a doctrine, howe the godly shoulde
behave themselves in so greate troubles and aduersities. And
howe god: and led away all nations prisoners. This was the iust iudge-
ment of God.

fastis to wit, to hide the Romanes reigne and rage, also in
those bloudy and cruel alterations, and destruction of the
Romane Empire, the Sainctes shall neede to haue patience,
in perseuerance and faith. These two vertues shall kepe the
sainctes, that they perish not also. Of patience the lord spea-
keth in *S. Iohn* the. 21. chap. In your patience shall you pos-
seesse your soules. Of faith speaketh blessed *Iohn*: and this is
the victorie, that ouercometh the world, euen your faith. Im-
patience and incredulitie hath led away many into the deni-
yal of the faith, to idolatrie and to all vngodlines. So learne
we also, howe to arme our selues in our dayes against all vn-
godlines. The lord deliuer vs from euill. Amen.

¶ Of an other beast, which cometh by out of
the Earth: that is to saie, of Antichrist.

The. viij. Sermon.

And I behelde an other beast coming
by out of the Earth and he had two
hornes like a lambe: and he spake as
did the Dragon.

The Apostle *S. Paule* playnely testifieth, such thinges as
are written to be written for our learning, that through the
patience & consolation of the scriptures we maye haue hope: this pro-
phesie we must also applie therunto these thinges present. For
Christ the lord of all, when he foresawe how greatly sa-
doun shoulde by his chosen members the olde and newe Ro-
mane Empire, afflicte the church, would haue vs diligently
admonished of euery thing, to the intent that all afflicted per-
sons shoulde hereof learne patience, and conceaue comforte
and hope, and not be discouraged with the heauy burthen of
euill. Like as he hath therfore diligently described the olde
Romane Empire, and shewed as it were pouring with the
fire what mischief it shoulde worke to the church, & admo-
nished vs to haue faith & patience: right so will he from hence
forth describe paprie or Antichristianisme, in which descri-
ption he sheweth forth before our eyes, what so euer the sainctes

shall suffer: that being warned before, they may abide more manfully persecution, and lesse yelde to mischances.

The second
beaste com-
meth not
forth till
the first be
taken a-
waye.

And in goodly order beginneth he to sette forth Antichrist after the Romane Emperors to be and taken awaye. For Daniel sauerly, that a litle and small hope shoulde arise amonges the ten hoines, and three of those hoines to possit downe, plucke of, and cast awaye, and so to attaine vnto greate power. For he signifyeth, that the Romane Empire being diuided, and brought now vnto decaye Antichrist shal arise, whiche shoulde procure to him selfe a newe, and counterfet Empire. And S. Paule sauerly also, that Christ shall not come vnto iudgement, till Antichrist haue gone before: and that he shall not come nother, vntesse this be firste taken awaye, whiche hindereth and letteth, that he can not come. The whiche S. Hierome and other holy expositours do vnderstande of the Romane Empire, whiche muste be plucked vp, and taken awaye, and that then shall Antichrist arise. But the Maiestie of the Empire was destroyed aboute the yere of our Lorde. 480. when Odoacer invaded Rome. For from that time by the space of 300. yeres and more, there was no Emperour of the Weste after Augustulus. And besides this vnder the Emperour Iustinian, Rome was bynne and layde waste of Totila. Since the whiche time the Bishoppes of Rome haue begonne to take a losse, and to thinke vpon a newe kingdome.

The second
beaste of
the Earth.

And therefore the Lorde sauerly, that this beaste ariseth of the very earth. The kingdome of our Lorde Iesus Christ cometh from heauen, and bringeth to heauen. Papistrie cometh nother of Christ, nor of his doctrine, but cometh out of the Earth: that is to witte, of euill meanes, Ambition, auarice, treason and crueltie. What ministers of the church Christ ordeyned, is easely perceyued by the Gospel of Iesu Christ. That he so badde them gouernement, supremacie, superiorite and maiortie (as they terme it) appereth of the. 12. and. 20. chapt. of S. Matthew. and. 22. of Luke. Therefore do the Actes of Apostles, and the doctrine of Peter testifie, that Peter was a Minister, and not Lorde of the Apostles, muche lesse Prince of the citie or Empire of Rome. For they lye lowde, that sape, howe Rome and Italy are the

Patrimonie of S. Peter, geuen him of the Lorde. At the first the Apostles, and Apostolicall men, ministers of churches, gouerned the churches equallye, neyther ded one take vpon him more preeminence than an other. Which thing I am able to proue, by many testimonies of auncient writers, if neede required. Aboute the counsell of Nice, and a litle before that tyme, when churches were greatly multiplied, were ordeyned, and custumably receyued Metropolitanes, instituted in dede by a laudable (but per mannes) ordinance: that is to witte, in a certen prouince or head citie was ordeyned a Bishop or Pastor, whiche shoulde haue as it were, the oversight of the reste, and shoulde serue for the calling of Synodes or assemblies. Yet was it than billigently prouided, that he shoulde not be called Primate: leesse any manne shoulde thinke him selfe preferred before others in power, but in order. Noether was the Bishop of Rome at that tyme, exalted aboue all others: but there were diuerse Metropolitanes, wherof the Bishop of Rome was one. The Nicene counsell confirmed that same custome, and woulde haue it ratified. S. Cyprian in his ecclesiastical historie the. 5. booke the. 8. chapt. writeth many Metropolitane churches in Asia. S. Hierome in Euzagrius, and in an epistle to Titus sauerly plainely, that in olde tyme churches were gouerned by the common counsell of priests or elders, and that tyme Bishops and priests were all one: After by the custome of the church, not of the vertue of the Lordes ordinance (I reherce Saincte Hieromes wordes) Bishops were preferred before priests, yet muste they gouerne churches together.

And of that same custome, yea rather of the abuse of the custome, Antichrist had his beginning. For Boniface Bishop of Rome began firste to take vpon him dominion ouer the churches of Affricke. But he was immediatly repressed by the first Affricane counsell, wherof Saincte Austen is red also to haue bene: After that, began also the Bishop of Constantinople to chalenge to himselfe the Supremacie, for this cause chuse he, that Constantinople was than the courtlye Palace, and chiefe Citie of the Empire. Howebeit here certain Bishoppes ded resist him: amonges whome was Leo, the worthy of old Rome. There remaine certain Epistles of his

to the Emperour of Conſtantinople, to the Synode of the Caſle, and to others. So was this trouble for that time alſo appeaſed. But ſtraight way an other Synod of Conſtantinople blinded wth Ambition, requir'd a ſeeth, to haue the ſupremacie geuen hym. Whome *Pelagius* and *Gregory* Bⁱſhoppes of Rome wthſtood: And this later ſo impugned the ſupremacie of the Patriarch of Conſtantinople, that he ſtick'd not to call him the vau^tcur^rour of *Anchⁱſiſt*, which wou^de vſurpe the title of generall biſhop. There remaine not a fewe epiſtles w^{ri}ttē of this matter, in his regiſter.

Nevertheless a few peares after, when the Emperours of Rome were sore affrayde, leeste that dignitie shoulde be returned to the byshoppes of Constantinople, Boniface the .3. obtained of the emperour Phocas a parricide, that he which was bishop of old Rome, might be taken for the vniuersal bishop, and Rome for the head of al churches: which constitution set up the Pope in Authority, that he was now, taken of the mosse parte of the west byshoppes for Apostolicall, and in many matters brought before him to determine: wherevnto he got the fauour of many Princes, chieflie of Fraunce, by whose ayde he drove oure of Italie both the Emperour of Grece, and kinges of Lumbardie, and brought Rome, and the best & most flourishing partes of Italie vnder his own subiection. Thus I save out of the earth cometh up the seconde brasie.

Beaste. Furthermore, Christe callth the Romish papistrie beaste, for that in Avarice, Courtesnesse, Tyrannie, Crueltie, and euen in beastlinesse, he differeth nothing from the olde beaste, of whome I haue spoken before.

Whereto of the originall of Antichrist or Pope, and of the
newe Empire: furthermore S. Iohn proceedeth to describe
that second beast (welie, that we should all know and shew
the same: and so) he reasoneth of the power of Antichrist.

The beaſt
had two
hornes.

That other beaſte, ſaſteth he, had two hornes: and he ad-
deth, lyke a lambe. ſo; of them is ſpoken in the fiſte chapitre
of this booke. And the Lord ſignifieth the pꝛieſthod and hie
doine, whiche the Popes uſurpe to themſelues, affirming
that power is geuen them in Heauen and in Earth, in ſpiri-
tuall matters and temporal. ſo; therefore they geue in theſe
times two keyes, that is to ſaie two hornes: They boaiſte

that they haue two swordes. Of the which blasphemies, he
that will be fully instructed, let him reade the wordes of the
beates of Boniface, 8. in the first Decree of Malozit. with obe-
dience. Our holy : agapne Clement. 5. second booke of othes : si-
nath Gregoric. 9. 0. eache the first booke of Innocent the. 3. 23.
to the manner of obedient. All histories make mention that Bo-
niface the. 8. died in the yeare of our Lorde. 1300. insinuate the
first Labeley, and in the same openly before the people to haue
thorow in the way of ostentation the Pontifical and Empe-
rial maiestie, to witte on the one day he appeared in the ap-
parel of a Bishop, on the other hauing put on purple robes
fitted himselfe to the people like an Emperour. They car-
ied before him two swordes. And he himselfe cried, lo here are
two swordes : as though he shoulde pointe with his finger
to the whole world, that he and ceten of his predecessors
and all his successors, were that two horned beaste. What
shall we say that all bishops by him consecrated, weare upon
their heades miters or two horned caps. Unless therfore we
be blunder than was Tyresias, we see with our eyes, who is
that great Antichrist.

And here we must obserue, that he sauerh not, that those
are the woones of a lambe. For Christ keepeth still both the pri-
esthood and kingdome with the faithfull in the church: nother
doeth he relinque the same to any other, he hath appointed no
Successor. For he receaueth consummation at the righte hande of
the Father, the offices both of King and Bishoppe, and this
all faithfull fele with ioye. We sauerh therefore, like a lam-
be. For the Pope wyl make all men beleeue, that he hath
receiued of Christ Priesthood, and Empire, that he is Christi-
es Vicar: wher he is nothing lesse. He brageth euery where,
that he is the great sheppard, and hath receiued the keyes
of the Kingdome of Heauen: And that of the very lambe of
God, in the Apostle Saincte Peter: and therefore that all
Bishoppes are subiecte to him, finallie, of Kings, Princes,
and people.

We proceedeth to these moreouer, what the talke of Anti- We speake
christ is, what is his doctrine, and what is his speech. We as the
franc, saith he, as ded the Dragon. The Dragon is the Dr- Dragon.
with an oblige is playnetic shewed. Therefore he ascribeth to
Dd.ii. Antichrist

Genes. 3.

Antichriste or Popery, Diabolicall doctrine, or a bewitching mouth or tongue. We muste see therefore, howe the deuill speaketh: that we may so vnderstande rightlie, howe Antichriste speaketh. In *Paradise* he so tempereth his talke, that he calleth in doubt the veritie and veritie of Gods worde, and by that occasion placeth his owne worde, in steade of the worde of God. Is it so, sayth the Deuill, hath God forbidden you, vnder perill of your life, that ye shoulde not eate of the fruite of the tree of knowledge of good & euil: yea rather yf ye eate thereof, ye shall be made lyke vnto God. And after the same sorte Antichriste in his Poperie bringeth the veritie of the Scripture in doubt, which by all meanes possible he diffameth as vnperfecte, maimed, obscure, and doubtful. And by and by vpon that occasion, he bringeth in his traditions, & decrees, wherewith he maye patch up that, which he contendeth to want in the Scriptures. But in his traditions he affirmeth thinges contrary to Gods worde and so distracneth men. And all men knowe, that haue any skill of popish matters, that the fyrste and chiefe principle and foundation of Papistrie is, that the Scriptures are vnperfecte and obscure, and therefore to haue nede of traditions. Wheronce the Dragon speaketh openlie against the lawes of God: and so doeth the Pope manifestely. God wyll be worshipped alone: the Pope addeth to him Sainctes. God forbiddeth Idolles and Idolatrie: the pope commaundeth them playnly. God wyll haue his name to be sanctified, and his name to be sworne by ouerly: the Pope by dispensing with othes, polluteth the name of the Lorde, and commaundeth to sweare by the names of Gods. God commaundeth vs to kepe holie the Sabbath daye: The Pope bringeth this in contempt, setteth forth his owne holy daies, and maketh doublecases. God commaundeth vs to honoꝝ our parents: This doeth the Pope abrogate, and commaundeth to make more of Abbottes and Abbesse. God commaundeth, thou shalt not kill, thou shalt not commit adoultre, or steale: The Pope graunterh mosse ample indulgences and pardons to his soldours for eack warres, made at his wyll and pleasure: sporeth with his sacrileges al churches: and he wylch his mynion pꝛesles fyllet with aduoutrie, whoredomes,

Math. 4.

to speake in the meane tyme of nothing els more filthy. And wher God forbidderh lies, and false witness: the Pope, and his whole doctrine (which he setteth forth besides the Scripture) is fowled of lies: and not only he dispenseth with false witness, but permitteyth also to breake safe conduites and pꝛiuate safe geuen, and yf he hate the Prince, absoleteth the subiects from the othe of thier fidelitie and obedience: grueyth libertie to al concupiscences, and maketh lawes, which auersithe the desires of the fleshe. And which shall be the Dragons mouth, yf this be not it? The Dragon moreover is red to haue spoken and saved to the Worde: all these thinges woulde I geue thee (for he shewed him the Kingedomes of the worlde) yf thou wilt falle downe and worshipp me. What other thing speaketh the Pope: doeth he not wylche his obedient children with the riches of this worlde, especially such as will fall downe and kisse his fete? I suppose the Deuill woulde muche be so sturles, as to offer to the Lorde his fete to kisse: but that beast in the sight of God and his Angelles, and of al the worlde, dare put out his fete, marked (not wylch out a great mocke) with the signe of the Crosse, and wylch it to be kisse of all the childꝛe of God. I can not bring forth the horrible and innumerable blasphemies out of the decrees and decretalles. For I am ashamed of such ungodlines. And therefore wil not acknowledge that Sathean him selfe doeth in this beastie reigne and rage: God thowtly confounde the same. Amen. Amen.

Agayne of the power of Antichrist, and howe the fouerth beastie is worshipped.

The. lix. Sermon.



And he did all that the firste beastie coulde do in his presence. And he causeth the rearty, and them whiche dwell therein, to worship the firste beastie whose deadly wounde was healed.

The second
beaste ex-
erciseth the
power of
the first.

Agayne he reasoneth of the power of the seconde beaste, of Antichrist and of poperie. He doeth so; exerciseth, sayeth he, the power of the fouerth beaste: that is to saye, exerciseth the same authoritie, that the old Romane Empire exercised. Where he addeth, in his presence: *Arctas* expoundeth, in following immediately after, and euen in imitating the same. But what power and authoritie they exercised, I declare before in his place, about the beginning of this chape. Therefore as the Romane Emperours supposed all kingdomes and prouinces to be theirs, and to appertayne unto them: so do the Bishops of Rome make their boaste that all realmes are theirs. I geue nothing here to affection or hatred. There came forth lately a booke printed at Lyons, of *Augustinus Strabus* keeper of the Popes librarie, in the which he reciteth out of the register of one *Gregory* (I suppose the. 7.) all the kingdomes of Europe, Spayne, Englands, France, Denmarke, Hungary, &c. The proprietye whereof apperteyneth to that seate of Rome, the use vnto the Princes, Clientes of the same see. Full ofte haue the Popes assayed to bring into subiection to them and to their See the kingdomes of the East also, and that vnder pretence of the holy warre, and recouering the Turkes sepulchre. And like as the olde Romanes vered with continual warre the nations that did not acknowledge or obeye the olde Romane Eagles: so the See of Rome in our time, and in the memory of our forefathers hath put to busines and trouble, those kingdomes, nations and people, that went aboute to reuolte, and would not acknowledge those double keyes, that is to saye two hornes. For who knoweth not with what cruel warres he vered in times past the lande of Boheme: who knoweth not what Germany and England hath suffered in fouerth partes? So verely the seconde beaste exerciseth gallantly the Tyranny of the olde beaste. The olde beaste set forth proclamations concerning religion, and paying of tributes and customes, and so impouershed in a manner all realmes, their riches being brought to Rome. And what other thing doeth that seate at this daye: what hath it done nowe, to reche the least, these five hundred partes: who therefore doeth not see, that the seconde beaste exerciseth most abundantly the power of the first beaste? A certain man made

besides in Latin naming the courtousnes, and discipules of Rome: and where Rome doeth magnifie her selfe to be head of the world, which in Latin is *Caput*, thus sayeth he:

If *Caput* come of *Capio*, which signifieth to take

Then maye Rome well be called so, whiche doeth nothing for sake.

If you decline *Capio* *Capis*, and to the groundes come

Her nettes are large and can not misse, to catch both all and some.

We addeth hereto an other thing, that this seconde beaste doeth procure, that they that dwell vpon Earth should worshippe the first beaste. Which doubtles we see fulfilled in the Popish kingdome two wayes. For first the Papistes haue procured, such authoritie and reuerence to the Romane Empire, which they call both sacred & holy, that as many as live at this day, whē they heare but the name of the Romane Empire spoken of, doe imagine a certain diuine thing, and brought vnto them from Heauen. I graunt, that there haue ben many right noble Princes, godly, and al praise worthy, in that same Empire: as was *Constantine*, *Constantine* with some of his sonnes, *Gratiane*, *Valentinian*, *Theodose*, and diuerse others. I graunte, that vnder these and such other line the Empire was holy, and was in dede the temple of Christ. For Christ was acknowledged with a trewe sayth: and yet we see, howe the lord Iesus hath neuertheless, as *Daniel* hath done also, called that Empire a beaste, doubtles figuratiuely and for the tirannes. Therefore we must wisely and iustly attribute to euery one that is his, and not without respecte to inuice and reuerence that bloudy Empire for sacred and holy. And we haue also declared before, in what sorte kingdomes are of God, and howe farre their workes are to be allowed that are in kingdomes. And hereof shall be spoken a little after yet more plentifully.

Secondly the seconde beaste causeth men to worship the first, heathenly, that Papistrie hath brought agayne the heathenish manner, the names onely chaunged. For I tolde you before, that the first beaste was worshipped, in this that selfe maner receiued the Romanes religion, and worshipped Idols. The heathen did verely confesse the high God almighty: but they ioynd to him many Goddes, vnto whom they submitted elementes, diseases, fires, countrie, times,

Who worship
the first
beaste.

Papists
hath receiued
the heathen
manner.

the members and partes of man, and such other like things; *Aeolus* was God of the windes, and *Neptune* of the Sea, *Pluto* ruled in Earth, *Mars* was God of warre, *Minerva* and *Apollo* of artes, *Aesculapius* ouer diseases, *Hercules* and many more, *Venus* was lady of Loue, and the Goddess *Juno* of marriage. Noether was there any membze in the body, that had not his God: so had all Countreies and Cities theiꝝ swaying goddes, and euery house their domestical Goddes. To them afterwarde they framed Idolles, that is tokens and memorialles, whiche might bying those heauenly goddes into the memorie of the Earthly dwellers. They builded for the chappelles and churches, they instituted priestes, holy dauntines and Ceremonies. These things are founde in the bolies of the gentiles, & in our histories, and also in theiꝝ writings, whiche haue refuted the heychen Idolaters. But in the popish hallowboine at this day, the names beynge only chainged, who can denie, that the same culte, the same religion, maye very superstitiō is not renewed: of these things I haue treated at large in my booke *De origine erroris*. The Papistes teache, that the Sainctes in heauen reigne with God, and that to them are subiecte sicknesses, artes, limmes or members, cities and all thinges, and muste therfore be called vpon and worshipped. Sainctes are expessed and represented by Images, to these Images are erected Altars and churches: briefly, it is done to them, that was done to the Goddes and Idolles of the heychen. Who therefore understandeth not now, that New christ hath procured, that the first beaste might be worshipped, that is to witte, mighte be of force agayne, and that the olde Idolatrye and superstitione worshipping might be renewed and frequented?

Who wor-
ship the first
beaste un-
der the as-
pecte of
criste.

And as we haue red it to be sayed before, and they wor-
shipped him all that dwell in Earth, whose names are not
written in the booke of life of the Lābe: so sauerh he also here
plainely, and he causeth the Earth, and the inhabitants of the
Earth, that is they that seke & regarde only earthly thinges,
to worshippinge the firste beaste. For all be not polluted with
popish Idolatrye. For herunto apperteyneth the noble
storie of *Leo* the thirde Emperour, and *Gregory* the seconde,
and of other Popes, through whose wisdomes Idolatrye

was agayne brought into the church: which I wrote of long
time in my booke *De origine erroris*.

Noether with out a nussurie is this heremite annered, whose
deadly plague was healed. For he semeth to come
together the firste and seconde beaste, and to shewe the
likenesse of the same. And I tolde you, howe many meime at
the firste were kepte still in the Romanes errors and Idol-
latrye, so that the Goddes, by *Vespasians* meanes, were sayed
to haue perserued the common welth, whiche els with shalle
warres was as it were brought to ruine. Finally we reade
in stories, that the Empire of Rome hath many times recei-
ued deadly woundes: but yet by and by, through the wise-
doine and valcunties of some noble men, the Goddes (as
they speake) so willing, haue ben healed agayne. In that no-
bly are reherced *Lucius Septimius Seuerus*, *Valerius Aurelia-
nus*, *C. Aurel. Val. Dioclesian*, &c. By whose lucky successe, tri-
umphes, and victories to the Empire restored, many haue
ben moued to saue, who sech not, that Rome shal be eternal,
and that the Roman religion is to the Goddes most accep-
table, and that the Emperours also and publicke weale is
indured with a certen deitie, and is to be honoured: after the
surges of the hyngedome of the Pope or Antichrist hauing
tried many diuerse chaunces, hath very ofte escaped out of
desperate daungers. Force and policie hath afflicted it, and
also the religion of *Henry* the. 1. Emperour, and of his sonne
Henry the. 4. *Fridericke* the first and second perced the popes.
There were also other mighty Princes, whiche inflicted
mortal woundes to the Sea of Rome.

Agayne there were Bishoppes of Rome which with singu-
lar crafft haue cured their woundes agayne: of the whiche
sorte was *Gregory* the. 7. *Urban* the. 2. *Paschalis* the. 2. *Calixtus*
the. 3. *Alexander* the. 3. *Innocentius* the. 1. *Honorius* the. 2. *Gre-
gory* the. 9. *Clement* the. 4. &c. *Boniface* the. 8. *Martin* the. 2. with
diuerse others. But was not that state in greatest perill as
times past, when three Popes were created at once: where-
of one was resident at Rome, the seconde went to *Aignon* in
France, and the thirde staid in *Spainne*. But all these things
were don by the power, diligence, authoritie and policie
of the Emperour *Sigismund*, and the countie of *Constantin*,
that

Whose
deadly
wounde is
healed.

The wound
of Antichrist
was healed.

that deadly wounde was saye healed in *Martha* the .5. And this felicitie, and resloping the Popish kingdome, peshmadeth many effectually, that poperie is of God, and the popish religion to be most certain and true: as that which hath so often ben of mightie princes assailed, might in dede be shaken, but neuer yet ouerthrowen. The acclamation of all the Romishe is known: the shippe of S. Peter is tossed in dede with stormes, but can neuer be drowned. But Daniel him self also hath prophesied that this shuld so come to passe, saying: and he shall prosper, and shall doe what he will, and shall kill the strong and holy people, at his pleasure, and guyde shall be directed in his hande. Whiche thinges they doe not make, whiche are at this daie so much offended with the felicitie of that chape of pestilence, and the beaste therof. Therfore like as the daies of mourning, and soden destruction came vpon olde Rome, and utterly destroyed both the cite and Empire: even so shall we heare in the .17. and .18. chapt. That Babylon shall haue her fall deservies. The Lorde Jesus confirme vs in the faith of Jesus Christe, and deliuer vs from the guile, lucke successe, and solentie of that Romish Antichrist. Amen.

Of the signes of Antichrist, and Image of the beaste of him reysed.

The. ix. Sermon.



And he did great wonders, so that he made fyre come downe from heauē into the yearth in the sight of men, and deceaued them that dwelt on the earth by the meanes of those signes whiche he had power to do in the sight of the beaste, saying to them that dwelte on the Earth: that they should make an Image vnto the beaste, whiche had the wounde of a sword, and did liue. And he had power to geue a spyte vnto the image of the beaste,

beaste, and that the image of the beaste should speake. And should cause that as many as would not worshippinge the Image of the beaste should be killed.

We proceedeth moste diligently to describe Antichrist and his kingdome, which so greatly impugneth the faith of Christ, and afflicteth his church, to the intent he mighte be knownen and eschewed of al men.

We saue howe he shall do great wonders, by the whiche he vnderstandeth miracles. Wherof some be true, and some false. I call those true miracles, which are done in dede, and are not by any craftie suggelng countrefeted, and the whiche allure me to the veritie, and set forth the veritie. Of the whiche sorte out of doubt were the miracles of the Prophetes and Apostles, holy Martirs, and chiefly of Moses and Christe. These do good vnto men, hurte not, nor empye poze mens purges: yea more they glorifie God, and make the creature to be beleued, in drawyng men only vnto God as to the fountayne of all goodnes. So John testifieth of the lordes firste miracle done in Cana of Galilee, and saue: This is the firste token that Jesus did at Cana in Galilee, and shewed his glory, and his disciples beleued on him. This token was true, and suspected of no suggelng, it was a benefite bestowed vpon poze folkes newely married, by the same God was glorified. His disciples moued herewith, and the spyte of God working also inwardly, beleued on Christ. So do all true miracles testifie Christ to be helthful and beneficiall, & therefore alone to be called vpon, and worshipped. So doe John and Peter interprete the signes of miracle that thei theselves wrought in the .3. of the Actes of Apostles. And of such miracles we haue greates plentie in the Euangelicall, Apostolicall, & Ecclesiasticall storie: nother haue al those any other ende, than that we must beleue in the soune of God, as which alone greeueth life and al good thinges.

And false signes I calle those that are done through deuillish craftie or iuchauement, or by the craftie suggelng and subtil sleight of wicked men: as be those of witches and iuchauers: such as the wise men of Pharaow were, and Symon

Magus

Of true miracles.

Of false signes or miracles.

Magus: and those whereof mention is made in the 13. of Deuter. 5. namely such were the miracles of the 5. rectes, bene at Bernes in Swisserlande: and greatly it is to be feared lest such have ben the most parte of the miracles of al Monks and Ermites. Likewise those are called false also, which although they be done in dede, yet beare they witness to a lie agaynst the trewth, confirming the Pope to be head of the church, that images are to be worshipped, that we must pray unto Sanctes, and go a pilgrimage for religion pea rather for superstitions sake, that we must worshippinge anewe God lyinge hidde under soume of Bread and Wine, that God muste be honoured with vowes and Monkish conuersatiō, and yf there be any other thing of like sort. With suche disceuable signes are filled at this daie all Temples, churches and chapelles. These haue perswaded much euen wise men, and do also at this daie. Which thing the 10. prophetic should come to passe, saynge: there shal arise false Christes, and false Prophetes, and shal shewe great signes and wonders, that euen, if it were possible, the elect should be broughe into errour. And S. Paule also: the coming of Antichrist, sayeth he, shal be after the worshipping of Sathan, with al power, and signes, and lying wonders, and the rest, which is red in the 2. to the Thessal. 2. And we knowe that many Bishoppes of Rome haue wrought signes: but that same is not so excellent, but that the Bishoppe of Rome hath confirmed what miracles so euer haue ben wrought in al Christedome, and augmented the same with his bulles and indulgences. Doubtes all had a contrary ende to the miracles of Christ, and yet haue, for they do not profire men, but empye their purses, put men to sondry charges, and leade them awaye from the faith of Christ, to the faith of Antichrist, confirming his religion, superstition and doctrine. Forther doeth he place these his miracles amonge the last of his argumentes, what time the simplicitie of the gospell is unpugned. But if we be wise, we will beware of them, as of a most present pesillence.

And amonges his miracles the lord by S. John reherceth that aboute all thinges, he causeth fire to come downe to the Earth, and that in the presence of mē. And he seemeth to haue alluded to the story of Helias, whereof we reade in the 4. booke

of Kinges the 1. chapt. and whereof we mentioned in the 11. chapt. We reade that it was no smal miracle in the Actes of the Apostles, that at the laying on of the Apostles handes, the holy ghost was geuen. Symon Magus also did couer the same grace: but he was soe reiectred of S. Peter the Apostle: as we reade in the 8. chapt. of the Actes of Apostles. And here is to be obserued (as also S. Austen hath admonished in y. 15. booke de trim. the 26. chapt.) y. the Apostles gaue not the holy ghost: for it is God alone that geueth the holy ghost: therefore at the prayere of the Apostles, & at the imposition of handes, the holy ghost was geuen from heauē. Wherefore S. John Baptiste saied how he baptised with water, but y. Christ should baptise with fire and with holy ghost. And by fire is figured y. holy ghost. But Antichrist the Pope shal make his boaste that he hauing power geuen him fro heauen, graunteth the grace of geueth the holy ghost. Doubtes in the time of consecrating, he saith, grace, that he geueth the holy ghost. So likewise in auricular confession, & absolutions, they bragge y. they geue full absolution of sinnes which in dede is a great miracle. Thei late their handes vpon the sinner that confesseth, and saye: howe they absolue him from the payne and crime, and that by the power receyued of that moste holy See of Rome. Primasius expounding this place: It is no maruell, sayeth he, though that beaste, which sainedly usurpeth to him selfe the name of the Lambe killed and yet living, doe fraudulently challenge to him selfe also this giste of the holy ghost colourably by Imitatiō, and saye a donacion to his ministers: as we remembre that Symon Magus coueted, but couide not obteyne. Witherto he.

There is an other fire also, which Antichrist calleth downe from heauen, and casteth and throweth at his enemies, to be reuenged on them: to wit the dart and thunderbolte of cursing, this was terrible to kinges, princes, & people. And these haue so much feared the thunderbolte of excommunication, that they haue done & graunted many thinges, which otherwise no mā shuld haue gote of thē. The story is knowe of the emperor Henry the 4. For Platina in y. life of Gregory y. 7. sheweth, that this Emperour was excommunicated by the Pope. After he addeth these thinges of the emperor: he came speedily to Canosse (where the bishop was with Mathilde) and by and by

by laying aside his royal robes, went barefooted to the gates of the citie, and humbly required to be let in. His entering denied he toke in good parte, notwithstanding that the winter was sharpe, and al was frosen harde. Remarking this haire in the suburbs of the Towne, and continually craving pardon, at the length at request of Mathilda and the Erie of Saluope, & the Abbots of Clunio he is absolved. *Fridericke Barbarousse* that he might be reconciled to the Pope, layed his necke vnder his fete to be troden on, full manifeste are the iniuries done of this beast, to other Kinges also and people. I will per tel of one. The Venetians besieged *Farrare*, which payeth tribute to the Church of Rome, for the whiche cause they were excommunicated by *Clement the. 5.* Therefore *Fraunces Dandalus*, which was after created Duke, went into France, where that time the Bishop was, to accepton for that offence. Long it was or euer he was admitted to come in the Popes sight. At the last he was led with a ypp chaine aboute his necke to the Bishoppes table, lyke a Dogge, and there sayne to lie vnder the table emongs the dogges so long, til the wrath of *Clement* (without all clemencie) being ouerpaste, he put out that ignominie from his countrie. And was therefore alwayes after called dogge of his owne countrie: for y he had layne like a dogge at the Popes table for to gette absolution. This is writen in *Sabellicus* in the ende of the. 9. *Aeneid*, the. 7. booke. The Pope in excommunicating vseth tapers or candelles of waxe burning, which he throweth downe to the grounde from on higher: that euen thereby we might perceiue, that it is he that calleth downe the fearful fire from Heauen upon men in earth. And these thinges doeth the beast in the presence of men, to wit with great confidence & boldeneo: finally to make men affrayde, and to drepe them in awe. For after the same kinde of speaking *S. Paul* commaundeth also, to rebulke a great man offending before all men, that others maye be affrayed. 1. *Timoth. 5.*

The beasts
doeth by
signes.

Howbeit the Lord addeeth the use and effect of Antichristes wonders, to the ende the church might iudge rightly of him: and he deceaueth, sayeth he, the dwellers on the Earth by reason of the miracles, &c. He shall seduce by these signes or miracles, to wit by that grace of the spirite, which he joineth

the

that he getteth, and with those his excommunications wherewith he would seme to caste men downe into hell, that dwell vpon Earth, that is to saue more geuen to earthly than to heavenly thinges. And he shall leade them from the faith of Christ, vnto his tromperies. Therefore must we iudge of the tokens and doctrine of Antichrist, for that they seduce men. Leane maruylng therefore, howe it hath chaunced, that the Pope hath allured to his side so many menne of wisdom and learning. You haue hearde already, by what meanes this is done. Therefore be not you alwayes fooles, learne, take hede, and beleue Christe and his Gospell, and cleaue thereunto.

Agayne he sayeth, that power is geuen to the beast (verely by the iuste iudgement of God, that according to thapostles saying, they maye be iudged, whiche had rather beleue lies, than the veritie) that he shoulde wo:ke those miracles in the sight of the beast. What is it to wo:ke miracles in the sight of the beast, but to do them in the presence of all men, boldly and with out feare, euen to feare & disceiue the very beast? Herefore nowe we heare of two beasts. The beast that doeth the wonders: and that later beast in whose sight that other fourmet beast doeth those signes. Be it shall followe hereafter, that both the beast, and the false Prophet, whiche doeth these miracles before the beast, by the whiche he also becometh the beast, shall be caste bothe into fire euertlasting. Why therefore is the former and the two horned beast, but the Pope? the very same is the false prophet also. And who is the beast, in whose sight the Pope wo:keeth wonders, but the Image of the beast, and therefore a beast also, in as much as the Empire is crysed of the beast, and gouerned by the spirit of the beast.

For it followeth, that the beast setteth vp an Image of the beast, and that of the same beast whiche had the wounde of a sword, and liueth: that is to wit, of that olde Romane Empire. Now therefore is erected a new Romane Empire, which neuertheless is not called playnely a beast, but the Image of the beast: that is to saue, an Empire in dede, but the which is not so nere to the olde, by as farre, as an Image differeth from the true example. For the olde Romane Empire

The beast
doeth mi-
racles in
sight of the
beast.

In the. 19.
chapt.

The beaste
setteth vp
an Image
of the beaste.

is as it were an example, whereof the empire set up by the holy Church, is only an Image, representation, shadow, and as it were a vicarie, having nevertheless some similitude of the same.

Howe the
Image of
the beaste
was set up

As to be before, and shewed out of stories; howe the old Roman Empire was torn and rent in pieces, & taken quite away. In times past the one Emperour governed in the East at Constantinople, the other in the West at Rome or at Ravenna. But from Augustulus by the space of three hundred years and more, there was no Emperour of the West, and his lands as were the Emperours, were now possessed of others, and the Empire was utterly losse. Therefore about the yere of our lord eight hundredeth, when Charles the greete, kynge of Fraunce came to Rome, upon Christmas daye, Leo the .3. of that name, Bisshope of Rome, setting the Crowne upon Charles head made him Emperour, all the people saying with a loud voice to Charles the Emperour crowned of God, be long life and victorie. These things were red in all stories, especially in the .4. booke of *Adamnanus Cronicles of Bourbonois*.

The beaste
sayeth to
the inhabi-
tantes of
the Earth
that they
shuld make
an Image
to the beaste.

Agayne when this Empire seemed to waver and to slide, and therefore like shortly to falle, the Bisshope of Rome insistede seven Princes Electours. Some ascribe this ordinaunce to Gregory the .5. which was Pope when Otto was Emperour. And some to Gregory the .10. which called hise of Alspruge to the Empire. Whereof shal be more sayed anon. But the lord by S. Iohn sayeth expressely, howe the beaste sayed to the inhabi-
tantes of the Earth, that they shuld make an Image of the beaste. For the Popes have by speaking, and not by fighting (as appereth in the stories of Bisshoppes of Rome, especially of Leo the .3.) erected a new Empire. For by preaching, perswading, and praying, they brought the Empire to King Charles. Certisly *Plinius* in the life of Leo the .3. The Bisshope, sayeth he, minding to gratifie by some meane King Charles, which had deserved well of the church, in the church of S. Peter, after solemn service done, by the votes and prayers of the people of Rome, with a loud voice declareth Charles Emperour, and crowneth him, &c.

But now we must see more diligentlie, wherefore the true be erected empire is called, of the Pope, the Image of the wilde beaste. And here in dede, mighte manye things be alledged: but I shall recite of many things onely a fewe. About all things, it is called the Image, both for that it is named the Empire it selfe, and wold be taken for the onely Empire, where it is in dede a name withoute the thinge, and a name tyde, withoute that aunciente power, maiestie, and glorie. For unless the Emperour have the Kingdome of his owne by inheritance, what Kingdome shal he have by the name of Emperour? shal he have Rome? shal he have Traicte, the oulde seat of the Empire? shal he have Fraunce, Spayne, Hongarie, Germanie? For although Germanie be now taken for the seat of the Empire, yet hath she her owne Princes, her owne free Cities, and the which inioye their Privileges, although they be called Imperiall. Theodoricke of Piem, a Germanie, and a familiar frende of certain Popes, which wrote also the lynes of certain Bisshoppes of Rome, which were last before the counsell of Constance, in the third booke the .xlii. chapt. of his Stories. Of what magnificence, sayeth he, the Romayne Empire is, at the lest, the people woulde see in Germanie. For you shal have there an Archbisshope or a Bisshope, which hath of peacely reuerence more so much more, as the King of Romaynes receiveth in all his dominions. And agayne, a temporall Prince, that hath more landes than hath the Emperour. And so forth. Moreover in the old Empire, there was some mightie monarchie, which used full Autheutie, and was honoured of all men as a God in Earth. As Caius, Domitian, Luciusian, and others. This Image representeth the Pope, Bisshope, and kynge, and as it were a certaine God terrestrial, the greatest monarchie, with fulnesse of power. Furthermore Rome, or the wilde beaste, had a most honorable Senate. So hath the Bisshope of Rome also, a Princely Senate of pious prelates Cardinales. For they be in manner all Princes. The booke of the Romayne governmentes reciteth the Bishop, or Lieutenant of the Diocese of Asia (a Diocese in *Hebre* *Isaia* is a disposition, administration, dispensation, gouernance)

What is
properly
Image of
the beaste.

The power
ty and bare-
nes of the
Romayne
Empire.

gouvernemente, or iurisdiction) the Bp̄ar of the Diocesse of Thracia, and of Pontus. So was there a noble man president of the gouvernementes in Italie. He had manye Diocesses vnder. And no fewer had the Viceroynt of Fraunce. And lyke as the Countie of Strasbourgh, the Captayne general of the soldours at Spire, and the General of the soldours at Woogines, ded acknowledge the Duke of M̄enz a Prince counsell: So at this daye, the Bp̄shoppes of those Cities are subiectes to the Archbyschoppe of M̄enz. The Bp̄shoppes therfore seme by the Popes ordinaunce, to succede in the place of the Romaine gouvernementes. Certeinlye you shall see the moste parte of these Bp̄shoppes called not onely moste reuerend fathers in Christe, but also moste noble and noble Dukes and Princes of the Emppye. And this is also manifeste, that the Emperour of the oulde beaste had his legions, the Romaine Egges or ensignes, and moste expert and puissant Captaynes of warre. But the high Bp̄shopp and King of Rome hath in that Imagerie Emppye obediēt children, kinges and Princes in Europe not to be dispised: whom he may commaunde yf neede requyre, to stretch forth the secular power. For so thundreth Boniface the 8. in the firste booke de Maior. & Obediēt: doubtles sayeth he, whosoever denieth the temporal sworde to be in the power of Peter, he vnderstandeth a misse the worde of the Lorde, saying: put up thy sworde into thy sheath (howe subtile and howe archie). Therfore are both swordes in the power of the church, to witte both the spirital and materiall sword: but this must in dede be exercised for the church, the other of the church. The spirital by the prieste, the materiall by the hande of kinges and soldours, but at the will and patience of the high priest. The oulde beaste had his lawes writen, and published openly in a maner newe. The Popes therfore after the imitation of the imperiall lawes, haue written decretalles, and manye times make newe lawes. Yea, mo:ouer they saie howe the voice & preceptes or commaundements of the pope are sworne to be receiued & taken, as the words of our Lord Iesus Christ the son of God, and Apōstle S. Peter. They adde mo:ouer these things also: that we muste stand to the popes decrees & natio. That where the pope is, there is the generall counsell.

Where

Where the Pope is, there is our common countrie. We is compelled or exproued of no man, althoughe he be called an heretike. We hath all lawes in his breast, or in the scroll of his breast: he may interpret or expound all thinges. The same doeth eniue no sentence: and it is in him alone, to take awaye any mans right, and geue it to an other. We may take awaye priuileges, and at his wyll and pleasure not onely to chaunge bishopps, but also to depose the emperour himselfe, and to declare no sentence of the emperour. All the world is the Popes diocesse: and the pope is the ordinarie of al, hauing fulnes of power aswell in spiritual matters as tempo:all. For he is Lord of Lorde, and hath the righte of the King of Kinges ouer all subiectes. For he hath no peer: and is all thinges, and aboue all, and it is necessarie to saluation, to be vnder the bishop of Rome. For ther is one consistorie or iudgement seat of God and of the Pope. These thinges haue I taken oute of their owne books, to witte of their Decretalles and gloses. There is a booke of Antony Russell of Aretine, of the power of the Pope and emperour, where in you may read innumerable things of the same sort. But of these thinges which I haue noted hitherto, I suppose it be made playne enough, howe the Pope which is here also called the false prophete, hath sette vp the Image of the beaste.

Hereunto I haue addeth an other thyng: that the emppye shal be establisshed, and all thynges sette in order, the beaste or false prophete doeth moue all that weighte, and putteth lyfe into the Image, so that it can speake: to witte the same, that the false prophete hath geuen it to speake. For excepte the pope do confirme the election of the King of Romaines, he shall not be thoughte worthy of the name of Emperour. 22. quest. 5. de forma, in the glose the emperour sweareth to the pope, as the Client to his Lord. The same maner thou reade in the firste booke the 7. title, de iure iurando, in Clementinis. Mo:ouer whoso seeth not, howe aswell the Emperour as other Princes, are imbraced wth a cōpanie of Bp̄shoppes, whych inspire them, what they shoulde speake, or doe, and howe they shoulde behaue themselves in all thinges. For this cause are sent also the Legates, that are called Legati a latere. And it is not vnknewen, that in all Princes counsellors for the moste

And he hath power to geue a lyf to the Image of the beaste.

parte the spirituall haue the chiefe rule. They be for the most parte, Chancelours, Secretaries, Ambassadors, and what not: And their Pope & King sayeth openlie, howe he ought to iudge al men, but to be iudged of no man. Yea, and his creatures also vsurpe the same vnto themselves. Whether be any assemblee, there the Bishop of Rome commonly ruleth by his spirite, and gouerneth the chiefe matters, especiallie matters of religiō. For vntill the decrees please the fathers, they threaten that they will abrogate, suche things as the States haue decreed. But if there be called a counsell generall by nationall, it is wholly ruled by the popes spirite. This speaketh and determineth as it pleaseth the Pope. For vntill the decree after the Popes pleasure, he wil go aboute to asbolpsh all to gether. For we hearde of late, that the Synode or counsell is there, where the Pope is. And Innocentius the 9.

The Pope is about the counsell: but the counsell of Basil reuolunteth the contrary.

in the .3. quest. The iudge, sayeth he, shall be iudged nother of the imperour, nother of the whole Clergie, nother of kings, no: of the people. And the glose vpon the same place noteth, the counsell cannot iudge the Pope, &c. Wherefore if the whole worlde shulde geue sentence in any matter against the Pope, it appeareth that we ought to stand to the Popes sentence against them al. Yea the same glosier in an other place. The Pope if he will, sayeth he, maye dispence against the Counsell. For he is more than the Counsell. Moste trewly therefore sayde the Lorde at this present, howe the beast had power, to geue a spirite to the beast, and that the Image of the beast shuld speake. For whosoever shewe not themselves obedient, and willinge instrumentes vnto this beast in all his affayres, are accounted for dead and rotten members, and therefore to be cutte of from this vitall bodye. Yea for sooth.

Empyres are of God, the corrup- tions of em- pyres of e- uill.

Howbeit in the meane tyme, seeft I shuld blame any man praple worthe, or seime ouer much to raunt them that haue defecured none euill, or should be sayde not to acknowledge the goodnes of God working in Empyres, but rather to fynde faulte with the same, and to confounde and put to gether all thinges both good and euill, without any choise or respecte, certeine thinges are here by a long, yet necessary digression, to be admonished, and better declared, I admonish therefore

therefore and expete, that the Lorde our God is the authour of Empires, and ordeyneth the same for the welth of manne: but that the Deuill ioyneith him selfe with the good ordinaunces of God, and accordyng to his euill nature corrup- teth those good ordinaunces of God, by mouyng men as- sertions diuersly, and applyyng them to euil matters. Where- vpon in gouernementes very many thinges arise which are to be misliked of the Godly: as are tyranny, alteration of the state, and suche other like. Nevertheless, albeit God hateth all wickednes nother can allowe any euill, we see, that he of his infinite goodnes useth the euill gouernementes of manne vnto the good or profit of his. For God loueth his church exceedingly: and seeketh to relieue and comforte al man kinde by Empires, although not altogether, or in all thinges commendable.

I wil not therefore denie, that since the Empire of the weste was renewed, that is to saie, since the Image of the beast was sette vp, these seuen hondred yeres, they haue many times gouerned so, that it hath easely appered that god hath wrought the helth of his people in the gouernementes. Daniel figured by beastes the foure monarchies of the worlde, whiche neuertheles supposed not that al their Princes were beastes, nother condemned he al Princes, neither thought that there had bene or should be no good thing in them, although the most parte were moste corrupted. There were founde in the olde Roimane beaste (to speake nothinge in the meane tyme of the Princes of Affrica, Babilon, Medes, Persia, or Macedonia) whiche haue set forth profitable lawes, sette in the booke of Iustinian. There haue bene founde vnder that moste cruell olde beaste, whiche haue auanced the trewe religion of Christe, and defended moste earnestly the church of God, suche as before we sayed was Constantine, Theodosius, and diuerse others: whiche come all vnder the nombre of the Empire, but not of the beast, but in as muche as the beaste signifieth the Empire. So maye there be founde Princes vnder the Image of the beast not a fewe, whiche haue bothe set forth holisome lawes, and haue vnto greate benefites vpon mankinde: as haue bene Charles, Lewis and Lotharie of Saxon and others.

Gouernes- mēt not to be discom- mended, & good prin- ces vnder the Image of the beaste.

Notwithstanding that they themselves in many things can not be allowed of the godly. There are founde emonges the later kinges of the newe Empire, which in power and maiestie were not muche unlike the olde, in vertues not muche behinde them, but in certen things egall. There are founde which haue assayed to pouerge the empire from Popish corruptions, and to bring the Popes under Corrupt; but with no great or good successe. For what the Otthones, Henrickes, Ludowickes, Friderickes, briefly many Frenche Princes, Saxones, Swenians, Bauarians, and of Austrich haue ben, many notable testimonies of histories do repute: which testifie that certen Kinges both of Fraunce and of other realmes also, haue not brought their knees to this Baal: or if they haue done at any time, yet haue they repented, and haue shewed some token of the leeste wise, whereby the wise might perceiue, that they set not much by that beastie.

Holy men
are excused
excepted.

Here therefore are to be excused all holy and excellent men, which haue liued in the whole course of time, wherein the Image of the beastie erected hath reigned. And I meane Emperours, Kinges, Princes, Bishops, States, Cities, & people of the empire and other realmes, which liued, but yet were not vnder the unhappie image of the beastie: for because they offered not themselves to the spere of the beastie to be thereof moued and gouerned: nother haue spoken expressly, that thing which the beastie gaue to speake: but rather haue spoken against the beast, and haue much misliked his doings. Therefore as I haue not comprised in the olde Monarchies, and namely in the olde Romane beastie, the godly princes and good gouernement, nother haue condemned them of bestialitie, (if I maye so terme it) so nowe nother in bapting the Image of the beastie, do I confounde the good and godly princes and people, and their gouernement nor euill with the corrupte doings of Antichrist. For euer I excepte moderate and profitable empires, honeste men and godly, how so euer they liue vnder the Image of the beastie, yet not after the inspiration of the beast or false prophet.

A prophete
is to be
expounded
after 2 co.

Whereunto I adioyne this also, that the empire was not so demly established after the will and pleasure of the Bishop, but by diuerse spaces of times, sundry attempts, and transmutations.

innumerable: therefore at the length it was deuolued to an extremitie of corruption, and as I maye saie, bestialtie. Whereby it appereth that the prophetic of S. John, is to be applyed to many things themselves, and to the times, after the state, malignities and corruption of euery thing a time. That same is moste certayne, and by comon consente of all historiographers plainly testified, that in Charles the greace, though the means of Pope Leo the thirde, the empire in the west decayed was renewed: and that thus the image of the beastie, that is to witte, of the Romane Empire, was erected. And albeit that at this time the empire decayed in the west was restored by the Pope: yet is it euident, that the Popes in the beginning of this Empire by certen donatiōs and giftes much enriched, did not as yet vse so greate power, as they vsurped to themselves afterwarde, when they had ouerthrowen and deposed certen Emperours. For al though the donatiō seme to be made by king Pipine, and the pope is red than to haue receiued the beginning of his kingdome: yet that he was subiect to Emperours and kings with the Citie of Rome also, this same emōges other things proueth, that in the French Cronicles of the Actes of king Charles in the pere of our lord eight hundred and one, thus it is founde written: afterwarde hauing set in order the matters of the citie and Bishoppe of Rome, and of al Italie (therefore did Italy than also obey the Emperour) not only publicke, but also (marke) ecclesiasticall and priuate (for all the winter the Emperour did nothing els) departing fro Rome with his sonne Philip he came to Spolet. The same authour in the Actes of the pere eight hundred and 16. Stephen, saith he, elected in the place of Leo the .3. takech as grea iouenyes as he could to come to the Emperour, sending in the meane time two Ambassadors which might treat with the Emperour (Ludowicus pius) for his consecratiō. So likewise in the Actes of the pere eight hundred and 17. 19. shewes howe Paschalis being chosen sente an Ambassade to Lothar the Emperour. In the Actes of the pere 822. the same Bishop siode at the examination and iudgement of the Emperour. You maye finde in the Actes of the next pere that the Emperour Lothar established the matters of Italy and Rome. Yet doeth the same authour againe make mention of the do-

deration
of things
3 times.

nation of King Pipine, which gaue to S. Peter Rauenne, and Pentapolis and all the gouernement. Yet doeth he make no mention of the donation other of Charlemagne, as of the. 3. by his Brother, the laste of the house of Charles are *Ludovicus pius*. The. 43. distinct. maketh mention thereof. Lewis, 22. in the glose is writtten thus. There Lewis gaue Rome and diuerse other thinges to S. Peter and to Paschalis the pope. All historiographers in maner make mention of the donation of the Kinges of Fraunce. In Abridgement of all gathereth out of the librarie Volaterane in the third booke of Geographie, in the actes of Pipine and Charles. Which by ye maye easely coniecture, what maner of Canon is set forth in the. 96. distinct. in these wordes. Constantine the Emperour hath geuen and graunted to the Apostolical See the Crowne and all the Emperiall dignitie is the Cite of Rome and in Italy, and in the weste partes. Which by and by after he discourseth with a longe exposition out of the life of S. Siluester, writtten (as they saye) by *Gelasius*, in the chapt. followynge. But *Antony Bysshoppe* of Florence denieth in his history, that this donation doeth remaine in any olde booke, *Cusanus* and *Laurence Valla* haue impugned the same: nother hath *Otho Bysshoppe* of Frising in the. 3. chapt. of the. 4. booke of his storie, nor *Marsilius Patavinus* in the defence of peace, nor *Raphael Volaterane* allowed the same, nor many mo that I coulde reherse. Moreover in the Cronicles of Kinges of Fraunce, set before the story of *Paschalis Aemilius* of the actes of Kinges of Fraunce in the yere. 755. thus you maye reade: Pipine agayne entered into Italy, and *Aistulphus* subdued, he gaue giftes to *Maximus Bysshop* of Rome, also the Dukedom of *Rauenne* of very great lades, leesse any man should vnhankfully & vniustly take awaye this larges from the French Kinges, ascribving to the Emperour *Constantine*, which Pipine gaue to the church of Rome, agaynst the wil of the Greke Emperour affirming the same possessions to be the right of the Empire. From thence Pipine first receiued and brought into Fraunce the Ecclesiasticall rites of the Romanes and ceremonies of songes, &c.

The empire conveyed from the French to the Germans.

Howbeit the gouernement of the empire Charles possidet was not very stable and permanent. For from the first yere of Charles, wherein he was created Emperour, vnto

the fourth yere of *Conrade*, which was nephew to *Lewis* accomplished aboute an hundred and. 19. yeres. For *Charles* the firste reigned Emperour. 14. yeres, *Lewis*. 26. *Lotharius*. 15. *Lewis* the seconde. 21. *Charles* two yeres, *Calvus* surnamed the seconde *Charles*. 3. *Crausus*. 12. *Arnulphe*. 12. *Lewis* the. 3. 10. *Conrade*. 7. *Conrade* liuing on his death bed nominated Kinge, *Henry* Duke of Saxon surnamed *Falconer*. And thus was the Empire translated to the Germanes. This *Henry* called the firste, came neuer in Italy, neuer was consecrate or crowned of the Pope. His Sonne *Otho*, the firste of that name, sente for in Italy, is red to haue gone thither with a greate Armie, being receiued at Rome, and saluted of the people Emperour and *Auguste*. *Otho Frising* in the. 6. booke of Histories the. 17. chapt. affirmeth out of the decrees, that Pope *Leo* the. 8. of that name did consecrate this *Otho* the firste King of Germanes. For his father *Henry* refused it. *Albert Krentz* in the. 10. and. 11. chapt. of the fourth booke of Saxon matters, affirmeth that Pope *Leo* made a surrender of all suche thinges as the Popes had receiued of the Kinges of Fraunce, and the authour defendeth this surrender made to be true. Howbeit the keeper of the Librarie testifieth, that *Otho* confirmed the donation of the Kinges of Fraunce, Pipine, Charles, and his sounes. There remaineth moreover in the decrees a copie of the othe, the. 43. distinct. whereby King *Otho* bindeth him self to the Pope, that he shall intermeddle with nothing that concerneth the Pope and the Romanes: secondly that he shall restore al the landes of S. Peter that shall come into his handes. Which thing let the reader iudge what they are.

Shortely after this time, about the yere of our lord, 996. Electours They saye how by the decree of Pope *Gregory* the. 5. and by the consent of *Otho* the. 3. Emperour, the seuen princes Electours were assigned, vnto who the defence of the church (as saith *Wimpelingius*) and the Roman Empire was committed. In the which thing all historiographers and writers doe agree, and that of the *Italianes* *Blondus*, *Platina*, *Sebellicus*, *Volaterane*, *Egnatius* and others: of Germanes, *Albertus*, *Naclerus*, *Carion*, *Fuchius*, and seven others: diuerse

diuerse haue made no mention of this ordinaunce. Wherfor *Auentinus* in the. 5. booke of *Chronicles Folio. 510. 707.* sayeth that he knoweth (I can not tel how certely) that after the death of *Fridericke* the. 2. the Electours were instituted, and confirmed of *Gregory* the. 10. But how so euer that matter standeth, certayne it is that there hath ben many amonge the seuen princes electours both seruent and earneste in true religion, and excellent in all kinde of vertues, and especially the seculars as they tearme them, who hath muche misliked the tyranny and impietie of the Popes of Rome, in so muche that they haue stoutely oftentimes withstanden them. Our age doubtles is muche bounde to this order of state, that a good parte of the preaching of the holy gospel is reformed, the which both they with other princes of Germany moste worthy of praise do (by Gods inspiration) valiantly against the furies of Antichrist defende and maintayne. The Lord increase in them, & in other godly Princes through the whole world his giftes, and mercifully keepe and preserve the. But to returne to the p[ro]posis and order of the history, certayne it is, that immediately after *Gregory* the. 5. the Deuill invaded the see of Rome. No other could *Platina* dissemble this thing; a writer of Popes liues knowne to all men, which hath very fauourably spared his lordes and maisters, and many times hath couered their abominable actes: yet writing of the successour of *Gregory* the. 5. *Siluester* the. 2. sayeth he, before called *Gilberte*, a Monke of *Florey*, forsaking his monastere, followed the Deuill, unto whom he gaue him self whole. And by and by he addeth: *Gilbert* moued with Ambition, and a deuillish desire to rule, through b[ri]berie gotte firste the Archbishopsricke of *Reyns*, after of *Rauenna*, and after with greater suite, the Deuill furthering him, he obtayned to be pope: yet vnder this condition, that after his death he should be the Deuilles wholy. &c. He that would knowe the full story, and abridgement taken out of *Antoninus*, *Naucerus* and others, lette him reade the. 9. booke of *Funccius Cronicles*, vnder the yere. 998. *Beno* a Cardinall supposeth at this time to be filled those thousand yeres, after the which, the Deuill being long loose, beganne againe to rage in the worlde. Wherof shall followe certain thinges in the. 20. chapt. of this booke.

See what he sayeth of Popes in the list of Syluester. 3.

The See of Rome utterly corrupted.

standing I shall not refuse to gather here certain things out of this *Senone Cardinall*, and briefly to recite them here for the declaration of our matter.

Therefore *Beno* in the life, and actes of *Hildebrande*, called *The monke* *Gregory* the. 7. and *Gerbertus* which had infected the cite with the same, (sayeth he) after the thousand yeres fulfilled coming out of the vniuerselle pitte of Gods permission, was Pope 4. yeres, and chaunging his name, was called *Siluester* the. 2. and after *Gilberte* the yere. 25. (I suppose it should be red. 12. and howe they reigned these yeres *Stories* testifie, and can not eue *Theophilactus* his schollar atcheued the seate violently, called *Benedict* the. 9. he had a deere frende and priuie to all his dopages one *Gratiene*, Archpriest of *S. John* *pauce* *latin*. Vnto whome *Hildebrande* a Monke of *Cluney*, forsaking his abbey, did familiarly cleaue, and became a familiar friende of his. But *Benedict* fearing him selfe, solde his seate to *Gratiene* Master of *Hildebrande*, recloping of him five hundred thousande poundes, which promoted to the office was called *Gregory* the. 6. neuertheless he had shortly a thirde Pope, *Sabinus*, and he was called *Siluester* the. 3. The Emperour therefore *Henry* the. 1. a godly man, valiant, wise and stout, going to Rome, to purge the church (for as yet the *Siluesters* used not full authoritie) compelled *Benedict* of *Theophilactus* the Magician to flet, cast *Gregory* in prison, and sent a wape *Siluester* to his olde Bishopricke: And he holding a Counsell, placed the Bishop of *Bamberge*, whom he called *Clement*, in the seate, of whome also he receiued the crowne. And he brought *Gregory* with his discipule *Hildebrande* with him into Germany. In the meane time *Benedict* returning to Rome from flight, vereth *Clement*, and with muche inchauntinge secretly the Cleir: and by letters receiued from *Hildebrande* out of Germany, he learneth what is done in the Emperours court. *Gregory* dieth there in prison, and lest *Hildebrande* his heire both of his false packing and of his monie. *Clement* dieth also. Whom *Damasus* the. 2. succeeded immediately, but straight wapes poisoned: by reason of the murdres that was in the cite, the Emperour sendeth *Beno* (Bishoppe of *Tully*, comen of the noble house of the *Seles* of *Wolff*) a worthy mā. Here *Beno* giueth: in whose

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traune through the once much sufferance of the Emperour, *Hildebrand* was permitted to retourne: by this permission to subuerbe bothe the Bishopricke and Empire under pretence of religion. And this *Beno* heretofore was a reuerend prelate, whiche sauerly thus also in the storie of *Hildebrande*: and relying *Bruno* many things, by the waie receyue into his honour: and as sone as he came to Rome, obtained of him, that he was made one of the keepers of *S. Peters* Altare. And in a short time he filled his coffers. And he also reconciled his olde Lord and maiester *Benedicte*, fawning repentance vnto him: by the *Leo* the. 9. (for so *Bruno* being made Pope was called) and through the counsell of *Benedicte*, otherwise called *Thomas*, he armed *Leo* agaynst the Romanes, and betraied him vnto them. The Germanes therefore slayne by reason, scarcely the Pope all desolate escaped. This sauerly *Beno*. And certe it is that this *Monke Hildebrande*, from that time forward aspired to gette the seate: and in the meane time whilest it was gouerned of others, he incensed and ruled the Popes, as *Leo* the. 9. *Victor* the. 2. *Stephen* the. 9. *Benedicte* the. 10. *Nicolas* the. 2. and *Alexander* the. 2. But they smell of *Hildebrandes* stile, that are set forth in the name of *Leo*, *Nicolas* and *Alexander*. But at the length he himselfe came vpon to the chaire, in the whiche he so used him selfe, that no man vnlesse he were starke blinde but might see, that his deuillish gouernement, hath requited most aboundantly *Henry* the. 4. the sonne of *Henry* the thirde, his fathers carrying of him vnto Germany. And he beganne openly, and impudently to talke vpon him the power of the emperour. Forther can it be tolde at fewe wordes, in what detestable wise this beastly affliction bothe the Emperour and empire, all the while he was Pope, for the space of. 12. whole yeres. An Abidgement of that story hath *Iohn Eustace* compiled in the. 10. booke, vnder the yere of our Lorde. 1074.

Diuerse o. I know that *Platina*, and many Italian writers yea and opinions of some Germanes also doe highly comende the religion and vertues of this *Gregory* the. 7. by the whiche thus the Popish tyranny, under the pretence of religion is wonderfully augmented and confirmed, and many blinded. But it comen to passe agayne through the grace of God, that

Gregory the. 7.

of graue authoritie, religion and vertues, haue saye and wel plucked of the visure from this beastie. Therefore haue Synodors and Counsellors not to be cōdemned condemned this *Gregory*: and first in dede the Cōsell of *Mentz*, wherewith were 16. famous Bishops. That was assembled at *Brixia* a Synode of. 20. Bishops, and of the most part of the nobles of Germany and of Italy. There was also a Cōsell assembled at *Worms*, wherewith King *Henry* being presente, all the Germane Bishops (except they of Saronie) disposed the Pope from his function. The Epistles and fragmentes of their Cōsellers are founde in the Cronicles of *Kesspergers* church. He is accused by these openly of all wickednes and ungodlines, of hypocrisie and crueltie. We haue rehearsed a litle before, what *Cacemali Benno*, a wyrtter of his time, hath committed to wyrttinge. There remaine also testimonies of *Seisbert*, an olde wyrtter, concerninge this Pope. Whoso will maye reade the. 5. booke of *Auentinus*, from the. 162. and so forth: And also the preface of the. 6. booke. The same Authour in the. 7. booke reportinge the wordes of *Eberhard* Bishoppe of *Salisbury*, had in the Cōsell of *Argensperge*, *Hildebrande*, sauerly he, 170. yeres sine vnder pretence of religion, layde siele the foundation of Antichristian Kingdome. This wicked warre he himselfe firste beganne, whiche by his successors is continued hitherto. Firste then haue excluded the Emperour from the Popes election, and referred the same to the people and priestes of Rome. After, they also mocked, & thrust out, they goe about now also to bring vs in subiection & bondage, to thintent they might reigne alone. And the things that follow. But thing is left declarred, that there haue not liued many Popes more bold and impudent than this, whiche haue swarmed more highly the maiesty of the seate. He excommunicated the emperor *Henry* the. 4. and depriued him of the dignitie imperial: moreover he stirred up his subiectes agaynst hym, and absoued the rebelles and traitours from their othe of fidelitie: and he himselfe like a *Sidonius*, gaue the Crowne of the Empire vnto others at his pleasure. The power therefore and Treasure of the Empire hath be so wome and wasted with tithes, and what with foryeine warres, that

that these many yeres nowe the hinges of Almanie haue neyther ben able to recouer their force, nor yet to resist the most arrogauit tyranny of Popes: And thus at the laste the Pope is become a Monarch, and Emperours, Binges and Princes are made their Elentes and wardes.

When Gregory the. 7. was dead there succeeded. 4. Strikes of Hildebrandes secte and faction, of his maners & mannered nature, as it were heires and sonnes that go nothing out of kinde, *Viktor the. 3. Urbane the. 2. Paschal the. 2. And Gelasius the. 2.* Paschalis caused the sonne Henry the. 5. (od withed and detestable parricide) to warre agaynst the father, that miserable Henry the. 4. And shortly also, *Gelasius the. 2. and Calixtus the. 2.* do excommunicate also Henry the. 5. And craue not to vexe this prince also, till they had wonged out of his hand the giste of electis of Bishoppes. And that to the great and inestimable profit of the See of Rome: and to theouerable losse of Germany, &c. These thinges are described more at large of *Vrspergens.* in the Cronicle of the yere. 1122.

In the times following, the audacitie, & power of Popes increaseth howe, the Germane hinges haue resisted them stoutly enough, but yet with small successe. Where in the meane season we must remembre the wordes of the Lord, uttered by Daniel, saying: and there shall arise a King of a chameles face, and vnderstanding prophecies, & his strength shall be fortified, but not in his owne force: and it shall not be beleued howe he will distroye all thinges, and he shall prosper, and so. &c.

I will touche therfore in fewe wordes, what thinges in the times following Popes haue attempted agaynst hinges, and boldely done for the establishing of their Empire and Monarchie. Pope Alexander the. 3. did excommunicate *Fridericke the. 1.* called *Barbarousse*, & wrote him under his seal. And where the good Prince saied, how he sheweth his obedience to S. Peter: the beast exclaimes, setting him selfe before Peter, and saied, both to me and to Peter, and stampd on him: Pope Innocentius the. 3. coude not abide, much lesse allowe *Philippe* the sonne of *Fridericke*, created *Emperour* but commaunded the electours, to chouse an other, *Vincent Otto Duke of Saxon*, whome notwithstanding *Barbarousse*

after he excommunicated also. That proude beast saied, that he would take from *Philippe* the imperial crowne, or lose his Apostolicke Mitre. Vnto this Innocent are ascribed those most proude wordes, which are red in the decretal of *Gregory the. 9. de Elect.* in the. 6. title. 34. chapt. on this wise: that the princes haue right and authoritie to chouse a king, and afterwards to auance him to be Emperour, we acknowledge, as we ought, as to whome of righte and auncient custome it is knowe to appertayne: especially sins that such right and authoritie came vnto them from the Apostolicall Seate: which translated the Roman Empire fro the Grekes to the Germanes in the persone of greate Charles. Howbeit the Princes must know agayne, that the right and authoritie to create the person chosen king, and to be promoted to the empire, belongeth vnto vs, which do annointe, consecrate and crowne him, &c. The same in the first booke the. 33. *Tul. de maior. & obediens.* Writting to the Emperour Constantine. So much diuersitie, saith he, as there is betwixte the sunne and the Moone, so great a difference is there betwene Popes and Binges, in Gods name.

But the Emperour *Fridericke the. 2.* Nephewe to *Barbarousse*, an excellent prince, many Popes did excommunicate: *Honorius the. 3. Gregory the. 9. and Innocentius the. 4.* And in dede *Gregory the. 9.* whilst *Fridericke* that excellent Prince made warre in Syria for religion with the Soldane, invaded and kept the prouinces of *Fridericke*. There were most cruell warres and discordes betwixte the Popes and this *Fridericke*. The same *Innocentius the. 4.* excommunicateth *Conrade the. 4.* of that name, and Sonne of *Fridericke the. 2.* and stirred up the Prince of Thuringe agaynst him. And when the Emperour *Conrade* was dead, the Pope obteyned the good willes of the *Neapolitanes*, to yelde themselves to the See of Rome. *Conrade* had lefte a Sonne and heire *Conradine*, and *Blaspheme* his bastarde brother, whiche would be called king of Sicilie. Wherfore Pope *Urbane the fourth* (some haue *Clement the. 4.*) agaynst *Manfred* sente for Charles, brother to king *Leuis the French* kinge, Erie of *Brounce* and of *Sauoy*, to come with an Armie into Italy, and called him

See howe they vsurpe all power to themselves.

Fridericke the. 2. well langaged.

An. 1117.
1118, 1147.

Anno. 1163

King of both Sicilies. Who ouercame and slew *Manfred* at *Benouent*, & receiued the kingdomes of Sicilie of the Pope to do him homage. But *Conradinus* Duke of *Sauuelande*, accompanied with *Fridericke* Duke of *Austrich* leadeth out of *Germany* a right wel furnished Armie into *Italie* against *Charles* for the recovering of his olde and fatherly kingdome. But vanquished of *Charles* at the lake *Fucine*, he was taken with Duke *Fridericke*. There were slaine, as it is saide. 12. thousand. The occasion of so greate an euill were the Popes, this *Clement* the. 4. which being demaunded of *Charles* the fourth Prince, what he should do with his prisoners, answered so, that the French men understode that they must suffer. Therefore he put them both to the sword. In whome the house and posteritie of the moste noble Dukes of *Austrich* and *Sauuelande* is sayde to haue failed. *Paulus Aemilius* discouerseth this gree moue at large in the. 7. booke of *French* *Actes*, and *Auentinus* in the. 7. booke. But yet might not the Ire and furie of those moste holy fathers be so pacified, continued hereof, that the most noble Dukes of *Sauuelande* had for gods glory and the comon welches sake, most godly and most constantly resisted the Romish *Bishopps*, *Abboes* & would haue saide.

Chempire
made deso-
late.

But these *Parricides* and bloudy warres displeased all good me euer where, and chiefly the wise and godly Princes, so that they understode how they must eschew that Empire and flee from it as from the plague: as the which was not only but a shadowe, but mouer would utterly consume his percell treasuries and treasure, which should reueue the office. For now was it knowne through out the world, what the moste valeaunt and excellent Princes of *Germany* had now about. 119. yeres, from *Henry* the. 4. to the Sonnes of *Fridericke* the. 2. suffered of the bolde ambition, and vncedible mallice of the Popes: and that many of them had lost both their liues with their auncient kingdomes, and their betterie most excellent of all.

And here was the empire with out any Emperour for cent yeres: which I am wont to call a desolation of the kingdome of Empire. For the Popes with their unuincible and intolerable

tolerable pride and tyrannie had so weakened the force of the Emperours, that the empire seemed subuerbed & destroyed: neither could there any be easily founde, which ded set by it, or thoughte it worthie to be desired. At the laste at the commaundement of *Gregory* the. 10. which helde a Counsell at *Vions*, was chosen Councel *Rodulph* of *Habsburg*: which although he forsooke not the thing offered, yet being oft requested to come to *Rome*, is sayde to haue answered: the wayward steppes of fere do feare me soze, meaning by this discourse, that he trusted not the Popes, which by their craftes had destroyed both many Princes of *Germany*, and also innumerable people coming to *Rome*. And this state is red to haue been crowned King in the yere of our lord. 1273. the. 300. yere after *Gregory* the. 7. And so longe time lasted the fight of Popes and Emperours. A little while after, whyleste *Albert* the sonne of *Rafe* was chosen Emperour, and the election was referred to *Boniface* the. 8. of that name, he stoutely reiected the same, and shewed by and by in word and dede, that he was both Pope and Emperour, which by right had both swordes. Which I expounded in the. 58. section, & the same both *Albert Krautz* declare exceedingly well in the. 8. booke. 36. ch. of *Saxon* matters. In the place of King *Albert*, was substituted *Henry* Prince of *Tucemburge*. But what authoritie ouer him & the empire chalged *Clement* the. 5. pope, he that list, may know of the *Clementines*. For there is a long recatife therof in the. 2. booke. 9. tit. I could also rehearse many other like things of pope *Thon* the. 22. and of others, if I did not thinke it superfluous.

For of these things which I haue rehearsed hitherto, it appereth sufficiently, that the popes themselves by a mischeuouse boldnes, haue take to these lues the empire, do boast themselves for monarches, do abuse the seruice & ministerie of kinges, as their wards & clietes: yet to pretend the name of sones, to the father that may haue them the more obediēt. For so in times past wrote *Gregory* the. 7. to *Genas* King of *Hongary*: which place read in the. 17. chap. of this booke, the seimō. 75. yet vnderstand we in the meane time & the greatest part of Princes & Nobles haue not known & same beast, but haue rather impugned him, & therefore not to come in & nombre of the beast,

The
propertie
of kingdome
is the
popes, but
the vse of
kings and
Princes.

but in as much as they lured under the Empire, yet estranged saue from the beast.

By this I woulde haue them answered, which wylle reclame and saie: who can take it in good parte to haue the holy Empire called the Image of the beast, and so many noble Kings and Princes, Cities and people praise worthe? But I nother oughte nor wylle chaunge the manner of speaking which the scripture useth. They be the Lordes wordes all, which Daniell in oulde tyme, and nowe Ihon, haue revealed to vs: but I maie excepte and excuse, such as are excused by the testimonie of scripture. The way is ready & bryfe: whosoever wylle be free from the beast, let him take heed that he be not inspired with the Popes spirite: and that he speake not and doe, that the Pope commaundeth against godlynes. Let him rather be ruled with the spirite of Christ: and so shal it come to passe, that dwelling in the middes of Babylon, he shal not lye after the iniquities of Babylon, but in the Kingdome of Christe.

They
that shall
not wor-
ship
the
beast
shall be slain

It foloweth: and the beast that cause, that whosoever that not worship the Image of the beast, shall be slaine. And it is all one offence, to worship that oulde beast, and to worship the Image of the newe beast. Of the worshipping of him, I haue spoken a little before. Therefore doe they worshipping the Image of the beast, which admitte the decrees, and those ordinaunces of the seate and Empire, speaking the inspiration of the beast: which allowe the Romish religion, which fall to the hyssing of the fecte, and shew themselves in all things obedient chyldren of the seate, and are faithfull to the popish Empire. Nowe if any wylle not be suche a one, and woulde be content with Christianitie, would abhorre the seate of the beast, and detest the Image of the beast, he losse a church robber and traptour, is iudged unworthe of lyfe. There is a Canon in the .5. booke of Decret. the .7. tit. of heret. Whiche withoute any circumstance of wordes, *Lucius* the thirde of that name, determyneeth plainlye, that heretikes are stricken with an everlastinge curse, whosoever beleue and teach otherwise of the Sacraments, than the church of Rome teacheth and teacheth. He commaundeth moreover, that such beynge depriued of all dignitie, shall be committed to the

lawes

iudgement of the secular powers, to be punished with diuine correction. But if the temporall maiestie wylle not punish, & so defend the church, that than he shal be also depriued of all honour, &c. But why do I tary in rehearsing these thinges? All men at this date knowe and see, what thinges are done daily. They are condemned, exiled, excommunicated, shut up in prisons, vexed with sondrie tourments, at the length also cruelly slayne, whosoever shall refuse to worshipping both the beast and his Image. The Lord Iesus, the true King and Synoppe of his church succour us, and resistayne the crueltie of the ungracious beast. Amen.

Of the marke and numbze of the name of the beast.

The ix. Sermon.



And he made all both smal and great, rich and poore, free and bonde, to receyue a marke in their ryghte handes, or in their foreheads. And that no man might by or sell, saue hee that hath the marke, or the name of the beast, epyther the numbze of his name. Here is wisdom. Let him that hath witte, count the numbze of the beast. For it is the numbze of a man, and his numbze is sixe hondzeth thre score and sixe.

We answered the rest, whereby Antichrist may be knowen, and named. And verely he maie chiefly be knowen of these thinges that folowe.

And he speaketh of the subiectes of Antichrist, and of this error longe, and Synoppe. He wylle procure to hymselfe, such he, an infinite multitude of all kynd of men, of all states and degrees. For his Kingdome shal be ample and large. Therefore doeth the Lord reside here, certeyne kynds and states of men: And vnder the same vnderstandeth, whosoever is

The sub-
iectes of An-
tichrist.

of the same state in the whole world. The Romish Antichrist brought vnder his subiection smal and great, rich and poore: free, to wittie nobles, and bond. For we see that Emperours, Kinges, Dukes, Marquesses, Earles and Barones, Gentlemen, Countreies, Cities, Patriarches, Archbishops and Bishops, Prelates, Doctors, Clerks, and like men obey him: also men of greatest power, riches and wisdom, together with y^e poore people. There is none such a kingdome, & so diuersely compacte in the world, no nor amonges the Mahometistes. And all these verely willingly are subiect to the seate: yea they haue perswaded with themselves, that they cannot wel thinke, that they cannot be saued, vntlesse they be subiecte to the See of Rome.

The markes
of Antichrist.

And whie no Princes listene these subiects & seruantes by cullours and cognisaunces, and the common people also theire cattell by seuerall brands and markes, whereby they may be knowen whose they are, or whom they serue. For every man hath his cullours: he white and blacke, he red & blew, or other white & red, some blacke & white, which they geue their soldours & seruantes to weare, & they profess thereby to be refferred to him or him. And as they marke their horses with their brand, and set their marks vpon household vessel: So shall Antichriste doubtles haue also his *signum* to make his marke, whereby he may vnderstande wen to him, and so bidden that marke, that they may be discerned from others, and by this means may weare the lodge, and as it were the cullours of the Lord and Maister. And he will geue his marke on the right hand, or on their foreheades.

The mark
in the right
hand or fo-
reheades.

And as *Prinatus* finally all expositours agree vnto, do expounde the confession of the mouth: and studie and operation of a good worke. We haue hearde verely, howe Christe in the seventh chapter dedd imprinte on the foreheades of his seruantes faith, by effectuall charitie. And in verie deed the signe of Gods children, is faith, and loue that cometh of the same faith. So do the writings of the Euangelists and Apostles testifie. Nevertheless, Christ hath also the external markes of his seruantes, those holiesome Sacramentes of the church, Baptisme and the Lordes Supper.

Whomever he say be baptized at this day, and be partaker of the Lordes Supper, cal vpon God the father with the Lordes prayer,

prayer, and utter his faith by a sincere confession of his apostles Creed: moreouer confesse those to be good workes, which are done in faith after the rule of the ten commandementes, and besides this doe thine in good workes: that he be taken for a true catholike and right christen man. In olde time doubtles almon would haue imbraced him for a Brother. But what shuld he do at this daye in the Popes kingdome: Thou shalt surely at these things to haue confessed nothing at all of the true faith, except thou plainly profess & thou bearest after the faith & tradition of the church of Rome: & that thou dost acknowledge those for good workes to which the church of Rome hath approued. Vntlesse thou be true & profess on this world, in vaine shalt thou confesse at the former matters. For though thou saiest more once that thou beuest the lawe, the prophetes, the gospel, & Apostles: They will like thee a great brale better, if thou saiest thou art an obedient childe of the Apostolicall See and church of Rome: than if thou shouldest saie, that thou art the childe of God, & christen manne, that thou puruest by wholehearte in the forme of God, whiche is the only saluation and rightousnes. Yea ye shall finde the, which was by and by at these wordes erie out, that they smell of heresie, & a minde infected with popson. I saye nothing, experience in life will witness, that I saye trewly. And thus doeth the Popemaster his men vbi in the forehad & right hande. Thus are the Romane holiesmes discerned from others: specially as it were by markes.

Besides this there is another thing. All papistes do plainely testifie, that vntlesse a man be marked in the forehead with the signe by the Bishoppes hande, he is no christian: how so euer he be baptized, & be true in Christ Iesus. Wherof it followeth, that they attribute more to this confirmation: & anouncing of the bishopp, than to the christen faith. Heade the holiesome *Summa theologia* in the title of confirmation. This therfore is a staining of the Popish religion: the Christen markes of Christ are sufficient. The Pope also by an other way imprinteth his marke in the right hande of me, by be-
telling of waters, & persouering of othes, as they termen it. For thus he maketh a bond in eueryng man any religion as they call it, by it were by a stipulation made, do haue the selfes
f. f. iii. 29

to the Pope and See of Rome. Furthermore Antichrist the Pope by othes also to be persoumed by the holding up of the right hande doerth binde and bring in daunger to him, Emperours, Kinges, Archbishops, Bishops, Bishops, Doctours, Vniuersities, and all states. They promise that they will attempte nothing agaynst the church of Rome, nor agaynst the high Bishop thereof, nor yet agaynst the priuileges and statutes of the See. There remaine the maner of othes in the decrees and decretalles. I touche these thinges briefly. They see more, that shutte not their eyes. And al men beholde, how the Pope hath set his marke on the righthand and forehead of men.

We forbid
deth that
woman be
not selle.

There followeth againe of the fierse crueltye, and bloudy tyrannye, which Antichrist practiseth agaynst the Christians, that is to saie agaynst them which will not receiue the marke of the beaste: that is, which will not prostitute themselves to the luste of the Pope, and the seate of pestilence. Antichrist, saith the lord, by his power shall bringe to passe, that none maye by or selle, saue he that hath the marke of the beaste, &c. And these come all to one effecte, the marke of the beaste, the name of the beaste, and the nombre of the name of the beaste. For he hath the marke of the beaste, which acknowledgeth the seate, and professeth the faith of Rome: and turne to whom the christen faith is not enough. He hath the name of the beaste, whoso euer he be that will be named an obedient childe of the holy See of Rome, and acknowledgeth the Pope to be head of the vniuersall church. He hath the nombre of the name of the beaste, which hath a societie with the beasts, which societie that nombre becometh or groweth. Therefore excepte thou acknowledge the Pope to be supreme head of the church in Earth, with the fulnes of power: otherwise thou professest to followe the sayde of the holy church of Rome, and to decrese all thinges what so euer that he hath condemned, thou arte forbidden fire and water. That same hath the lord called to prohibite, that thou mayest neither be nor selle. We saie in dutche, signifying one that is banished out of al mens company. He understandeth therefore communication, that horrible chondربولte of the Pope, which with are stricken all those, that haue set more by Christ, than

by the Pope, or the which haue lothed the Popes decrees in comparison of the Gospell. Let him reade, that listeth the sixte booke of Boniface the 8. in the 5. booke the 2. titl. de hereticis. Also Clement the 5. booke. 3. Title. de hereticis. But he that will knowe exactly a compendious treatise of straunge, and a glasse of butcherie, let him reade the Bulle of Martin the 5. which is subiecte to the Sessions of the Counsell of Constance, and is writen to Bishops and inquisitours of heretical prauiue. Amonges other thinges, there is one, which geueth a wonderfull lighte to this place which we nowe expounde: wher it comaundment, that they do not permitte them that dispaire the communion of the church of Rome, to kepe or dwell in any house or lodgunge, to make any bargaynes, or occupie any trafficke or trade of Marchandise, or to haue any consort of humanitie with the faithfull of Christ. Graue thou the rest, lease. 174. Verunto maye be added, that in Popish churches is the greatesse buying and sellunge of all. But vnto his crowne be shauen, and his handes imbrued with ople, that is, except he hath receiued in the forehead or head and in the righthande the marke indelible (for so they terme it, that can not be put out) he hath no marchandise lest him in the house, nor so much as a little corner. But Christ whipped these marchantes, or byers and sellers ones or twise out of the temple: Antichrist hath brought them in againe. And this is verely a wonder, thei shewe more fauour at this daye to Jewes, Turkes, and heathen, than to Christians. For vnto the only gospellers is no place permitted: verely for that they ascribe al to Christe, preach Christe onely, leaue nothing to the Pope, but rather accuse him most constant, and bitterly.

But what shall we saie to them, whose handes and foreheades haue ben defiled with the marke: I bid them to wash themselves with the bloud of Christ, forsaie Antichriste, and retourne vnto Christe, in relinquishing their errours and repenting them. In case thou hasse bounden thy selfe to Antichrist by an othe, doe not persourne that talle and wicked othe, by vngodly speaking agaynst the gospel. Do penance, make thy purgation, retourne vnto Christ, and thou shalt be saved.

Counsell
for the
duced.

Time shall
renewe an-
tichrist.

other things which are written of the same Antichriste, for
opportunitye of time shall open, and verie experience, to such
as will warthe diligently. For if it were necessary, as some
of the Doctours suppose, that this name should be manifestly
knowne: he that sawe him, would doubtles haue recorde.
But the diuine grace allowed it not, that the name of this pe-
riferous beast should in this godly booke be rehearsed. Thus
saith *Andreas*.

The expo-
sition of
Irenaeus.

After the same sorte also the holy Martir of Christ *Irenaeus*
before *Andreas* left written in the .5. booke agaynst *Heretics*.
For aboute the ende of the booke: it is sure, sayeth he, and
with out danger to abide and tary for the fulfilling of the
prophecie, than to suspecte and gesse at euery name: tolete
as many names maye be founde hauing the foresayde nom-
bre, wherby notwithstanding the question is not answer-
ed. Yet by and by he sayeth: the name *latēus* containeth the
nōbre of .666. And verie like it is to be true. For this word
hath a verie kingdome. For thei be latines, that now reign.

Antichrist
shalbe a la-
tine, as al-
so *Abilla*
prophecie

This sayeth he. And doubtles this good doctor end not
one whit, indued with the holy spirite of God. For he se-
eth that the church of Rome is called the latin church, and the
pope the high Bishop of the latin church. We see also serui-
ce in churches sayde in the latin tongue: In Courtes & iudge-
mentes of Bishoppes the latin tongue only used. Moreover
no man shall serue in this church, except he be a latine.
What wil you saie that these latines cal the *Hebrewes*, that
is to wit, the holy tongue, by an opprobrious name *Hebrewes*,
the Grece Church & tongue heretical? The *Hebrewes* in Grece
and *Hebrewes* be of them suspected. For they will haue the
latin Bibles only to be authenticall, and to be red of all men
as authenticall. But these thinges are better knownen, than
that I neede to admonishe and recite them here with many
wordes. Neuertheles this holy mā *Irenaeus* doeth not without
affirme this his coniecture as moste certayne, which not-
withstanding he sayed yet was moste probable and like to
be true. For he addeth: notwithstanding we will not be in
hazards herein (for he recited also the name *terras*, the royal
or tyrannicall name of *Nimrod*) nother will we affirmatiue-
ly pronounce, that he shal haue this name: knowing, that in al-

it were requisite that his name should be manifestly preached
at this present time, it should doubtles haue ben uttered by
him, which had sene also the reuelation. But this nombre
of the name hath he shewed, that we mighte beware of him
when he cometh, knowing who he is. And he concealed his
name: for that is not worthy to be preached of the holy ghost
and so forth.

Neuertheles the same before this sheweth vs away, how
to accompte those .666. peres. For thus he sayeth: knowing
the fore name, which is shewed vs of the Scripture, that
is to saye, of .666. let the godly abide or loke for, firste the di-
uillō of the kingdome into ten, afterwarde the same reigning
and beginning to resourme their matters, and to augment
their kingdome, he that cometh upon the sodayne, challenge
to him selfe a kingdome, and shal put the foresayde kinges in
fear, hauing a name contriuing the foresayde nombre, to
knowe him verely for the abomination of desolation. This
agayne sayeth he.

But who seeth not, that the holy Martir sendeth vs to the
prophecie of *Daniel*, which in the .7. chapt. sayeth, howe the
Romane Empire shall be diuided into many kingdomes: &
how in the middes of those kinges shuld rise up a litle horne,
which should ouerthrowe and abale three hornes: and that
the same shoulde beginne to reigne proudly, tyrannically,
and wickedly, agaynst both God and men, but chieflie to
the faithfull intolerable.

Let vs see then, how and when these thinges are fulfilled. The Ro-
mane Empire had godly Emperours, nother man Em-
per would wicked Rome bowe her stiffe necke vnto Christ, yet failly
but alwaies most obstinately aspired to her olde and wonted
Idolatry, which it coueted to haue restored: and finally whe
the fatal time was at hande, wherin the lord most rightiouse
thought to requite bloudy Rome, he armed agaynst her the
Gothians, Vandales and Germanes, which subdued & destroyed
the lads of the whole worlde, and destroyed the whole Em-
pire of the which matter see moze in the .57. Sermon, and in
the sermons following.

And it is euident by histories, that the Romane Empire,
the Gothians beginning to invade it, did slide, prouinces re-
uolting

A place of
Daniel in
the .7. chapt.
lighteth
this place.

Many
hornes of
kinges ar-
ise,
uolting

holding in every place, and was scuered in many kingdome. For to speake nothing of Asia and Affricke, the Persians wonning that, and this the Vandalles, al Grece followed the Emperour of Constantinople, and likewise other nations next. The Westgothes possessed all Spayne, and the French of Franconie subdued Gaulles and Germany and the nations adioynng to the same. The Eastgothes and Lombardes, obtayned Italy. Thus verely were establisshed many kingdomes: & in steade of Rome reigned many kinges, howbeit whilest these kinges considered, how they might best in large their kingdomes, and put downe and expulse others, full craftely the Bishoppe of Rome played his parte also. For he obtayned the supremacie ouer all Bishoppes. And so gotte him great authoritie with Kinges and realmes, yea and linked him selfe in league and amitie with Kinges and Princes. Whereupon quickly and suddenly, of an i^e Martir of Christ prophesied, vpon the sodayne, he sturvyd, and at laste vsurped a kingdome, to witte of Rome. For by his iudgements falsely taken for Apostolicall, he put downe kynge Childericke, of the lignage of Merovinges, the lawefull king of Fraunce: and auanced Pipine, than Captaine of the French garde, to the crowne. And so he ouerthrew or plucked downe one borne: and bounde vnto him a most mightie Kinge, by whose power afterwarde he was a terror to the kinges of Grece and Lombardy.

Of the
chate of
Italy.

For aboute the yere of our lorde. 269. the Emperour of Constantinople, expulsiue the Eastgothes, did institute a newe gouernement in Italy. But sine this kinde of rule and gouernement is not knowne to all menne, I will briefly recite what and howe greates it was by the wordes of Nauar^r the Historiographer, ex generat. 20. Than beganne, sayth he, the Cite of Rome and Italy to haue a newe maner of gouernement, by the whiche they losse more the dignitie, glory, and feare ouer all the worlde, than of all the calamities, whiche these. 160. yeres haue afflicted them, and at the laste had leste Rome to be inhabited of wilde besties. For Longinus brought in a newe name of dignitie, the exarchate of Italy: that is the high Magistrate. Whiche keeping still at Rauenna, went neuer to the Cite of Rome. And in the gouern-

ment

ment of Italy, and of Cities he kepte firste this order, that the president should not gouerne the prouince or region, but rather Cite had their Magistrate to gouerne them, whome he called Dukes. Wherefore making Rome egall with other Cities and Townes, in this thinge only he honoured the same, that he called the Magistrate place in Rome, president. But they that did succede him, were called Dukes, as they were afterwarde many yeres, so that it was called the Dukedome of Rome, as the Dukedome of Narnia and Spolet. After after Narset and Basil had it any more eyther Consulles, or Senate lawefully assembled: but by a Duke of Grece, whome the highe Magistrate sente from Rauenna, the common welth of Rome was gouerned a long time. Thus much he.

I suppose any manne maye hereby without any difficultie perceiue, the Prophecies to be fully accomplished, and truly call the Romane Empire to haue fallen into ashes. For shee downe, that had ben the moste mightie Lady of the worlde, is sene now to bee made a vile gouernement, neuer a deale more excellent, than that of Spolet and Narnia. &c. And here is to be knowne, that this Exarchate in Italy, was the thirde Lordshippe instituted sine Augustulus was slayne, in whome the Historics saue, that the Empire of the west was finished and ended. For first when Augustulus was slayne, the Germanes vnder their king Odacer possessed Rome. Afterwarde the Eastgothes by the conduction of their Duke Theodoricke of Verona, Odacer expelled and slayne, reigned at Rome and in Italy. Laste of all the Eastgothes by the Lombardes expelled and slayne, this Exarchate was instituted. And Lombardes being called into Italy of the Grekes, agaynst the Gothes, woulde no more goe out agayne, for that they sawe the lande fertile and riche, pleasaunt and aboundyng with sondry pleasures. Waryng therefore of greates power in Italy, they subdued to themselves many Cities and people of Italy, establisshyng nowe the fourth dominion, whiche they called the kingdome of Lombardes. They had most puissant kinges. Howbeit that exarchate of Rauenna, although they layde diligent awayte for it, & wente about to inuade it,

Rome be-
truly call
the Romane
Empire to
haue fallen
into ashes.

The Lom-
bardes.

pet

yet could they neuer extinguish it: till the Bishop of Rome put to his helping hande, pretending the sinceritie of religion.

The main-
tening of
Idolatrye
maketh of
the Bishop
of Rome a
king.

Historiographers accompte sixtene Emperours in order, which reigned aboute an hundred & a foure score yeres. The 15. of the was called *Paulus. Naulere* in the 25. generall. Leo the 3. sayeth he, Emperour of Constantinople commaunded, that they that were subiecte to the Romane Empire, should plucke downe all their Images, breake them, and burne the. Contrarywise the Pope, (some will haue him *Gregory* the 3. some the 1.) wrote to the whole worlde, that they should not obeye these so wicked commaundementes of the Emperour. *Platina* sayeth more in the life of *Gregory* the 3. *Gregory* by consente of the clergie of Rome depriued *Leo* the 3. Emperour of Constantinople bothe of the Empire, and also of the communion of the faithfull, for that he had plucked downe Images. *Naulerus* sayeth moreover: But so great authoritie at that time had the Popes decrees, that first they of *Ravenna*, and after the people and soldours of *Venise*, made an open rebellion agaynst the Emperour and the archie in *Italy*. And the treason increased daily. For *Marinus* Spatarini, Duke of Rome, and his sonne *Adriane*, passing through *Campania*, were slaine of the Romans. In whose stead they erected Duke of Rome, one *Peter*. They of *Ravenna* also, whylest some helde with the Emperour, and some with the Pope, in a tumulte made, slawe *Paul* the archie and his sonne. Thus writeth *Naulere*.

The French
and are some
for into
Italye by
Pope.

In these commotions the Lombardes, supposing the assistance so long wished for to be now offered, through the conduct of *Luitprand* their king, invade the lades of the empire, and beseye also Rome it self. But Pope *Gregory* the successor of all the sturres in *Italy*, the soldour and practitioner of the same, and like no priest nor preacher, sendeth for *Charles* Maxwell king *Pinins* father with his French chapslons into *Italy* agaynst the Lombardes. Howbeit this *Charles* perswaded the kinge of Lombardes friendely to departe from the Cite. But yet not long after *Aistulphus* kinge of Lombardes layeth againe the lades of *Ravenna*, reneweth the Italian warre, and winneth *Ravenna* it selfe, and demaundeth tribute of the

cite of Rome. But *Stephen* the 2. Pope, which aspired to the gouernement of *Ravenna*, & wished the Lombardes destroyed, of king *Pipine* of France, vnto who not long since pope *Zacharie* by his wrongfull iudgement (as many suppose) had given the kingdome, required ayde, and deliuerance, as it were offering him the kingdome. Therefore are the Frenchmen in armee, conetynge also to winne *Italy*. Whylest king *Pipine* entered into *Italy*, he met with the Ambassadors of the Emperour of Constantinople, whiche required, that he would restore *Ravenna* and the archie and landes thereof, to the Empire, whose of righte it was, and not the Pope or Romans. *Pipine* answered, howe he warred for S. Peter and his pope: and to go aboute, that the Lombardes should not erre the church. And that he would take from them the archie, and other rules of *Italy*, and deliuer them to the pope, whiche he persourmed in dede. For he ouercame kinge *Aistulphus*, took from him the gouernement of *Ravenna*, and deliuered it to the Bishop of Rome.

Herein maye all men see, unlesse it be those which will see nothing, howe this contemptuous Bishoppe, and very small boyne, hath at one pushe overthrowen two homes. For he hath put the Emperour of Constantinople from the gouernement of *Italy*: and hath put downe the King of Lombardy & caused his people to be driuen out of *Italy*. For a fewe yeres after, the Pope, by the force of *Charlemaigne*, put downe *Desiderius* the last king of Lombardy, and destroyed withall the whole people of the Lombardes. And thus starte vp the Pope, & became as it were king of olde Rome, & of the chiefe parte of *Italy*. And now at the beginnings of the kingdome laied, hee as yet reigned not with full authoritie, as is declared before. *Eberardus* therefore Bishoppe of *Salisbury*, whose wordes I recited in the peface of this booke, extendeth these things further. But I suppose this our exposition to accord with the prophet, with the thinges & times. And the pope gaue to king *Pipine* for so great a donatio, a title, as *Platina* sheweth in the life of *Stephen* the 2. that all kinges of France should be called moste Christian. Afterwarde was the Image of the Crowne bestowed vpon *Charles*: whereof is spoken before.

And lest the Pope should seme to haue receiued nothing,

The kinge
overthra-
wen, the
Pope him
selfe is
made a king

The Pope
made a
most mightie
king.

whilest King Pipine gaue him the archate, the stories report thus: the archate was diuided into two regions, in *Pentapolis* and *Aemilia*. *Pentapolis* had five cities, *Rauenna*, *Cesena*, *Classé*, *Forum sinij*, and *Forum popiliij*. In *Aemilia* were, *Bouonie*, *Rhezo*, *Parma*, *Placence*, and all the lādes that lie from the borders of the *Placentines* and *Ticinians* vnto *Adria*, and frō *Adria* to *Arimine*, &c. But he that liste maye reade the Donation of *Ludonius pius*, in *Volatranes Geographie*, where he nomb'reth the kinges of *Fraunce*. We saue nothing yet of this that afterward he vsurped to him self power ouer kings and realmes, finally ouer all churches and soules, so that we must confesse, that a more maruelouse prince neuer liued.

Thou hast here a brieft and compendious story, declaring how the Pope hauing hūbled & ouerthrowe three kinges, he him self began to be made a king. But let vs now apply herunto the nōbre of the name of the beast, to thēde it maye so be knowne to the whole world, y there is no other Antichrist to be looked for, than the bishop of Rome, that is comē which in dede laied the foundatiō of his kingdom vnder the stone *Phocas*, did builde it vnder the kings of *Fraunce*; and enlarged the same vnder the emperours *Henrickes* & *Friderikes*, finally hath established it vnder the emperours following: reigned in our time, and hath done certen ages already past, &c.

The supputatiō of. 666. yerres must be rekened from the time, wherin *S. John* sawe the reuelation. *Irenaeus* sayeth: It was sene no longe time sines, but in a maner in our dayes, about thēde of the reigne of *Domitian*. And *Eusebius* in his chronicles saith, that it was in the yere of our lord. 97. Therfore there remaine yet thre yerres to accomplish an hundred yerres from the birth of our lord. Adde therfore to an hundred yerres, these yerres of the nōbre of the name of the beast. 666. & substracte those thre yerres of the first hundred, and thou shalt haue the yere of our lord. 763. whiche was the. 13. yere, or there aboutes of King *Pipines* reigne, and the. 7. of Pope *Paul*. Notwithstanding that there be writers of stories and times, which attribute to *Paul* but one yere, &c.

Now muste we not loke onely what thing happened in the deep instant of the yere. 763. but what chaunced in the next yerres souer and following, Wherof I will recite a fewe things

The popes
power augmented both
in spirituall
cities & in
temporal
lādes.

The fatal
yere of our
lord. 763.

things oute of the writers of stories and times.

Naclerus in the. 16. generat. In the yere of our lord. 750. Wonders & to wit he, vnder Pope *Zacharie*, and vnder the emperor *Constantine* the. 5. began the. 26. generatiō, in y which was made an alteration of the kingdom of *Fraunce*, an abolishment of the kinges of *Lumbardie*, and a translatiō of the *Romane Empire* from the *Greekes*. These so greates alterations, the wonders did happily poutend, which hapned at this tyme. In *Mesopotamia* the Earth roue a sinder by the space of two miles, and a stūle was sayed to haue spoken with a mans voyce. Rāies fel downe from heauen. Ther were wonderful Earthquakes. Crosses appered vpon mens garments. These things wrote *Naclerus*. The lphs are red in the storie of *Eusebius*, in y. 22. booke, vnder y yere of *Constantine* y. 6. moreover in the hystoricall glasse of *Vincent*, & in *Fasciculo temporū*.

In the yere of our lord. 751. through the counsell of *Zacharie* the Pope, *Pipine* the master of the kings household, ouerpassing his lord *Hilderych* king of *Fraunce*, began to reigne, and reigned. 18. yerres. This writeth *Aemilius* in the. 2. booke of kings of *Fraunce*. And in the yere. 755, *Pipine* entred into *Italie* with an Armie, vanquished the king of *Lumbardes*, and getteth the whole gouernement of *Rauenna* to *S. Peter*, against the wil of the Emperour of *Constantinople*. *Vespersgraff* in chronicle. You see, howe in stead of y Emperour, the Pope beghineth after a sort, to reigne at Rome and in *Italie*, the homes be shaken of, according to the prophetic. *Matthaei Palmer* in his chron. vnder the yere. 756: the *Romane Empire*, sayeth he, reuolting a pace in the East, and the Emperour persecuting the Christians, (Idolaters he shoulde haue named them) Pope *Stephen* gaue to the kinges of *Fraunce* the Emperiall titles and dignities, and confirmed *Pipine*, and the successors of his stocke onely for their kinges, al others directly excluded, and in the name of the people of Rome, called him *Patricius*. *Vitherto Palmer*.

Hon. Fructus in his Chron. In the yere of our lord. 756 the rites and ceremonies of the church of Rome, were caried into *Fraunce* & first receiued. In the yere of our lord. 757. *Paul* is made Pope, and immediately followeth that fatal yere of our lord. 763, as the middle point betwixt the yere

Pipine is
made king

The archate is
giuen to the
Pope.

The begin
nings and
preludes
of the Em
pire trans
lated.

The Ro
mans relig
on obtrus

750. A. 776. or. 777. Wherein these things haue all together chaunced, which both geue the name to Antichrist, and whereof, as euery thing els is knowne by his name, so hath he also his name and is knowne.

Idolatry
is confir-
med.

In the peare of our Lorde. 768. Stephen the. 4. helde a counsell at Rome in the church Laterane of the bishops of Fraunce & of Italie: and decreed, that none shuld be ordeined bishop of Rome, but a Cardinal. He condemned moreover y^e Strike counsell of the Emperour Constantine against Images, which he commaunded both to be had and worshipped. These things writeth Antoninus in Chron. tit. 14. Cap. 1. & 5.

After this, that great Charles, the soune of Pipine, sent for Charles into Italie by pope Adriane, taketh Desiderius King of Lumbardes, and putterh downe the Kingdome of Lumbardes, al things. This was done in the peare of our Lorde. 773. and also the

two hondreth & fourty peare, after that the Lumbardes were acqrued in Italie. And he confirmed and augmented the donatio of Pipine his fathre. His many historiographers make relation. Iohn Functius in Cron. addeth, that through out the whole Realme of Fraunce, at the commaundement of Charles, the Ceremonies of the Romish church were instituted. We haue nowe than the name of Antichrist, of the nombre. 666. We knowe who he is, and whome we shoulde beware of,

Then so
was the
more ob-
scured
of Gre
maines.

I can not here omitte, but at fewe wordes muste note the supputation of Sibilla, concerning the original of Antichrist to my iudgement, verp agreeable to the foumer accompte. For the. 8. booke of Sibilles oracles, taken out of the librarie of the honorable comon welth of Nuspurg, were seefort by the moste godly and learned man, D. Xistius Betulius, in the peare of our Lorde. 1545. and that in Greeke. And this Sibilla Erythraea, or whatsoever she were, propheseth in the 8 booke, that Rome shal fall, and be burnt with fier. The wordes of Sibille in Greeke are to this effecte.

The plague of God vpon the ones shall fall
Proinde Rome, vnto the grounde thou shalt be caste
Vnto thy foet made first captiue and thrall
And than with flaming fier be burnt at laste.

And this thing was accomplisshed, at what time Totilas Kinge of Gothes spied the Citie, as we haue rehearsed before. And

Thou shalt

Hostilie after in the same Oracles are these annexed.
When Emperours that haue the worlde oppresse
With bondage great from the east vnto the weste
The numbres haue fulfilled of fiftene
A King shall come in white batte to be sene
Which vnto Ponti his name shall nere annex
(As he that shall be called Pontifex)
To worldelie pleasures geuen shall be lye
And with his wicked fote rewardes will geue.

and the residue which are read there.

She voddeth accounte from the burninge of Rome fiftene thinges. After whome shall come a newe Kinge, whome she describeth. And it is manifest that Rome was taken, spoyled and burnt, vnder the Emperour Iustinian. After an accompted from Iustine the yonger, to the Emperour Theodosius, 15. After Theodose, succedeth Leo the. 3. whose name was Isauricus, she calleth those kings delicatos that is, geue to pleasures. Because the most parte of them were not very valiaunt, but vnder Leo. 3. Italie reuolreth from the Emperour: And shortly also the gouernement called the Exarchate, was geuen to the pope of Kinge Pipine, againste the Emperours mynde. We se therfore that the supputations do agree. For we haue also brought to Kinge Pipine the peares. 666. And so a newe Kinge ariseth, whome Sibille nameth *πολιάρχων* notable by reason of his whyppe hat or myter. For so she noteth the Synod (which in oulde tyme dōd weare on their heades whyppe miters) y^e shuld be a king. She geueth him a name also. For she saith how he hath a name nere vnto Ponti. For adde to the worde Ponti, sex, and you haue Pontifex. She annexeth teeten notes or marks also: y^e he shall regard earthly things, and not heauenly: and that he shal also prouide (*πορίζων*) and geue rewardes, with his ungraciously fote. And that is rightly spoken, sūe that after Domitian and Dioclesian, none of all the Kinges, saue the Pope, hath offered his fote to be kissed: wherby sooles thinke, they receiue greate rewardes. But omitting these things, let vs retourne into the waye.

The blessed martyr Irenaeus speakyng of this King, in the same. 5. booke. In the beast coming, saith he, ther is made a recapitulation of all iniquitie, and of all deceipte, to the end

Antichriste
is the sinke
of all vngod-
lynesse and
wickednes

that all Hypocritical power conuerging and concluded in him, might be throwen into a fountaine of spere. And that he hath spoken this thing by the spirit of prophesie, all men will confesse, that haue red the lynes of the Bishops of Rome: but especially of Siluester the .2. Benedictus the .9. Gregory the .6. Gregory the .7. Urbanus the .2. Paschalis the .2. Alexander the .7. Innocentius the .3. Gregory the .9. Boniface the .8. Clement the .5. Iohn .7. .22. to speake nothing of diuers others. What in our dayes haue done, Iulius, Clement, Leo, and Paule. Spaine, Fraunce, England, Hungary, and Germanie, and other Realmes speake, which haue ben set together by the eares, and intangled amongs themselves with most cruel wars. The blood of martires shed speaketh, which crieth vnto vs. Lord, Whoe remaimeth therefore, but we shuld take hede to our selues, & beware of this man of sin, and cleaue to our redeemer Christ our Lorde, beseeching him, that he wold come shorly, and deliuer vs from all euill. Amen, Amen.

Christe standeth vpon Mount Sion, ha-
uynge his church: and is described by notes, which
and what shall be the shepe of Christ.

The. lxxi. Sermon.

The. 14.
Chapter.



And I looked, and lo, a lambe stode
on the mount Sion, and with him
144000. hauing his fathers name
written in their foreheads. And I
heard a voice from heauen, as the
sounding of many waters, and as the boile of a
great thonder. And the voyce that I hearde,
was as the harpers, & play vpon their harps.
And they song as it wer a newe song before
the seat, and before the foure beastes, and the
elders, and no man coude learne that song,
but the hondreth and, xlvi. thousand which
were redeemed from the earth. These are they

which were not defiled with women, for they
are virgins. These followe the Lambe, whi-
ther so euer he goeth. These were redeemed
from men, being the first fructes vnto God,
and to the Lambe, & in their mouthes was
founde no guile. For they are without spotte
before the throne of God.

Thus as he hath hitherto mixed ioyfull thinges with sor-
rowfull, and annexed a consolation to most harde & cruell trial, and
tribulation: so now he adioyneth also to the tyrannie of the preaching
Romane Empire an exposition hauing bothe a consolation of the gospel
and an exhortation most graue and weightie. Undoubtedly
by the description of the Romane tyrany, and reigne of An-
tichrist it might haue seemed, that the Church and the preach-
ing of the Gospel had ben utterly loste, and that vngodli-
nes should haue triumphed for euer: he declareth therefore
by a most excellent vision, howe Christ shall reigne notwith-
standing in his chosen, and shal ouercome, and shal haue his
church continually, and that righte famous. He describeth
what the electe shal be. He addeth that the preaching of the
Gospel cannot be so oppressed, but that it shall rather be
preached with great constancie through out all the world.
And that some also shal sal, and al the vngodly be punished.
He exhorteth therefore most earnestly, that we haue not to do
with Antichrist, lest also we be made partakers of his dam-
nation, And to shew that there might want nothing that co-
ncerned a full comforte, he addeth, that thinge whiche maye
chiefly confirme the mindes of al the godly euen in the grea-
test daungers, howe they that die in Christ doe sitte straight
wayes from the corporall death vnto lyfe euertlastinge.
Whiche finished, he turneth to the description of the pun-
ishment to be taken assuredly of the Antichristians. Where-
fore if the Bookes of the Gospel and newe Testament be to
be esteemed so; the manifolde description of Christe, and of
saluation by him obteyned for the saythfull, if they are to
be esteemed of the comforte, and preaching of the gospel: this
is doubtles a booke most gospel like, as that which by a conti-
nuall

The Labe
standeth
on mounte
Sion.

shall tendre to perillous things annexeth consolation. S. Iohn therfore seeth the Lambe standing upon Mounte Sion. Christ therfore slepeth not, he is not ignorant of the perilles and conflicts of his church: but he standeth as prepared to ayde and succour his. He standeth as a King invincible, whome nother the Dragon, nor the olde nor the newe beast hath ouerthrowen. For I haue tolde you oftener than ones, especially in the. 5. chapt. that by the Lambe is understood Christ. For he is the lambe and price of our redemption untill the iudgement: but than laipng a parte the office of an intercessour, he shall be a moste seuerer, and also a moste holy iudge. And Christ standeth, not in the sande, as did the Dragon: but on a Mounte, and that upon mounte Sion. Mounte Sion was a figure of Christes kingdome, as appeereth playnely in the. 2. Psalme, and the. 2. of Esaye. And the kingdome of Christe, is the church, as well triumphant, as militaunt: therfore in the fellowship of Sainctes standeth Christ, the hope and gloze of them that are in heauen, and the life and helper of them, whiche fight as yet in Earth. Let vs beleeue therfore, that in the Antichristiane persecutiō Christ will neuer faile his saythfull: as he is red neuer to haue sayled the olde Sainctes vnder the olde Romaine Empire afflicted. For this consolation serueth chiefly for vs, which are vnder of Antichrist: and serued for them also, whiche suffered in bondage vnder the olde Romaine Empire. Nother is there any doubt, but that they confirmed themselves herewith in the greatest persecutiōs.

With the
lambe are.
144000.

But that same is moste full of consolation, that the lambe is not alone, but hath with him an hondred and foure and fouertie thousande: that is to saye a most ample church. Now so euer therfore the beast rageth and slepeth the consoler of Christ, yet shall there be alwayes a church, that shall neuer be plucked vp euen in the Earth. We seereth a nombre certain for vncertain, and yet certaine and determinate: for that the nombre of them that shall be saued shall seme small in comparison of them, which shall worshippinge the beastes, and perillie. Howbeit we vnderstande that the nombre of them shall neuertheles be greatest, which shall be the body of the Church, vnder their head Christ, euen than also, what time the Pope

with

with all the limmes of Antichrist shall haue powred out all their furie. Of this nombre of the electe I haue spoken in the 7. chapt. where the selfe same nombre is set.

And as the Antichristians beare the marke of Antichrist in their hand the right hande and foreheades: so verely the shepe of Christ, the name vnder which shall be the church, the spouse of Christ, vnder their head Christ, shall haue their marke also in their foreheades, to witte the name of the father of the Lambe. For *Eius* is to be referred to the Lambe. And he speaketh not of an externall marke, whiche should be printed on their foreheades, but of the marke of their mindes. The same is faith, the signe of all Gods children. And the sayth in the Father and the Sonne, whiche are not without the holy ghost. And howe shouldest thou beleeue, that almighty God is thy father, vntlesse thou vnderstande the same to be obtained of the sonne? This faith therfore is here vnderstande to be a christen, not a Iewish or Tuche sayth, whiche yet confesseth God to be the father. But since they haue not the sonne, as sayed S. Iohn in his Epistle, they nother haue the father. Therfore the true members of the church of Christ, the trewe shepe, doe beleeue that they haue a mercifull father through the sonne, by whome they knowe that the father being pacified, hath geuen all thinges of life and of saluation in his sonne. They that seke not for saluation and all goodnes in the only mediator the sonne of God, haue not doubtes the right marke of the children of God in their foreheades. At this daye all will be christians, but neglecting Christ, they depēde wholly of Sainctes. Therfore their faith is not the trewe marke of the children of God. For they nother knowe the father nor the sonne. And therfore they persecute those that cleaue wholly to the father by the sonne. And seing Christ is with his church, what needeth the church a vicar? Certesly it can not be the true church, whiche hath a vicar of Christe, for than it wauntereth Christe whom the trewe church can not waunte.

It was not enough for the Aposile to haue sayed, that the church was united with Christe: vntlesse he had added moreouer with many wordes, howe he hath sene the church afflicted, and how she demeaned her self, than verely, when the beastes did afflict her: that euen we may learne therof, what

is the hope of Saintes in greatest daungers, & of what sorte it becometh vs to be in persecutions and temptations.

He heareth
the voice
of many
waters.

First he heareth a voice from heauē, as the voice of many waters. Waters in the Scriptures many times doe signifie people. We vnderstande therfore hereby, that the church shall be populouse, and speaking: to thintēt to dissemble nothing, but freely to professe Christ. And therfore he heareth also the sounde of a great thonder. For the church getteth from heauen power to preache and shewe forth the Gospell grauely, though the worldes bowelles burst. And verely of the fraile & constaunt preaching of the gospel John and James are called with Marke the sonnes of thōder. And cōcerning the preaching of the gospel shall followe more afterwarde. We hearely moreouer a melodious harmonic of minne singing to their harpes, & singing as it were a newe song. The which is chiefly referred to the saintes in heauen, singing eternall prayes to God: scōdely to þ saintes liuing here yet in earth, which also offer vnto God continually prayes & thanks giuing. Therfore how so euer their hartes be made sorrowfull in perilles and aduersities, yet their spirite reioyceth in the Lord. For no mā coulde learne that same songe, saue the elect. For like as none of the heauenly dwellers can expresse or vnderstande the excellencie of the ioyes of the life to come, and the praises of God, excepte he dwell amonges the heauily inhabitants, & be partakers of the moste godly life: so excepte any man liuing yet here in Earth be regenerated, he nōther seeth how great is the felicitie of the faithful, nōther cā he wisely esteeme the prayes which they offer vnto God. Touching the newe songe I haue spoken in the. 5. chapt. And certenly to worldly men the thinges seme as they were newe, whiche the faithful bring forth of Gods worde.

The true
markes of
the faithfull.

Nowe doeth S. Iohn describe also what maner ones the markes of hope of Christ shall be, which shall continewe in the church of Christ, dispising the furies of the beastes. Vnto whom also the marke of his fathers name in their foreheades is repownded. We shall perceiue moreouer, what be the true markes of the faithful. First they are redeemed frō the earth. Doubtes al we bearing the earthly Image of the earthly mā, were solde vnder sunne, for the which cause we are also subiecte to

They are
redeemed
from the
Earth.

maledictiō. But the lord hath bought vs with the price of redemption, payed vpon the crosse, so that now we are shapen more after the Image of the heauenly man, to wit being adapted for the children of God. Of the which redemption the Apostle hath spoken in the. 1. Corinth. the. 7. and to the Roma. the. 7. & in othere places. S. Peter also. 1. Pet. 1. And forasmuch as the faithful knowe themselves to be bought and adopted by Christ to the heauenly inheritance, they are addicte to serue their redeemer only, and inseparably cleaue to him.

For ouer they are virgins, nor defiled with women in expounding the which thinges thauncientes torment themselves. It isie any thing here should seme to redounde to the derogation of holy matrimony, whereby doubles, witnes thapostle in the. 1. Corinth. 7. and, 13. to the Hebr. noman is defiled. I am here ashamed to bring forth the trifles of the Papistes. For who cā heare the uncleanes of al mē reasoning any thing of cleane: They wil hereby mainteine a colour that single life of thes: but al men see neuerthelesse, excepte they be blinded byan betelles, what filthines hath ben cōmitted and is cōmitted dapl, vnder the pretence of this ungracious, & most vncleane singlenes. But the Lord speaketh nothing at this present of corporal mariage, but rather spiritual. For it is manifest, that thapostles as the brideleaders of our saviour, haue brought the church to our Saviour a chaste virgin, whiche hath not had to do with any straunge or forēne womā: that is to saie, which is not defiled with the participation of euill doctrine. Heade Salomon reasoning of that woman grauely in the. 4. chapt. of the Proverb. Heade moreouer thapostle in the. 2. to the Corint. 11. exceedingly wel teaching, that the faithful are an undefiled virgin the spouse of Christ. The faithful therfore which liued vnder the tyranny of the beastes, receiued no straunge doctrine of Idolles, and of other prophane rulers, nother do at this daye admitte the popish infectiō, but keepe their maydenly mindes for their husbande Christ, being dispossessed vnto him by faith most sincere.

These follow the lab, whether so euer he goeth. That is to saie, they care for no man but Christ, they desire no man but Christ: in him they repose al their ayde, al their cōfort, al their hope, al saluation, to him alone haue alwayes respecte, in him they

They are
virgins.

They fol
lowe & love
whiche to
sure he goe
eth.

they know themselves to be complete: which one and alone is to them all things. For euer whither so euer Christ calleth the faithful by doctrine and example, yf it be to very death and moste cruell butcherte, they followe willingly and cheerefully. Whereby it cometh to passe, that in the world to come, they can neuer be seuered from him. For where so euer Christ is, there is also Christes minister: as he him selfe hath witnessed in the. 12. and. 14. chapt. of John.

Redeemed
from men.

They are also redeemed from men, deliuered verely through the grace of Christ, that they should not follow this corrupte and uncleane world, by all kinde of pollution. For Christ by his spirite and worde calleth his out of this world, that although in body we are conuersante in the world, yet should we with all our minde abhorre the world, and the things that are therein. Furthermore for this intente hath he chosen, and redeemed his from the bondage of men or of the world, that they should be first fructes to God the father and to his sonne. Which place the moste godly and excellent learned man D. Fraunces Lamberto expounding in his commentaries upon the Apocalipse: it is manifest, saith he, by the. 23. of Leuit. the. 15. of Numeri. and. 18. of Deuter. what firste fructes be, and that they were gathered for the Lord, and went to the high priest. But Christ is that high priest, unto whom the spiritual firste fructes apperteyne, to witte the godly, and sanctified to God. These things are confirmed of the Apostle, which sayeth, that Christ gaue him selfe for vs, to the ende he might redeeme us from all iniquitie, and might purifie us to him selfe an especial people, a follower of good workes. Therefore do the true faithful singularly applie them to godlines, and that they maye be the first fructes, and a most excellent present of the Lord, since they know themselves to be redeemed for this ende, that all the rest of the time of their life, they might serue God.

In their
mouth no
gyle.

In their mouth is founde no gyle. We sayeth not, no covetysence, or euil motiō to be founde in the hartes of the faithful: but denieth that there is any gyle in their mouth, yea albeit that the faithful be troubled and vexed with the affectiō of the fleshe, yet so loue they the trewth, that to their knowledge they wil disceane no man. And chiefly do dissemble nothing, that apperteyneth to the confession of the trewth and

veritie, nor use any gyle in the doctrine of the Gospel.

They be moreover with out spotte before the throne of god, not by their owne verue, but by the sanctification of Christ: which S. Paule also affirmeth in the. 5. chapt. to the Ephest. And he hath spoken it aptly, before the throne. For S. Austen sayed, that our sanctification should at laste be made perfect in the world to come.

They be
without
spotte.

These I say be the true markes of the true faithful, and of the true church of Christ. Let euery man search here the secret corners of his harte, and consider diligently in his minde, whether he be marked with these signes: and let him busily praye vnto God, that if he fele them, the Lord would confirme them: if he fele them not, that the Lord would printe them deeply in their mindes.

The Angell preacheth the eternall gospel of Christ.

The. lxxij. Sermon.

And I sawe an Angell flying in the middes of heauē, hauing an euerglasting Gospel to preache vnto them that sit and dwel on the earth, and to all nations, kinredes and tunges a people, sayng with a lowde voice: feare God, and geue honour to him, for the houre of his Iudgement is come: and worshippe him that made heauen and earth, and the See and the fountaines of water.

Unchuryll desireth nothing so much to be oppressed, as the preaching of the Gospel. For euen therefore hath he instituted the inquisitors of hereticall prauitie for he dare calle the Gospel hereticke. Therefore he burneth the Gospel booke, and persecuteth of the gospel, and euery where respecteth the reading of the gospel, and Euangelical booke. Wherefore the simple suppose, that it can not be but that gospel with all his adherentes

adherentes should perishe; utterly. Now therefore in the lorde's consolation is brought in a vision of an Angel (so: he is sit in the vision) sitting in the middes of heauen, hauing the euertlasting gospel, and preaching to the world. Whereby is signified, that the gospel shall be preached unto men, in despite of all the enemies therof. And he gathereth a bryse some of such thinges as by the gospel are preached to the worlde. Those same appertaine also to the cosorte of the church, whiche under the olde beaste suffered persecutions for the Gospel. We will briefly consider euery thing.

The angel
is a figure
of the preachers.

Firste it is euident euen by the fourmer thinges, that the angel is signified the ministers of the worde, and the very ministerie of the gospel. Certes by scripture calleth preachers Angelles. For so is S. John Baptiste named of the prophet Malachie. Wherof is spoke before. And the ministers by this honourable title are admonished, of puretie, & of most sincere faith. For Angels be gods ministers: whā they onely regarde, loue, and honour: whose commaundementes they execute most faithfully, sincerely, and diligently. Such it becometh preachers to be in their kinde and office. And like as Angels can not be hurte through the treasons and iniuries of men: so God defendeth his ministers, vntill the houre appointed. So is Peter deliuered out of prison, in the. 12. of thactes. So is Paul in Shippweake, &c. And he sayeth an other Angel, for that he hath brought in already sondry visions of diuerse Angels. Notwithstanding that, other, seemeth to be put for the firste. For he annexeth to this pettyo angels moe. The first wherof he calleth an other, the later the thirde.

The flieth
through
the middes of
heauen.

And this Angel flieth in the middes of heauen. So this thinge is signified the lucky course and proceeding of the preaching of the gospel. It is also written in the prophetes, his worde runneth swiftly. Psalm. 119. Dauid compareth the running of the preaching of the gospel, to the course of the sunne, lopefull as a glaunt he runneth his wape: in the west most parte of heauens he ariseth, and runneth againe to the same, neether can any man stoppe him, nor hide him self fro the heat thereof. The sunne shineth in all places. Therefore shall the preaching be free. For as we can neither plucke backe nor hinder, the thinges that are aboue vs in change & swiftnesse.

shall we neither plucke downe, nor hinder him that flieth in the middes of heauen. The wordes and writings flie, they flie farre & wide wher. Neither can the veritie be oppressed. God hath geuen to the world printing, wherby the gospel is preached and runneth farre, wide, and most swiftly.

And this Angel hath the euertlasting gospel. Wherin is the greatest cosorte. For it signifieth, that the veritie shall be in the world inuincible. And for many causes is the Gospel called euertlasting. Firste, because the veritie is immortal, which can not be bounden, how so euer the ministers are scattered & slaine. 2. Timothy. 2. secondely the gospel is eternal, for because it was shewed to our firste fathers, propheticd in the lawe & prophetes, fulfilled of Christ, declared by thapostles, & by the grace of God brought vnto vs. Preach before all times was predestinated. Reade the. 1. to the Ephes. For eue for this cause is it called euertlasting, for as much as it appertineth to us & to our posteritie vnto the worldes ende, and not only to our elders. And because it is euertlasting, they lie whiche at this daye calle it a newe doctrine or learning. Papisrie is newe, whiche hath his originall, what time euery thing was ordeyned. &c. Moreover the Apostle saith: of an Angel from heauē that preach any other gospel, or besides the same that we haue receyued, let him be accursed.

And we heare expressly, that the Angel had not only the Gospel, but that he had preached the gospel. Many in dede haue the gospel, but dumme, and written in booke. The gospel must be shewed forth and pronounced. We declareth also vnto whom the gospel must be uttered and preached: to the inhabitants of the earth: for it must be cryed out to such as are drowned in earthly matters, and they must be reysed out of their slepe. And after his manner and imitation of blessed Daniel in the. 7. chapt. He retheneth vpon nations, kindes, tongues, and people: and thus signifieth that the gospel shall be preached through out the whole worlde. Whiche thing the word sayde also should come to passe in the. 24. of Matthe. and then that the ende should come. And we see at this daye, that the gospel hath in a manner thondered through out the whole world. And here I geue warning to eue any disceane him self. Thapostle in the. 1. Timothy. 3. and, 1. Coloss. by the gospel was preached

The gospel
curtains
fling.

The angel
preacheth.

preached throught out the whole world in his tittle. What the al men had not than receiued it, but a few. Do not therefore Imagine with thy selfe, that the Gospel is not preached, unless al receiue it. They are abused, that promise to themselves no more be before the iudgement a concord of all nations, for that it is made one wylde, that there should be one one sheperde, and one shepe- folde. For the same was accomplished, whilest of the Jewisme Synagoge and dispersion of the gentiles, the lord prepared to him selfe one church, wherof Christ is head, and pastour, and Antichrist shal at the length by his laste coming be abolished. Therefore shal he alwayes resiste Christe.

There shal
no more be
made one
sheperde &
one shepe-
folde.

He preach-
eth with
a lowde
voyle.

What the
Angell
preacheth.

The feare
of God.

Furthermore where he seeth & heareth this Angell preach the gospel with a lowde voice, he meaneth that the preachers shal with great constancie and frankenes, also with shrill voices and most earnestnes preach the gospel agaynst Antichrist. And we see at this daye, that the more cruelly the faith- ful are greued and oppressed, the more frequently and lowder they crie, and that also they be called clamorous cries.

Moreover he compriseth in a brieft some, what thinges are to be set forth in the preaching of the gospel, chiefly in the laste times. First he saith: feare God. The feare of God is the beginning of wisdom: therfore not to feare God, is the beginning of foolishnes, & of al errors. The feare of God, hath nothing common with the feare of the world. The good man is not affrayed of God, as a gilty seruant feareth his maister, and that more punishment, than his maister, whoso he hateth rather. For the feare of God hath the reuerence and loue of God. It attributeth to God the supreme Maiesie, embraceth faith, and hath a faithful care, whereby it awaileth vpon God, worshippeth, prayseth, and professeth the same. Doubtes be cause we more feare men, than God, we feare more the Pope, and the mallice and hatred of him aris his, therefore do we not execute iustice vprightly, nor profess we euenly frankly, nother yet set forth the gospel. But the lord in the Gospel saith: feare ye not them, which maye kill the body & haue no power ouer the soule: rather feare ye him, which condemneth both body & soule to hell fire. Certes the feare of God is not only the beginning, but also the end of al vertue. Whereafter we shal heare that the feareful shal

caste into hel, with the beaste & with the false prophet. Therefore let God be our feare, like as Esaye teacheth in the 8. cha. Let vs feare God for our sinnes committed. There fewe are affraide: but many are affraide to speake the truth, to main- taine godlines, and to rebuke wickednes.

Secondly the preaching of the Gospel comprehendeth the honour of God. For he saith: and geue him honour. And thou doest not separte the sonne from the father. For he in the 5. of Iohn saith thus: the father hath geue al iudgement to the sonne, that al shuld honour the sonne, as they honour the father. He that honoureth not the sonne, honoureth not the father, which sent him. And in very dede the father can not be honoured, but by the sonne. For we honour him, when we beleue him to be true, & receiue Christ the sonne of God, as the only rightuousnes & perfection of al faithful. By faith therfore chiefly we honour God, than reuerencing him only by faithful obedience, & walking in his commaundementes. St. Iohn in his Canonic. he that beleueth not the sonne, saith he, maketh God a liar (see howe ye maye highly dishonour God) which beleueth not the testimony which God hath testified of his sonne. And this is the testimony, that God hath geue to vs eternal life: & this life is in his sonne. He that hath the sonne, hath life: he that hath not the sonne, hath not life. We are therefore, forbidden, els where, than in Christ alone, to seeke life & al goodnes. But the papistes honour the Pope, and his constitutions, his Sainctes also, and honour not God alone. They in graue in theyr cuppes, *Soli deo gloria*: to God alone be glory: but yet in the meane season they persecute the, whiche will not ascribe the glory deuote to God alone vnto their folish relikes. But the Gospel wil crie out, that to God alone al glory is deuote.

the honour
of God.

Accunto is added a spurre, whiche maye pricketh them to feare & glorify God: for the houre of his iudgement is come. The Gospel therfore in the latter dayes shal beate into men the last iudgement. This hath a wonderful effecte to obtaine of men amendment of life. And it is purposely sayed, it is come: and not, the houre of his iudgement shal come. For so is the certentie of his iudgement expressed, and we are warned, to looke for that same daye euer moment. The Apostle

The iudge-
ment of the
sonne of
God.

used the same argument in the 17. chapt. of the *Actes* to them of Athens, and to the Corinth. the 1. *Epist.* 5. chapt. Lette be remembred, O brethren, that sleape iudgement: let us amende our faith and maners, and al thinges that agreee not with the gospel. For certainly we shal die, certainly we shal be iudged. Sure then, when we shal promise our selues peace, shall come sodayne destruction. Watche.

To wor-
ship God. Finally the Gospel teacheth to worshippinge God alone.

Than doe not the faithfull worshippinge Idollies, to whome suer they be erected. They worshippinge not the Pope ouerwhelmed with wickednesse: much lesse doe they kisse, and by kissinge worshippinge his vnglacious and sinking sear. They worshippinge not the God *Mazini* of the wafer makers, the

Daniel. 11. God in the boxe, which is worshippinge in palaces & churches as shutte up in the pike. They worshippinge not Sainctes: but God alone. Therefore lifte vp your hartes vnto heauen and worshippinge. We haue here in Earth wonderful wothes, which make moue vs to worshippinge this God alone. He is maker of heauen and Earth, and of the See. Who is greater? who is mightier? Therefore worshippinge him, the true God *Maid*. 4. He annereth here fountaynes of water, for that the miracle and benefite of waters is greete. For if we consider the originall springe, substaunce, pleasauntenes and commoditie of fountaynes we shal be compelled to wonder. God be prayesd.

In other Angell preacheth, that Babylon shall fall: and an other diswadeth all men from the fellowshippe of the religion of the beasie.

The. lxxij. Sermon.



And there followed an other Angell, sayng: He is fallen, he is fallen euen Babylon that greete Citie: for she made all nations drinke of the wine of her whooredome. And the thirde Angell followed them, sayng

sayng with a loude voyce: If any man worship the beaſt, and his Image, and receiue his marke in his forehead, or on his hand, ſame ſhall drinke of the wyne of the wrath of God, which is powred in þe cup of his wrath. And he ſhall be puniſhed in fyre & brimſtone, before the holy Angels and before the Lambe: and the ſmoke of their tourmente aſcendeth by euermore. And they haue no reſt day nor night, which worſhip the beaſt and his Image, and whoſoeuer receyued the printe of his name. Here is the patience of Sainctes. Here at they that kepe the commaundements, and the faith of Jeſu.

For the comfort of the faithfull flocke of Chriſt, is brought forth an other Angell, a type of all godly preachers, which preacheth with great conſtancie, that the kyngdome of Anti-Chriſt ſhall fall, howe ſouer it promiſeth to it ſelfe euerlaſtingneſſe. And hereof the Sainctes gather, that perſecutions ſhall with all be finiſhed, with all other abominations thorough out the worlde. For where ſo the continuall perſecutions of the wicked, all the Sainctes cannot but be maruelouſelye ſadde: They muſt nedes verily hereof receiue no ſmall ioye and comforte, that they here, howe they ſhall not indure alwayes.

and here it is ſayed that Babylon ſhall fall. And in dede it were ſolowthnes, to expounde theſe thinges of the ould Babylon in *Asia*, which was fallen long ſyns, ſcarcelly any token thereof bringe leſte: we muſt therefore vnderſtande it of another, which is in her ſtormes, and euen by a figuratiue ſpeech, we muſt vnderſtande it of Rome. For there is a greete ſimilitude as it were, betwixte both. Babylon was the firſt Monarchie, Rome is the laſte. Babylon ſore afflicted the people of God, So doeth Rome greuouſelye vexe the church of God. Babylon burthened Iſrael wth a greuouſe captiuitie: So Rome vexeth the church, wth more than a

Babylon.

Rome.

Antono-

maſia,

long captiuitie. Babilon ouercame the people of God, and burning the Citie of Hierusalem, and destroying the temple, led away Israell captiue: so Rome also hauing rased the citie of Hierusalem, and subuerting the temple, triumphed of Israell. Babilon planted Idolatrie, superstition, and all abominations, auanced, maintained, and set forth the same vnto all men: but at the length when she woulde haue thought lest of it, the people of God being sodenly deliuered, she was utterly subuerted. So is Rome also, the mother a nurse, and recuier of all abominations in the church of the laste tyme, wherein she shall perish at the last, all those that belue trulie in Christe being deliuered. And especiallie it is called great. For howe greate and mightie the church of Rome is, all we see and by experience knowe at this daie. Noether am I the firste that vnderstand by Babilon, Rome. For many expositours reading the first Epistle of Saincte Peter, in the end of the epistle, do vnderstand by Babilon, Rome. Certes *Oecumenius* sayeth: And here he calleth Babilon Rome, for the excellencie and brightnesse of the Empire: the which Rome obtained a long tyme since. But this the more auienturours expound more playnelie, as *Tertullian* in his booke against the Jewes, which sayeth: so Babilon with sainte Iohn beareth the figure of the Citie of Rome, therefore also great, and proude in her kingdom, and a murderess of the saints. The same words in a maner, he repeateth in the thirde booke against *Marcion*. And no lesse playnelie Saincte Hierome calleth Rome Babilon: and that same Babilon wherof *I. Iohn* speaketh in the Apocalipse. Read the epistle of *Panda* and *Eusebius* written to *Marcella*, by the helpe of sainte *Vicome*. Heade himself in the. 11. questiō to *Algasia*. Again in the preface to the booke of *Didymus* of the holy ghost, to *Paulinane*. Also in the end of the. 2. booke against *Iouinian*. The same in the life of *S. Marke*: Peter, saith he, in the first epistle, vnder the name of Babilon, doth figuratiuely signify Rome. But *S. Iohn* will expounde himselfe in the. 17. chapter. And we vnderstande that the Citie of Rome shall fall chiefly, with all her vngodlynes: And with the same also, the Romish superstition and abomination, through out the worlde. And the Angell in the end, saith she is fallen, which is yet to fall: And that by the

prophe-

propheticall manner of speaking, wherein that which shal assuredly come to passe is uttered, as though it wer now done. To signifie the certentie thereof, that reduplication of iterating of the worde also appereth, she is fallen, she is fallen. This is also repeated in the. 18. chap. where it shal be shewed howe it is taken out of the Prophetes; etc. notwithstanding both a desyre and Joye also, might seme here to be signified. For such charges as we haue longe, and with a desyre looked for, we receiue them nowe cumming and saie, thou art come, thou art come at the laste longe looked for, and nowe makest me glad. For the saluetes with a great desyre, loke and long for the destruction, of that most wicked, most vyle, and most troublefome kyngdome of Antichriste.

The cause is shewed also of the destruction of the common welch and church of Rome: for that she hath caused all nations to drinke, and hath made them dronken with wyne of wrath of her fornication. And verelpe the effecte of wyne in men is greatest. Therefore doctrine is compared to it in the Prophetes. Therefore Rome with her uncleane and corrupt opinions, hath made all people dronken. And it is called the wyne of the wrath. For loke with whome God is angry, he suffereth them to erre in the way of the Romish church. For in as much as God hath reuealed the sincere doctrine of Iyse, by his onely sonne, and moste chosen Apostles: and men receiue not the same: God is iustly offended with them, and geueth them ouer into a reprobate mynde, that they may folowe shamefull erreours: As Saincte Paule also prophesied shuld come to passe in the. 2. to the *Thess.* 2. chapt. This wyne is called moreover, the wyne of her fornication, whereby she her selfe hauing firste played the harlot, is become nowe also the mistresse of fornication, and as it wer barode to all others. This manner of speaking is right well knowen, euen out of the Prophetes. Rome ded not persiste in the doctrine of the Gospel, and of the Apostles, but inuented a newe, and that contrary to the Gospel, of the vntre of Christ in earth, of the power of keyes, of indulgences and pardons, of iustification of works and merites, of satisfactions & confessions, of worshipping of Images, & prayeng to saintes, of celebrating masses, and worshipping of the sacrament of h. auilte, as they terme it,

ly. iii.

of mon-

Anadi-
plosis.

she is falle,
she is falle.

Why the
Romyshe
Church
shoulde fall

The deuil
lye doctryne
of Rome.

of monkery and bowes, and such other innumerable. This doctrine as Apostolicall, auncient, and chresten, the drinketh of to all people: and so plucketh them from Christ, withdra- weth them from the Gospel, seducth them from the oulde christianitie, and destroyeth innumerable soules. Therefore God poureth oute to her also of the cuppe of his wrath, and bryngerh her also to destruction for euer.

The disswa-
deth all fro
the fellow-
ship of the
Rome Church.

And upon this occasion he disswadeth all men from the fel- lowship of the Romish church or papistrie, that we haue no- thing to do with the Romish religion, vnlesse we will be part- takers also of the euercasting punishment. He reasoneth ther- fore of the losse and punishments, and describeth greuous and horrible paines, yf happie men might so be feared from that vngodlines. The Angell therfore crieth, and that with a loude voice. Wherefore let al ecclesiasticali preachers learne, that they must earnestly, and terrible crye oute in this case, that all flee the communion of the Romish or poppish church. I know doubtles what the common people beleeue and saie, that all shall be saued at the lasse daye, what religion so euer they be of: and namelie yf any remaine an open papist. But we can nother condemne nor absolue any man, sette them in heauen, or cast them to hell. God liueth a righteous iudge. He alone knoweth, who shall be saued or damned. We ought therfore of right, to credit his iudgements. But where as he pronounceth openly, that the fauourers of the Romish church shall be damned, who am I to say the contrary: or what man will pronounce otherwise? Let vs heare therefore the sentence of the iuste iudge, and let vs beleeue the worde of the sonne of God, and let vs beware of the poppish religion.

What it is to worship the beaste & his Image, and what it is to receiue the marke in the forehead and on the right hand. I haue sufficiently declared befoze in the. 12. chapt. Whiche they worship, and receiue the marke of the beaste, which do participate with the poppish church or religiō: finally which obey the wicked decrees of the Empire, and persue in the obedience of the See without repentance. As yet expounding this place: to worship the beaste, saith he, and to receiue his seale, is, to esteeme Antichrist to be God, and in word and worke, to set forth such thinges as he cometh.

And here in an horrible wise, & with propheticall wordes, The de- scribed euercasting damnation, prepared for them, who forsaking Christ the sauour, cleaue unto Antichrist & distroi- et. Like as they haue drunk of the corrupte doctrine infused of the Pope: so againe shall they drinke, that the iust lord shall poure out of his cuppe of wrath. And the wine that is poured in the cuppe of Gods wrath, is the streapte, exquisite, & moste greuous iudgement of God, wherein being angrie, he inflicteth to the Antichristians horrible & vspeakable punishment. A like manner of speech is red in *Jeremie* the. 25. chapt. And like as pure wine, not delayed, is of most efficacie, and pearseth: so the iudgement of God, wherein he will procede against the Antichristians, shall be most greuous, such as no tongue be it neuer so eloquent can expresse.

And for a further declaratiō shortly after followeth, what they must drinke of: verely fire and brimstone. Perchaunce the Lord alluded to these wordes of *Dauid* in the. 11. *Psalme*. Woe to the vngodly he shall rayne snares for brimstone storme and tempeste, this reward shall they haue to drinke. We semeth moreover to haue alluded to the burning of *Sodom*, and to the. 30. chapt. of *Esaie*, in the ende whereof is shewed, that hell shall be wide enough to receiue all the vngodly, and that matter shall neuer waunte to nurrish the fire neuer to be quenched. He expresseth moreover a greuous paine, where he saith, that they shall be tourmented: and that in the sight of the lambe, and holy Angelles, that so they may receiue condigne punishment for euer of their contempte, wherby they haue despised the lambe, and messages of Angels. Likewise in the. 13. of *Luke* the Lord saith: there shall be weeping and gnashing of teeth, when ye shall see *Abraham*, *Isaac*, and *Jacob* and all the prophetes in the Kingedome of God, and you to be shutte out, &c.

And that saue apperceynerh also vnto euidence, & to stire *Hipocrites* up a terror in the mindes of all men, where he addeth by a figuratiue speech: and the smoke of their tourment ascendeth up euermore. Therefore shall the burning and punishment of the vngodly be euercasting, and neuer to be finished world without ende. And we seme here at this description, as it were befoze our eyes to see the flames of eternall damnation

caried vp on hygh: and caste vp with them greates heapes of smoke, to rolle vp, and disperse them farre and wide. It remembre here that of Virgill,

The wastefull fire gan crepe and cracke a pace

Til to the topps through helpe of winde it came

Out burst the blase, brake daune and did deface

The skie flieth full of sparkes of smoke and flame.

Eccles.
syng pun-
ishment.

And that no kinde of terrour might waunte, moſte aptely and moſt aboundantly he expreſſeth the perpetuall of euery laſting puniſhment, ſaying: nother haue they reſte date nor night. So ſaith the Lord in the .9. of Marke. Their fire is neuer quēched, and their worme ſhal neuer die. They are therfore, which promiſe to the damned after many worldes deliuerance from their tourmentes.

And not in vayne he repeateth, that which he had ſaid before, how thei that worſhip the beaſt ſhal ſuffer theſe thinges. And therfore he repeateth it, leſte, as it happened, we ſhould eſteeme it as a light matter. They ſhal be damned, ſaith the veritie, which receiue the Popiſh culte and religiō, and perſeuere in the ſame. To all this is anſwered an acclamation, or double ſentence, notable and holeſome. For in as much as the wiſedome of God did foreſee, what aduerſitie remayned for the godly in this world, which they might ſurely loke for at Antichriſtes hande, which he profeſſed the trewe, therefore ſo; a comforte and conſolation he addeth: here is the patience of Sainctes, which is as much as if he had ſaid: and here ſhal patience take place, whereby the Sainctes maye overcome all euilles. Here had we neede to haue a ſtoute courage, a ſure and coſtaunt minde. In the .12. of Luke the Lord likewiſe requireth patience in perſecutions. Here therfore is counſel geuen, howe the ſainctes ſhould behaue themſelves, to wit that they ſhould ſuffer patiently thoſe euilles, that Antichriſt ſhall worke agaiſt them. And there followeth an other ſentence, which lighteth this: here are they that kepe the commaundmentes of God, and faith of Jeſus. Thei ſhal overcome thoroowe patience in ſo great euilles and daungers, which kepe the commaundmentes of God, the foundation whereof is the faith of Jeſus Chriſt: which verily put al their truſt in Chriſt, heare the worde of the goſpell, and kepe the commaundmentes of

Epho-
nia.

of God, not of men. The like vnto theſe are red in the .24. of Mathe. and the .10. to the Hebrew. Aretas: in this ſame time of Antichriſt, ſaith he, the patience of Sainctes is ſhewed. Tha is the ſpeache figured, as it were by a queſtion moued. And who be thoſe whome he calleth patient? After, as though he ſhould anſwere: they that kepe the commaundmentes of God, and faith of Jeſus. For thei when perilles appoche wil ſet more by God, than by death and tempoꝛall euilles. This ſaith he. I praye God theſe thinges be as faithfull perſoumes of vs, as they are caſily vnderſtande. The Lord graunt to his ſpice.

The faithfull assuredly and ſtreight waye
ſitte from the corpoꝛal death vnto life euerlaſting.

The lxv. Sermon.



And I hearde a voice from heauen, ſaying vnto me: wyte, bleſſed are the dead which hereafter die in the Lord. Yea the ſpyte ſaith, that they reſte fro their labours.

But they worke follow them.

Albeit he hath oftener than ones ſpoke of the ſtate of ſoules in an other world, and of the felicitie of the faithfull which are killed for religions ſake: yet was it here chiefly requiſite to ſetate of the ſame matter. For I ſaid, howe many muſt be killed of the beaſt. Now leſſe they ſo; feare of death ſhould chooſe rather to worſhippe the beaſt, than to be ſlayne: leſſe happily hauing loſt this life, there were no other life to be lo- ued ſo; in the world to come, moſt dilligently, and moſt certainly he treateth of the ſtate of ſoules, and of the felicitie and bleſſe of ſoules, which as ſone as they die, they attaine, aſſuredly and ſtreightwaye ſitting out of this worlde into life eu- erlaſting. But they that know theſe thinges, and haue con- tracted them by a true faith, how thei ſhal vnderſtandly ſitte fro the corpoꝛal death into the bleſſed life, it can not be choſen but that they ſhal moze boldely contemne the life preſent.

Thy. v.

And

Of the cru-
eltye ſol-
uacion of
the faithfull

Most cert-
tainly of
salvation
are to be
exhibited.

Our lord
Jesus
Christ.

And this wholesome doctrine is comprised in three points.
For first he sheweth the certentie therof: secondly he declareth
what it is: lastly he setteth forth and lighteth the same by cir-
cumstances. At the first verily he seemeth to allude to the man-
ner, accustomedly receiued of all nations, that such thinges
as they would haue thought to be certain, and vndoubted, they
would also committe to writing to leaue them vnto posteritie.
But the certentie & veritie of Authentie of the thing is ascer-
med of thauthours, which first haue dispatched any mattee
amonges themselves, and after haue caused the same to be put
in writing. At this present therefore is God shewed to be we-
thout. For *S. Iohn* saith: and I heard a voice from heauen.
And by and by addeth: yet the spirite saith. Therefore there
is no doubt, but that the sonne of God him self hath spoken
and reuealed these thinges. For him he sawe at the beginning
of this reuelation: after he seeth diuerse kindes of Angelles,
but he seeth not Christ speaking to him. But he heareth now
his voice from heauen, he heareth the spirite speaking, by
whom the lord sayed, whilest he was yet conuersant in earth
with his disciples, that he would teache and speake all thinges
in the church. Let vs beleue therefore that the wordes which
are here recited, by christes doynge, to be a celestiall oracle cer-
ten and trewe, whereof we ought not to doubt. And *S. Iohn*
thapostle & Euangelist is commaunded to write the saynges of
Christ from the heauely seate. Which thing he doeth: so at
Christes commaundement sendeth them vnto all posterie, vnto
vs also & to our offsprunge euen to the worldes ende. But if ta-
bles written by the chancelours or secretaries of kinges and
princes, beynge notable men, deserue credit: we maye much
more iustly & rightly beleue this writing, which the sonne of
God inditeeth from heauen: & that beloued disciple of Christ,
the apostle and Euangelist *S. Iohn* writeth. Thou hadst once
a confidence in the Popes bulles (they maye well be called
bulles, insomuch as they be more vaine than bulles or blabbers in the
water) sent from the See of Rome, wherein thou as one as-
sured didst put full truste to haue remission of sinnes and bes-
sed life. And shalt thou not now be accompted madde and
out of thy witte, in case thou wilt not beleue this heauely
writing. That other was indited by the spirite of Antichrist.

by the Pope the man of sinne, and childe of perdition: a writ-
ten of some disceunt infected with Synnony and sacrilege,
which in life and maners was filchines it self. But in *Iohn* is
nothing but cleaues, puritie, & integritie: and the very sonne
of God which prescribeth these thinges to *S. Iohn*, is the ve-
ry veritie and life, the light of the world & lord of heauen and
earth, of life & death. See than how safely thou mayest laine
to this heauely writing, which here is offered & geuen thee
freely. Thou needest not to disburce for the same one farthing.
The Pope instituted in the church byng & selling & deuiling
bargaining about perdoes & other thinges, which were plaine
disceytes & illusions, playne mockeries, and open blasphe-
mies, & therefore accursed for euer: as *S. Peter* also pronounceth
in the .8. of the *Actes*. God him selfe diswadeth all men from
such tromperies, and bargaines wicked & vayne, in the .55.
chapt. of *Esaie*, where he promisseth agayne, that he wil geue
to the godly all plentie of all good thinges.

And now let vs heare, what the witte is, & what *S. Iohn* sheweth us
to be commaunded from heauen to put in writing. It is a shorte the dead
sentence, as also in many places, the wisdom of God copie, which die
heth in fewe wordes the true some of blessednes: so prou-
ding for our infirmite, that we neede not to complaine that the
doctrine were ouer longe, which we with our slender under-
standing are not able to attayne to. The Lord therefore pro-
nounceth, them to be blessed, which die in the Lord, then we
may see what he understandeth by blessednes, and who they
be that die in the lord, blessednes is that high felicitie, which
chaunceth to the faithfull in an other world, in the which we
shall see God him selfe as he is, and haue the fruition of him
vnto a ioyfull, and neuer lothsome fulnes. We shall liue in
the same with all the Sainctes for euer, and shall haue ioyes
that can not be expressed with tinges of men. Of the which
shall followe more afterwarde. They shall rest from their la-
bours. And more plentifully in the .21. chapt. And they dye in
the lord, which by faith greffed in Christe, layne to him
alone, depende wholly vpon him, only regarde him and de-
sire nothing els but him alone. For they are sayed to liue
in Christe, in whome Christ liueth by faith, they that liue in
Christ do frame their whole life after the will of Christ. And

This wis-
dom is fre-
ly geuen.
-leam

which die
in the lord

they die in the lord chiefly and before all, which for the confession of the lordes faith, suffer death, and offer themselves to tourmentes. And not they alone, but those also, which although they die of the sword of the persecutours, yet hit, when the lord calleth them in the trewe christen sayth. For these are also blessed, as the lord in S. John, verely saith. I saye unto you, if any man kepe my worde, he shall not see death for ever. Wherebeit they die not in the lord, which either deny god, that they might not be slain: or trust to their owne merites, & intercessions of Sainctes, or to other mens workes be they monkes, freres, or massmonging prestes, and so departe out of this life, thinking that they shal be holpen by other mens workes. To be bryefe, the veritie of the lord p:ouoiceth them al blessed and fortunate which departe out of this world in true faith.

Finally the lord him self adioyneth a notable declaration of this his bryefe sentence. For he sette forth the circumstance of the time, and the maner of the blessednes. For it is wonte to be demaunded, what time saluatiō and felicitie happeneth to the dead: whether incontinently, or after a time: that is whether our soules flitte by and by and immediately after the death of the body to the blessed seates: or whether they be intercepted for a certain time, so that they might be purged in purgatorie, before they enter into heauen: or whether they be holden with a slepe, and loke for the resurrectiō of the bodies, to the intent they might then awake, and togerher with their bodies enter into heauen: unto all the which thynge the celestial oracle answereth, forthwith, sayeth he, that is by & by cometh unto soules that same felicitie. In the latin copies this place is pointed thus, blessed are the dead which dye in the lord. For: though now sayeth the spirite, that they maye reste from their labours. In like maner readeth the Spanish or Complutensian copie. But *Aretas* and the Greke copies, and also the exemplar of Paris is thus pointed, that should be the ende of the sentence, as *Erasmus* noteth. After followeth, which is pee, verely, certely sayeth the spirit. The sense is therefore, that faithful being dead shal straight wayes & immediately archieue saluation. For *S. John* vseth signifieth, from the very instant, from

When and how saluatiō cometh to the dead.

that houre immediately, incontinently. This suffereth no space to moue, but expresseth that, which we are wonte to note by the dutch phrase, being admonished therfore by a diuine oracle, and confirmed by a witte brought from heauen, let vs al be assured that the soules of al faithful do flitte from the bodily death into life euermoring. These thinges are confirmed and made playne also by other places of Scripture innumerable: I wil chouse out onely a certen fewe, and those also the testimonies of our sauour, which is the light of the world, and the worde of life. In the 3. chapter. of *S. John* he sayeth expressely, that the faithful are so deliuered from death by his crosse, as in times past by the sight of the brazen Serpent the Israelites were deliuered from the deadly sting of vneynous poison. And playne it is, that they were deliuered incontinently and most fully. In the 5. of *John* the same sayeth, he hath passed from death to life. Let this place be waied diligently, and it shal appere the same alone to satisfie in this matter. In the 6. of *John* he sayeth openly, and I will repose him in the laste dape. But he reseyeth not the bodies onely at the laste iudgement, but in euery mans laste dape, that is in the death of euery one, he preserveth the soules, that they should not perishe, or be tormented, &c. We haue in the gospel examles moste clere: to witte of *Lazarus* the beggar, which was by and by after his death caried up of chaungelles into the bosome of *Abraham*: and of the thiefe, which hearde of the lord, this dape shalt thou be with me in Paradise: and of *Stephen* sayng, Lord Iesus receyue my spirite: but especially of our Sauour, sayng on the crosse, father into thy handes I commende my spirite, &c.

So these are quite ouerthrowen, what thinges so euer the monkish and Antichristiane doctrine hath buyled of purgatorie, of cetelless, and of the miserable state of soules in another world. Whereof they made a moste shamefull gayne. They are also confuted which beleue, that soules be mortall, moreouer that soules slepe in another world. Where they can not so muche as here in this infirmitie slepe. Therefore you shal saie it is madness to thinke, that soules slepe being quitted of the burthen of the body.

About concerning the maner of the blessednes of Sainctes, they

Blessednes they reſte from their labours. Saluation therfore, is a moſte
eſte ſed al ioyeful tranquillitie. Whape go at ones diſeaſes, ſickenſſes,
labours. griefes, affectiones, ſorrowe, famine, thirſte, colde, briefly all
thinges that were of troublement. Reſt and tranquillitie, ioye
and bleſſe come in place. And ſins the dead reſte from their
labours, who can beleue that they be vexed with tormentes?
but leeſte any man ſhould neuer ſo little doubt herof, he au-
nereth a confirmation, vñ, pee, of certenly, verely ſayeth the
ſpिरितe, the dead ſhal be quiet from al their griefes. Let no man
therfore doubt.

They
labours fol-
low them.

And he addeth an other thing, that the workes of ſaintes
followe the: that is to ſaie, after that the ſaintes be departed
hence, than are they rewarded in another world, if they haue
done any thing wel, if they haue ſuffered harde thinges. For
there is a reward prepared for vertues. The which the ſain-
tes do hope for and receiue without boaiſting of their owne
deſerte, and not in contēpte of the merite of Chriſt. For they
acknowledge, that God in his ſaintes crowne his owne
giſtes. And this is ſpoken of the reward of workes for the
conſolatiō of them, which ſuffer many things in this world.
So ſayed the lord in the Goſpell: your reward is plentifull
in heauen. And the Apoſtle affirmeth euery where, that re-
wardes are prepared for them, that are crucified here with
Chriſt. And here let vs marke dilligently, that theſe thinges
are ſpoken alſo of the ſpirit of Chriſte vnder the religion of
an othe. For the worlde diſpiſeth religious perſones, ſuche
as ſuffer for religiō, and obiecteth, that they loſe their labour
and coſte. Contrariwiſe the ſpirit by an othe auoucheth, that
reward is prepared for vertue.

Followe
them.

Lette vs marke alſo this, that is ſayed, they workes and
not other men, alſo, followe them, and are not by others
ſent after them. Let no man therfore diſcourage him ſelfe, let no
man thinke, that after his death there ſhould be ſente to him
into purgatorie by ſoule priſtes a ſardell of other mens
rites. Thoſe are not good workes, which are done by priſtes
ſceres beſides and againſt Gods worde, but prouocations
of Gods wrath. And be they not in the goſpell ſhut out of the
kingdome of God, which runne to others, to bye them out.
The Scripture in an other place. Lette vs doe good, whileſt
we

we haue time, the time will come that no man can worke. Let
vs watch therfore, and offſaith do good workes in dede.

The Judgement of the Lorde is deſcribed
vnder the paraboles of harueſt and vintage.

The xxvi. Sermon.

And I loked, and beholde, a white
clowde, and vpon the clowde one
ſittynge, like vnto the Sonne of
man, hauing on his head a golden
crowne, and in his hande a warpe
ſickle. And an other Angell came out of the
Temple, cryng with a lowde voyce to him
that ſat on the clowde. Thruste in the ſickle
and reape, for the corne of the Earth is ripe.
And he that ſate on the clowde thruſte in his
ſickle on the Earth, and the Earth was re-
aped. And an other Angell came out of the
Temple, whiche is in Heauen, hauing al-
ſo a warpe ſickle. And an other Angell came
out from the Altar, whiche had power ouer
fire, and cried with a lowde voyce vnto him
that had the warpe ſickle, and ſayde: thruſte
in thy warpe ſickle, and gather the cluſters
of the Earth, for hyr grapes are ripe. And
the Angell thruſte in his ſickle on the earth,
and cutte downe the grapes of the vinegarde
of the Earth, and caſte them into the greate
wine ſatte of the wrath of God: and the
wine ſat was troden without the citie. And
the bloud came out of the ſatte, euē vnto the
horſe

horse bridles, by the space of a thousande
and sixe hondreth furlonges.

The ven-
geance of
god agayn
st Antichri-
stians.

Now goerly he to y^e description of gods iudgement, especy-
ally agaynst the Antichristians, and agaynst al the vngodly.
This parte might be ioyned with the matter following, and
chapters followyng, as that which is of the same argument.
And it apperteyneth to the consolation and confirmation of
the faithfull, persecuted of Antichrist. There be that thinke
how there shal neuer be any iudgement. Whome so ever there-
fore they oppresse their neighbours, they thinke neuer to fele
any displeasure of that matter. Moreover the fawleshall are
tempted also, whilist they see the wicked flourish, and themselves
to wither dayly. Therefore they thinke also that the lordes
riches ouerlong. The more they expostulate with the lord, and
saye: whā shal there be an ende of iniuries? if Christ wil come
to iudgement, whie doeth he differ it so longe, and to so great
molestyng of his? The lord therefore sheweth now, that the
iudgement shal certainly be: and shall be than, what time all
things shal be ripe: to witte whē the iniquities of the *Amor-
reans* shall be complete, and the measure of iniquitie filled.
When wicked menne therefore are wared ripe, the Lord will
come to iudge. In the meane time we must abide in constan-
cie and patience. No husbāde men tarp for harvest and vin-
tage. If any thogh impatiencie reuolte, he is not allowed
of the Lord: as the Apostle alledgeth out of the Prophet in
the 10. chapt. to the *Hebrewes*. And as we maye haue a desire
and a longyng after harvest and vintage, so maye we not ex-
postulate with God, because he tarreth longer thā our wishe
is: likewise we ought not to contend with the same, whie he
cometh so late vnto iudgement. And like as harvest and vin-
tage are certainly looked for, and come, so without all doubte
God will punish the wicked, and saue the godly. And these
are verely as it were rasses of all that followe plentifully, and
are more expressely declared: and are annexed to the same
matters, for that they apperteyne to the consolation of the
godly.

And to the intent al things might be more manifest, by
parables brought in, he setteth forth al things to be seene vnto

the one eye. And he useth in dede two parables borrowed
out of the Prophetes and doctrine of the Gospel. For the
prophetesful oft do figure the iudgement of God by harvest
and vintage. Certes in the 3. of *Iosaphat* the lord sayeth: I will
sitt in the vale of *Iosaphat* to iudge al natiōs. Thruste in the
sickle, for harvest is ripe, &c. And it is also most knowē, what
is red touchyng the same matter in the story of the Gospel.
We muste therefore wyte out these things more inwardly
into our hartes, and feare God, and abide his redemption
in patience.

First is treated the parable of harvest, than the parable of
vintage: bothe two shewe that the Lord wil be iudge and that
in his mooste dewe time, agaynst all those, whiche eether
thinke there shall be no iudgement, or expostulate with the
Lord that he cometh so slowly and late, &c. And firste in
dede is described the owner of the harvest, the Lord him selfe
and iudge *Iesus Christ*. He is sayde to be like vnto the sonne
of manne: not for that he is not now the very sonne of man,
and for that he shall not come vnto iudgement in the very
humane nature, whiche he hath onestaken of vs, and neuer
putte of (for he is verely the sonne of manne, and remaineth
on the right hande of the father: and shall verely come in the
humane nature to iudge the quicke and the dead) but he se-
meth to haue alluded to *Daniel*, & to haue expressed his phrase
of speech, sayng: I looked in the mightie vision, and lo, there
came one in the cloudes as it were the sonne of manne, &c.
Wher we reade also the description of the iudgement a-
gaynst the beast. And therefore he hath here made mention
also of a clowde: and I sawe a white clowde, and one sitting
on the clowde, &c. Moreover the *Angelles* in the actes saie,
so he shal come, as ye haue seene him goe vp into heauen. And
they saue him taken vp, and a clowde to receiue him, and
conuerse hym out of their sight. Therefore shall he come a-
gayne in a clowde vnto iudgement. We reade oftentimes in
the *Psalmes*, that God sitteth on a white clowde. Wher the
waue therefore is signified the dritic of the iudge. Therefore
is this iudge verely God and verely manne, the Sauour of the
faithful, the reuenger and iudge of the infidels. We are sent
therefore by *S. Iohn* to the 7. chapt. of *Daniel*.

Harvest.

The descri-
ption of
Iudge Je-
sus christ.

A golden
crown on
his head.

A sharpe
sickle.

Corn ripe
to be reaped.

Then he weareth a Golden crowne on his head: not that there is any corruptible golde in heauen, but for corruptible men so he speaketh, that they maie vnderstande their iudgement to be the high kyng: and maie gather thereof, that no man is able to resist the power of this kyng. For otherwise our Lord hath no nede of any corruptible golde. Finally our Lord here hath a sickle, and that right sharpe. Wherby is signified his iudgement exceeding straye, and destruction of the wicked. In the .3. of *Matth.* The iudgemente of the Lord is compared to a fanne, of blessed *Iohn*. He addeth, that the axe is layde at the roote of the tree: wherby he signified that certayne iudgement was at hande or rather destruction.

Now followeth an exposition of the proceeding of the iudgement; as he persecuteth in the parable. For he speaketh as if a seruant retournyng home out of the feildes, did shewe vnto his Maister whiche looked for the houre of haruest, that the Corne was now ripe (the hardenes of the grapne is a token of ripenes) and that it is time to be reaped. For so it is no nede to admonish him y^e knoweth al thing of any thing, that he remembereyth not: much lesse of the houre of iudgement which none of chaungels knoweth, but the father alone. Therfore we ascribe this wholy to the parable: and we vnderstand that a certen houre of iudgemente is appointed, whiche when it shal come, the godly with out delape shal be deliuered, & the vngodly condemned. In other Angel, sayeth he, came forth. For before we hearde how diuerse came forth. This crieth in a loud voice, as one that wil tel of a matter most greute and certayne, & to be declared in the church with exceeding great out cries, to the comfort of the faithfull, which ought nothing to doubt of the iudgement, & to the terrour of y^e wicked, which seme to contene the same. And this crying angel cometh out of the temple. For we hearde before, that *S. Iohn* sawe a temple in heauen. And where the crier of the iudgement cometh out of the temple, it signifieth, that no vnrighteousnes of y^e iudgement is here to be imagined. For the temple is consecrated to holynesse & righteousness, and is called the house of God. Justly therefore he iudgeth, & in iustie time he iudgeth, & iustly createth al things. Changel biddeth y^e iudgement do that thing, which he of himself was aboute to do. Christ in the sickle, sayeth he,

and

and reape. Two causes are alleaged. First, for the houre is come, that thou shouldest reape. Therefore a certen houre of iudgement is appointed, which when it cometh, the iudgement shal be most certenly. And it is comen for thee, sayeth he, for all iudgement is geuen to the sonne. Than, for the corne of the earth is ripe. As though he shoulde say: the iniquitie of earth to men is geouen up to the highest, therefore to it reason that it shoulde be cut downe. And God alone knoweth, when the iniquitie of the Earth is fulfilled, &c. But when it shal come threerunto, there shall nede no great preparation, deciding or pondering of causes. Hit one word he finisheth the iudgement, and the execution of the same, and as it were swalloweth up and deuoureth the whole earth in a moiment, sayeng: herewith he thrust in his sickle, which sate vpon the clowde, on y^e earth, and the earth was reaped. The rest of the things which seme to belong here vnto, take out of the .12. chap. of *Matth.* And that which he hath said hitherto, he repecteth, and beareth in by an other parable. For by this he shadoweth y^e same, which the other parable did commend. That plentie maketh for the playner euidence, and beareth in most diligently the certentie and veritie of the iudgement, lest herein we shoulde doubt anything, and wauer with the unfaithful world. The parable is take of vintage. The same is vsed very oft of the prophets, speaking of the destruction of any nation. And the Lord also in the gospel compareth his people to a vine. And the Angel holdeth in his hand a sharpe sickle. He representeth a figure of Christ, which hath al power of iudgement alone. A sharpe sickle, is the straight iudgement, as was spoken of the sickle before. This Angell cometh out of the temple also, to witte a iudgement most righteous. Vnto him crieth an other Angell, which had power ouer fire, which cometh out from the Altar. For before we heard, that ther is an altar in the temple, and that vnder this Altar do reside the soules of the blessed Martyrs. Here therefore is figured, that God doth nowe remember the bludshed of his seruantes, which for the profession of the onely Altar (that is Christ the priest & onely sacrificer) were slaine, and nowe to procede to take vengeance, which hath long delayed. Therefore this Angell is sayed to haue power ouer fire. For many times in the *Isaia* signifieth

Thil.

Gods spirit.

A moste
quicke iudgement.

1. John 1
The
Angell

vengeance
by the
godly.

The angel
having power
ouer

Gode vengeance. This Hungell therefore is here, as it were
Minister of execution, and captaine of vengeance. For Ang-
gels in Daniell also, as Gode ministers, are said to have rule
ouer things: not that we shulde worship and honoure these
ministers, but the Lord that worketh by them. The sun and
moone are the lightes of the world: but therefore no wise man
wil worship them. Here is signified plainly, that vengeance
is certainly prepared for them which shed innocent blood on
the earth, and that this vengeance shal chiefly be executed in
the end of this worlde. Albeit that he pumpe sheweth lesse
griuousness before the end also here in earth, namely persecu-
tes: in so much that the Psalmograph saith, men of blood
shall not loue halfe their tyme, &c.

And as in the parable of harueste, harueste was finished
with a shorthe sentence: So is here also vintage ended at few
wordes. For so soone as the vngodly shall see Christe in the
cloudes, with the printes of his woundes, and his Sanctes
with him, whom they haue contemned, hated, persecuted and
slayne: they will gather streight wayes, that they by shorthe
iust desert must be allotted with Deuilles, whom they haue
folowed and serued. Therefore shal there neede no long discus-
sing of the matter. Euery mans conscience shal accuse him,
and the finnes of euery man shalbe manifest to all creatures:
The vngodly shall stand before the iudge with great confu-
sion, in utter contempt, in payne and feare, and sorowes not
to be expressed, and shall go streight wayes into paynes and
tourmentes that shall neuer haue end. Whereof I say, it belon-
geth ofte tymes to make mention, hereof it becometh many
tymes to warne all men, that they may beware in tyme, and
take hede to them selues.

Howbeit S. Ihon himselfe at fewe wordes figurath the
euerlasting danation and vengeance, which God executeth
vpon his enemies. And he saith a wine presse or a winevat,
that he may so tarp in the allegory, and that made withoute
the citie. And by exposition he calleth it, the great wynevat of
Gode wrath. For the same is he, or the place of punishment
and condemnation. Into this wynevat, shall be gathered the
clusters of the earth, or grapes of the earth, I mean the eu-
elp, and vngodly men. And the citie of God, is heauenly ierusalem,
the citie

The state of the blessed, which shall afterwarde be described
moste aboundantly in the .xxi. chapter. But that wine presse
is set withoute the Citie. For in an other place of the Gospel
the Lord saith also, that the wicked muste be caste oute, in-
to the uttermost darkenesse, where is weeping and gnashing
of teth.

But this wynevat is rightlie called the wynevat of Gode
pre. For the wrath of God is executed therein: and they with
whome God is angrie for their finnes, are shutte vp therein,
that there they may according to their demerits, be tor-
mented and vexed for euer, and withoute ende. And he calleth it
great, for that the place is wyde enough to receiue all the un-
godlie. As also Esaye hath admonished in the end of the .xxx.
chapter. Others reade of the great wrath of God.

There is added, that out of the satte or wyne presse there
runneth no wyne, but blood, and that in most plentie. Which
he shadoweth by a maruelouse and horrible hyperbole. The
blood flowed far and broad, by the space of a thousand and
sixe hundred furlongs. Againe it was very depe. For it came
up to the kyndles of the horses, of them I meane, which went
and waded in the blood, to wit in their owne blood. By the
which hyperbolical speech is signified, that the multitude of
the vngodlie shalbe greatest, and that God wil most aboun-
dantly reuenge that vnumerable blood, which the wicked
haue spilt in earth. They were delighted whilest they lured
in earth, with warres, slaughter, persecutions & martirdomes:
Therefore will God moste iust, powre vnto them in an other
worlde blood enough, in so much that being drowned in their
owne blood up to the chin, they may seme to bath them in their
owne blood. And here we must remembre, the horses prepared
to battaile of whome we spake in the .v. chap. shalbe drowned in
euerlasting tormento. Thus, thus at last wil the lord avenge
himselfe vpon his enemies. Let vs call vpon him, and abyde
patiently and valeantly. The Lord graunte vs his grace.

Thou hast
thrust
dye blood

The Angels of seven plagues are brought
forth. Moreover the triumph and prayse of Christes ho-
lye Maries is described.

See the .3.
8.5. chapt.
of the booke
of wisdom

The wynevat
without
the Citie.



AND I saw an other signe in hea-
uen great and wonderful. Seven
Angels, hauing þ seven laste pla-
gues. For in them is fulfilled the
wrath of God. And I sawe as it
were a glassye sea mingled wth syer, and them
that had gottē victoꝝy of the beast, and of his
Image, and of his marke, and of the nombre
of his name, stand on the glassy Sea, hauing
the harpes of God: and they sung the song of
Moses the seruaunt of God, and the song of
the lambe, sayeng: great and maruelouse are
thy woꝝks Lord God almightie, iust and true
are thy wayes, thou King of Sainctee. Who
shal not fear (O Lord) and glorifie thy name?
For thou onely art holy, for all gentiles shall
come and woꝝhippe before the, for thy iudge-
mentes are made manifeste.

The argu-
ment of the
fifte parte.

Upon occasion of harueste and vintage expounded in the
laste parte of the fourmer vision, is annexed the fiste parte of
this godly woꝝke, which representeth vnto vs the fourth visiō
of this woꝝke, whiche some make the fiste. The same is of the
iudgements of God, it hath two parts: wherfore it might also
be diuided into two visiōs, but we had rather vse fewer. For
first he discourseth most largely of the paynes or toumentes
prepared of God, & to be executed vpon Antichrist his mem-
bres, and all the vngodly: here is treated of the iudgement
of the whoꝝe of Babilon, of the destinies and ruine of Rome,
and the church of Rome, of the reioicing and song of sainctes,
of the comynge of the iudge vnto iudgement, of the payne
and euerlasting destruction of all wicked. And these are intro-
duced in the. 15. 16. 17. 18. 19. and. 20. chap. Than also he reason-
neth most excellently of the reward of sainctes, and of the euer-
lasting felicitie, thowout þ whole. 21. chap. and a good part
of þ. 22. euery where is set open hel it selfe, and heauen it selfe:

3110

And is geuen vs in maner to loke in this fleshe mortall, euen
into verry hell it selfe & into the verry palace of heauen. Noether
shal you finde any where in all the Scriptures with a conti-
nual treatise so plenteouse a disputation of the iudgements
of God, of the tormentes of the wicked, & of the felicitie and
ioyes of the godly, as in this presente.

And sul necessarie is this treatise especially in this our last
and vngodly world, wherein men neglecting the spirite
of God, are become like brute beastes altogether carnall, re-
garde the flesh, and wholy depende thereof. Happy are al the
victorious, welthie, honozable and gloriouse Antichristians:
miserable are the poꝝe and dispised trewe christians, and sub-
iecte to the iniuries & persecutions of al men. Therfore do the
carnall men esteeme al thinges of the present fortune, and crie
it out that their religion and conuersation pleaseþ God, and
the Christians to displease. The godly are here also greuously
tempted, as they were also in times past, reade Psalm. 73. and
the. 1. chap. of Abacucke. The vngodly promise themselues,
that they shal reigne for euer: at the length also they contēne
the iudgements of God, noether thinke they that euer it wil
come to passe that they shal be punished. The talke of pun-
nishmentes to be diuided of melancholicke persones, and to
be uttered of mallice: and therfore they sape and thinke them
not to be regarded: but to be mery in this worlde. Therefore
is behoued the place of Gods iudgements to be most large-
ly and diligently decided, and to be set as it were before the
eyes of the heares: to the ende al might rightly understāde,
what shoulde be assuredly the ende of good and euill. But the
punishmentes of the vngodly are diuerse, to witte of this life
present, and to come. And the punishmentes of this present
life are almost innumerable: and the toumentes of the life to
come are eternall and unspeakable: and as there is no com-
parison betwixte the painted and trewe fire: so is there none
betwixte the punishmentes of this present life and that to
come. But in case men would earnestly beleue, that unspeak-
able ioyes and euerlastyng tormentes are prepared of God
for good and euill: doubtles al would sume lesse persecue God
more diligently. But let vs see nowe, what is the treatise of
S. John concerning the same.

A most ple-
asur & deli-
cious treatise of the
iudgements
of God.

I. liii.

F. lxxv.

The origi-
nall of the
doctrine of
the iudge-
mentes of
God.

First he sheweth the original of all things that follow, not to be earthly, but heavenly. For he seeth an other token in heauen. He saith an other, for that in the 12. chapt. we heard that mention was made of an other certain signe. And he calleth that a signe or token, which signifieth an other thing, and therefore not to be considered of it selfe: but in as much as it bringeth into knowledge an other certain thing, and that much greater than it sheweth at the first sight. He calleth this signe, that is to witte, that same vision, great and marvellous. For the iudgements of God are greatest, and most wonderful. Whiles they are executed, the ungodly maruel, which had thought such things should neuer haue comen to passe: the godly also maruell at the great power of God, his most iuste rightuousnes, and his ripenes and sapthfulnes in dis- uerting and sauing his people. Then he declareth, what signe was shewed him in heauen, and by that celestiall vision: the same seuen Angels, hauing in seuen cuppes, plagues. That is, he persecuted God prepared and furnished with power di- uine, wherewith he both might and would sende plagues and condigne punishmentes, as well upon Antichrist him selfe, as upon his members, and all the ungodly men in Earth, for their wickednes committed agaynst God. And as we haue many times warned you in this booke, the seuen nombre, is the nombre of fulnes. Wherefore God hath ministers enough and enough, by whose seruice he maye plague and distroye the ungodly. And therefore seuen plagues, are all maner of plagues. Temporal plagues are abundantly recited in the 16. of *Leuit.* and 28. of *Deuter.* Rich is the Lord, and in enu- lastyng plagues of most diuerse kindes also. For the Scrip- ture in certain places reherceth a gnawing worme, a fire un- quenchable, weeping and gnashing of teeth, outward dark- nes and many other of like sorte. But these seuen plagues he calleth the laste: and immediately sheweth the reason, for in them is the wrath of God fulfilled. For on those laste and most corrupt ages the Lord wil powre out his plague, and that the plagues of his iuste wrath, and shall powre them out most fully to the ende, and shall execute his ful wrath agaynst the ungodly, for euermore.

Yet now he suspendeth a while that narration becaime of the

the Angells masters of the plagues: and placeth or sendeth before the greates iopes of the blessed Martires, triumphes, songe of praise reioyng and thankes geuyng. And this Iope is interlased here in the treatise of punishmentes, for the consolation of the faithful, that they should knowe them- selues deliuered from punishmentes. And if it fortune, whi- lest the wicked are punished, that any displeasure touch the also (as it can not be chosen, but the wicked being plagued, some discōmodities must also arriue vnto the faithful) that they maye vnderstande yet, that the daungers of the discōmodi- ties, must with the excellent aboundance of iopes be recom- penced. For hereby is signified, how the godly reioyce, whi- lest the lord executeth his iustice. To be also the chaungeable course of thinges, that those that haue once wepte in the world, should now be glad and ioyefull, accordyng to the sa- uing of our sauour in the 16. of *Iohn.* Propouer it behoued by the testimonie of all Sainctes to be declared to the Sainctes that dwell in Earth, that the iudgements of God be right- ous and true: whiche thing vnderstande, questions and con- tro- uersies agaynst God do cease.

First he seeth them which ouercame Antichrist, and haue had nothing to doe with him: as we saue in dutch, for this I suppose be signified by that plentiful reheral of certain men- bres (the declaration wherof is set forth before) in heauen, not in some doctour, or no where, as some men gather. The same I saue, in heauen the blessed soules stande vpon a glassy See, mixed with fire. And in another place I haue tolde you, that the See figureth the world, by reason of the rage and vni- blenes therof. Certainly *Daniel* so taketh in the 7. chapt. And it is called glassy because of the frailtie and vncalenes. For worldly thinges shine, but they are soone broken. Where- upon it is saied that worldly thinges are as bricke as glasse: whiche whilest they shine, breake. And not with out cause is fire mixed with worldly thinges. For the Sainctes, whilest they be conuersant in Earth, fele alwayes in a maner the fire of affliction. Whereof spaketh *S. Peter.* 1. *Pet.* 4. And they stande vpon a glassy See mingled with fire. For conueryours treade vpon the world, and vpon all the tourmentes & mo- ries of the world, as triumphyng ouer all worldly thinges.

The iopes
& triumphes
of the godly.

Seuen an-
gells & se-
ne plagues.

A glassy
See mixed
with fire.

The Prophet in the 66. Psalm, bringeth in the Sainctes sing-
gung a ioyeful songe vnto God, and cōmenges otherting
saying, thou hast brought vs into snarcs, thou hast layde tri-
bulations vpon our backe, thou hast set men in our necke.
We haue passed through fire and water, & thou hast brought
vs out into a place of reliefe. Therefore do there followe alter-
cations in an other world. Wherefore *Arctas* expounding this
place: the glasse See, sayeth he, seemeth to intimate nothing
els, than by the Sea verely the multitude, and by the glasse
the brightnes, by fire the puritie of them, which are worthe
that blessed life. And certenly the same wordes in diuerse re-
spectes maie signifie diuerse thinges, and make the sense a-
greeable.

Hitherto we haue hearde, that the sainctes are in heauen,
where they triumphe ouer the world vanquished: but now
we shal heare moze clerely, what they do in heauen, and how
they singe vnto the lord a songe of thanks & prayes, which
fully agreeth with the Psalm. 66. And he attributeth to the
blessed martirs harpes, as he did to the Elders. These he cal-
leth of God, as you would saye diuine and celestiall, mere to
set forth the prayes of God. For a celestiall Iubelay is signi-
fied wherof is spoken in the 5. chapt. He addeth moreouer, to
expresse the musicke: and they singe. And declareth also the
manner of theire singung, the songe of *Moses* the seruant of
God, and the songe of the Lambe: Therefore this songe of the
Sainctes, is reioycing dittie, triumphante and of thanks
geyung. For like as in times paste *Maria* with the cōpany
of virgins Israeliticall, at the appointement of *Moses* sang
a songe, when the Israelites were deliuered out of the bon-
dage of *Aegypte*, and *Pharao* was drowned in the red Sea
with his whole armie: wherof you maie reade moze in the
14. and. 15. chapt. of *Exod.* So the blessed soules in heauen
praise God, whiche hath deliuered them from *Sathan*, An-
nichrist, and the worlde. And the songe of the Lambe is the chris-
tiane thanks geuyng, by the which the vertue of *Christ* and
his redemption, is praised of the Sainctes. For like as the
olde fathers after the eatyng of the Paschalle lambe made a
iubilee, & gaue God thanks. So the blessed Sainctes now
infranchysed with the full libertie of the children of God,

The harpe
of God.

The songe
of Moses
& the lambe.

guy thanks vnto *Christ* they deliueret.

Finally reciteth the order and fourme of theire songe. God
is highly commended herein, which is called the Lord, God, King of
almightie, King of Sainctes, as for whome the Sainctes
warre, by whome also they be gouerned, and whiche desen-
deth, manureth and keperth the Sainctes. And he is cal-
led holy, in whome is no spotte, no iniquitie. And before all
thinges they praise his workes, whiche they call greate and
maruelouse. These are manifest in heauen and in Earth.
They declare the power, wisdom, & iustice of God. There-
fore they inferre by and by: that the wayes, that is the consi-
derations of God, which he followeth in gouerning and do-
yng of thinges, be true and iust. For he disceaueth not, he
doeth no man wronge. Therefore God is iust in punishing
the Antichristians, and deliuering his. For although he seme
to neglecte his, yet keperth he sayth to the godly: as a kynge
that neuer neglecteth his.

Now they alledge, what it becometh all men in the Earth
to do also: it is reason that all men feare thee, and glorifie thee
in all thinges, nother to accuse and murmur at thy iudge-
mentes. There is added an other reason for he alone is holy,
without sinne, and with out spotte. None of all the creatures
hath this. Although many gentiles now cōtemne God, yet
shal they ones come and worship: that knowe their owne fil-
thines, and the holines and rightuousenes of God. For the
iustice, and iudgement of God, whiche are not yet reuealed,
and therefore are contemned, shal be ones reuealed, that all
the godly of all nations may attribute glory to the rightuous
God. These thinges verely prepare also the reader and hea-
rer to the treatise now followinge concernyng the iudge-
mentes of God, and punishmentes of the vngodly. The lord
open the eyes of our myndes, that we maie see these thinges
truly sentie plentifull.

The seuen Angelles are described, coming
forth to execute the seuen plagues.



And after that I looked, & beholde, the Temple of the Tabernacle of testimony was open in Heauen, and the seuen Angelles came out of the Temple, whiche had the seuen plagues, clothed on pure and bright linnen, and haupnge their breastes gyrded with golden girdels. And one of the foure beastes gaue vnto the seuen Angelles, seuen golden vialles ful of the wrath of God, which liueth for euermore. And the temple was ful of smoke, for the glory of God, and for his power: and no man was able to enter into the Temple, till the seuen plagues of the seuen Angelles were fulfilled.

The fruites of the creature of Gods iudgements.

He retourneth now to the description of the iudgements of God, from the which he had made a little digressiō. This treatise hath much fruit. For the iudgements of God, be the punishments or paynes of the wicked, the testimonies of Gods righteousness and veritie. Againe the godly are herewith confirmed in their hope. For they see that one voice doeth not fall from the wordes and threateninges of God, although he be of longe suffering, winketh at them long, and euen semeth to saue and to spare the vngodly. The godly therefore perceiue that their hope is not vayne. They learne also to feare God, and to praye continually, lest being drowne with the pleasures and felicities of this world, they reuolte from God to vngodlines. Finally the wicked are feared with paynes, are prouoked to repentaunce which whilst they refuse, they sele vndoubtedly plagues, as Pharaō felt.

The description of the seuen Angelles.

But before the Angelles poure out the cuppes of plagues receiued, they are most gallantly and diligently described. And is shewed, from whence they came out: that is what is the originall of the iudgements of God. They come out of the temple set open, and that out of the temple of the Tabernacle

nacle of witness, which is in heauē. For Moses sawe a temple on the mounte, and that also in heauen, after the similitude wherof he was commaunded of God to make the tabernacle of witness. Therefore was the tabernacle of witness fashioned and built after the shapē exhibited and sene in heauen, which the blessed Apostle to the Hebrewes calleth *ὁράσιον* to witte the very example or patron. For it was sayed to Moses, see that thou makest euery thing accordyng to the Patron, which was shewed thee on the mounte. Which thing Moses did accordyngly. But such thinges as came forth of the Tabernacle of witness made in earth, semed to the Israelites iust and holy. Herof were aied the oracles and answers of God, which it was not lawefull to speake agaynst. Therefore when we heare now that the very iudgements of God agaynst the wicked world, paynes and punishments come out of the trewe temple it selfe, the patron I meane and that celestiall, who should hereafter doubt that at the iudgements of God, wherewith he plague the vngodly, be sacred & holy. And whilst y vngodly are plagued, that we muste thinke nothing els, but that a sentence as it were an oracle is comen or pronounced from heauen, whiche it is unlawfull to gayne saye: to conclude, the diuine iudgements do procede out of the very throne of God, wherfore they can not but be moste holy. Otherwise we shal heare in the. 21. chapt. that there is no temple in heauē. These be therefore Types and figures, not matters trewe and permanent: but after they haue signified this, for the which they were instituted, passyng and sadpyng awaye.

Hereunto also apperteyneth the apparell of Angelles, that hereof we maye also esieue the iudgements of God. They are sayed to be clothed in pure linnen, or cleane and white, or bright (*καθαρόν καὶ λαμπρόν*) wherby is signified, that the iudgements of God, are unspotted and bright. For we haue heard that these thinges which S. Iohn sawe were signes. Therefore we maye not imagine carnal thinges in heauenty matters, but spirituallly to expounde, suche thinges as in the signe seme to be as it were corporall. The garment in this world is chaunged with the state of thinges. For they vse white garmentes in victories and triumphes, blacke at burialles

Changelles come forth of the temple

Angelles clothed in bright white linnē

relates and mourninges, red in battel. Here is signified therefore that the iudgements of God are most pure, & that God overcometh and triumpheth over the vngodly. At the resurrection and ascension of our lord Angellcs appeared in white garments, & shynyng bright, to signifie the glory of Christ. Now is the very breste girded with a girdell, and that in vnder with a golden girdell. Golde is a token of purence. In the breste is the seate of affections. The girdell byndeth, moreouer prepareth for the iourney. Therefore it betokeneth, that the iudgements of God are prepared, and in a readines: the same to waunt affections, that is to saie, not to be pronounced of done of enuie of mallice, loue of fauour, but to be iust, moderate and upright.

One of the And one of the beastes gaue vnto the seven Angells reuengers & punishers seven bolles, & the same full of gods wrath. Now although God nederly not y helpe of creatures, nother receiveth any thing of them, as waiting any thing: yet has he made not his creatures in vaine, & doeth thinges in order, at creatures doubles (for I sayed in the .4. chape. how by the beastes the vniuersalitie of creatures is signified) bestowe their labour agaynst the wicked, and what so euer they haue of God (and they haue al thinges) at his wil and commaundment, they imploie willingly and feachely to execute the iudgements of God. Thus fire falling from heauen upon Sodom and the cities aboute it, did minister the plage of cup of Gods wrath to the Angell reuenger. So the water ouerwhelmed Pharao and his hoste. So the Earth opening swallowed up the company of Chore, Dathan and Abiron, &c. Thus the Armes of the gentiles imploie themselves to take punishment of the vngodly. The walles of Iericho fall, the haple distroperth the Chanaanites. Thus God without any difficultie punisheth his enemies, syng al creatures are ready to ayde and assiste. And the viall of cuppe is of golde. For to gaine is signified the iustice & equitie of Gods iudgements. And where God is called a reuenger liuyng for euer: his eternitie and maiestie is signified, whiche neuer the transitory thinges of this worlde, and humane infirmities shall overcome. In the sight of the liuyng God, all the wicked shall fall, and perish euerslastingly.

After this the Apoclypse seeth, the temple filled with smoke. The temple for the maiestie of God, and for his power. That smoke is a ple full of the figure of Gods presence, it appereth by many places of the Scripture, but chiefly in the .8. chape. of the .3. booke of Kings. Than is it also a token of Gods wrath. For *Aretas*: smoke, saith he, is a tokē of Gods wrath: according as it is sayed, smoke ascended in his wrath. And nother is smoke without fire, nor fire without smoke, &c. Noz ouer smoke hurteth the eyes, and maketh them blinde. So in *Esaye* the .6. The temple of God, which *Esaye* seeth, is filled with smoke. And at this present not only appeareth the presence of god, and of his wrath to be signified: but also to be figured, that the iudgements of God be vnsearchable, so that the things which he him selfe reuealeth not to vs, we can not atteyne to. For his maiestie is infinite, and his power passeth al thinges. *Primasius* Bishopp of *Visca* in *Affricke* expounding this place: Thinke, saith he, that same to be signified by smoke, that all menner can not penetrate the secrettes of Gods iudgements, and that the eyes and mindes of mortall men shal at the contemplation of the plagues inflicted dasele, groppng in darke-nes: which now he determineth to utter, and vnto the small ende of the same, he affirmeth, the smoke to abide still in the temple. Thus saith he.

Now followeth that semeth to expounde the same: and no man coulde enter into the Temple, &c. But certayne it is by the veritie of the euangelicall & Apostolicall doctrine, that the soules passing out of the body before the ende of a last iudgement, go right into the blessed seates, and haue there the fruition of the ioyes promised of god so true. Therefore is an other thing signified, to wit that before the ende of all thinges the saintes can not clerely see al the iudgements of God. For here we see by a glasse, there face to face, & shal know God himself, & the veritie & maner of his iudgements. *Primasius*, nother coulde any man enter into the temple: that is could penetrate y secret, til the seven plagues of the seven Angells were finished. Wherfore the *Psalmographer*: This, saith he, is labour before me, til I may enter into the sanctuarie of God, & may vnderstande the conclusion of matters, &c. Here is signified therefore, that Saintes before the iudgements shal not knowe the secret

secret miseries of Gods iudgementes. Let it than suffice us, that he him self hath vouchsafed to open to us: for the rest let vs beleue, that the lo:de is iust in all his wayes, and holp in al his workes. To him be glori.

The three fourmer Angelles powre out their vialles vpon the Antichristians, and all the vngodly.

The .lxix. Sermon.

The .16. chapter.



And I hearde a greate voyce out of the temple sayng to the seue angelles: go your wayes, powre out your vialles of wrath vpon the Earth. And the first went, a powred out his vialle on the earth, and there fell a noysome soze botche vpon the men whiche had the marke of the beaste, and vpon them that worshipped his Image. And the seconde Angell shed out his vialle on the Sea, and it tourned as it were into the bloud of a dead mā: and euery liuing thing died in the Sea. And the thirde Angell shed out his vialle vpon the riuers and fountaines of waters, and they tourned to bloud, and I hearde an angel of waters sayng: lord which arte and wast, thou arte rightuouse and holy, because thou haste geuen such iudgementes: for they shed the bloud of Sainctes, and Prophetes, and therfore hast thou geuen the bloud to drinke: for they are worthie. And I hearde an other Angell out of the Altar sayng: euen so lord God almightie, true and rightuouse are thy iudgementes.

After he hath spoken in generall of the rightuouse iudgementes of God, he procedeth now particularly by the seuenth nombre, and declarerh at large the plagues of God, wherby in this world also he inflicteth to the wicked, but chiefly to the Antichristians. This place answereth to the same, or at leest hath many thinges like to it, whiche in Moses booke of Exod. from the .7. chapt. to the .12. for in all those whole chapters are described the ten plagues of God, wherewith for sinne he plagued kynge Pharao and the whole realme of Egypt. These plagues are comprised in goodly verses of D. Masculas our worshipfull Godfather.

*The water tourneth into blood,
The frogges defile al that is good,
The duste brought forth the scallying life,
Than came the flie a newe diuise.
The pestilence, botcher, and hayle,
Locustes and darkenes did assaile.
At last was slayne and quite forlorne,
Al that in Aegypte first was borne.*

A huytaine.

These plagues are expounded also in the .150. Psalme. In the .15. chapt. of Exod. the lo:de sayeth: if thou wilt heare diligently the voyce of thy God, and wilt doe that is right in his sight, and wilt kepe all his statutes, I will sende vpon thee no disease, whiche I sent vpon the Egyptians, for I am the lo:de, he alonyng thee. We learne therefore of the creatise of the plagues of God, to feare God, and to walke in his commaundementes. Nother is it repugnaunt to this sentence of God, that we reade, howe Iob, and other holp menne, and walking in the commaundementes of God, were vbered with grievouse diseases. For these are priuate and are not chiefly inflicted so: sinne, but so: the exercise of fapth, and increase of vertues.

The cure of plagues.

Men so: the moste parte ascribe the causes of plagues to the starres, and to other matters: and therefore do not tourn to the lo:de stryking them, in amendement of life most euill, but we are taught by the creatise of Moses, whiche we alledged out of Exod. and by this present disputation of S. Iohn, that God himselfe punnisheth the sinnes and wickednes of men, although he use the seruice of menne and elementes, vnto whom

The true cause of plagues.

A voyce
out of the
Temple.

whom as to the nexte causes men impute the evils received, whiche they suffer iustly of God for their sinnes. For the whiche cause at this present is heard a voyce, not out of the ayre, or from the Earth, but from the Temple of the Lord: be trewe, iuste and holy, commaunding the Angelles to come out, and powre their vialles upon the heades of vniuerse. The wicked therefore are plagued of God him selfe. But a vialle is no other thing, (I spake of the worde in the. 5. chapt.) but the iust iudgement of God, or vengeance of men deserved. Angelles powre out their vialles, so ofte as men are punisshed with plagues through meanes of God appointed. And that voyce which is heard from the temple, is great. For no man can resiste God, nor infringe his decree. When he commaundeth, all creatures do obeye.

The firste
Angell shed
his
vialle.

But whilest this firste Angel, executour of gods iudgement, powreth out his plague upon men, there fell *ελας κραινα* *πονηρος* a noysome soze botch upon men. This plague answereth to the firste plague of Aegypt. And that botch signifieth a canker, a fistula, and swelling sores or boyles, but chiefly the pockes of Inde, which others call the disease of Naples, some the French pockes, and some the Spanish: verily for that in the warre of Naples (whiche was made by the French men and Spaniards in the yere of our Lord. 1494.) they came up first in the campe of whores, whiche infected the Armie. Whiche *Mainardus* the Philisition discourseth at large. But howe so euer diuerse and venemouse sores doe infecte many greivously, yet doe the French pockes chiefly corrupte the Abbayes of Monkes and Priores, and colledges of priests, about others. For they grouping themselves to moste filthy fornication, do abhorre and deteste in others holy matrimonie, and therefore receiue thereof, the rewarde of their iniquitie. Therefore is it sayed here expressely, that the Antichristians should be with this disease vexed, or rather punished. We shall finde some, whose face is eaten with this disease. All whores mongers and aduouterers for the moste parte are troubled with this plague. *Iob* also the excellent seruaunte of God was couered with sores and boyles, but by the singular counsell of God, as I touched also before. Therefore it is no marvell, though some time very good men free from the vncleane of whores.

Whoredome, be also infected with this disease.

The second Angell sheddeth his viall on the Sea: and therefore the bloude of liuing thinges, became all to gether such as is in deade men, to witte corrupt, and turned into matter. Whereupon all that lived in the sea died. The Sea is euer more stirring, and variable: full rightlie therefore by this the worlde is signified, or vncoustant men in the worlde: these for their sinnes, are infected with the Pestilence, and dye in great plentie. In the worlde is a figure *Synekdorche*, where euer liuing soule is said to dye. This second plague answereth to the fift of Aegypt. Under this plague we comprise all kinde of Pestilences and plagues. *Ezechias* also was taken with the plague: as many Godly men also die of the Pestilence, but by the singular counsell of God.

The thirde Angell shed his viall on the foun-
tainnes of waters, which were by and by, turned into bloud. *Bloude. 3.*
This answereth to the first plague of Aegypt. The Aegyptians had drowned in Nilus, the new borne bodies of infants, and had oppressed the innocent Israelites: Therefore were they worthy to drinke of Nilus. For water, bloude,

Water otherwise in the Scripture signifieth doctrine, as in *Ezechiel* and *Zachary*. Therefore do the foun-
tainnes of waters, signifie ecclesiasticall preachers and Ministers, whome God hath geuen to the people for a defence and reliefe. Certenlie *Sainte Peter* calleth false prophets welles wanting water. *1. Peter. 2.* In the. 17. chapter we shall heare, that by waters are vnderstand people. This therefore is the plague of God, the Ministers of the people, and preachers of peace, are become the authours and ringleaders of rebellion and of warres: In the which they kill one another, which shed the bloude of Saintes. And albeit that in warres the godly are also plagued, yet knoweth the Lord how to requite their paynes, and to ease their sorowes. *Sainte Austen* decodeth this matter at large, in the firste booke of *Christen doctrine*. But if we loke vpon the variable historie of *Tealie*, *France*, *Germanie*, and *Hungarie*, and of other Gentrees, that gloze to be called Christians: we shall finde them to haue bene the blasphemous firebrands of warres, which

Warres ought of dutie to haue ben the Princes of peace. And yett as
 stirred up the Lorde sayeth in the Gospel, there must not a Prophet die
 by Popes any where els, than at Hierusalem: So must ther no warre
 be moued, but by Popes of Rome, Bishops and Bishops.
 I will only resyte a fewe. Pope Gregory the .2. through sedition,
 expelled the Emperour Leo Isauricus out of Italie. Pope
 Stephen brought in Pipine King of Fraunce, into Italie ag-
 ainst the Lombardes. The same ded Charlemaigne at the moti-
 on of Pope Leo the .3. diue clean out of Italie, hauing slaine
 many of them with the sword. Pope Gregory the .7. a moste
 wicked man, stirred Peter King of Hungarie, to warre with
 the Emperour Henry the .4. intangled all Italie & Germany
 with warres, and droue Henry to fight many fields, and bat-
 tles, that wer not light. Urban the .2. of that name, tourmoy-
 led with warre both East and West and all other partes of
 the world, which he called holy, taken in hand for the resour-
 ring of Hierusalem. This warre was long, cruell, greate and
 bloudy, suche as in all worldes you can not fynde the like.
 What Alexander the third, wrought against Fredericke Bar-
 barousse, and howe he rased up all Italie against him, the
 Stories do tell. And whylest Fredericke the second waered in
 the holy lande, Gregory the nynty taketh from him Naples.
 Here the Abbot of Despurge fumeth, that so great a wicked-
 nesse shoulde be committed of a Pope. There arose by the
 Popes meanes and motions, great factions in Italie, of the
 Guelphians and Gibelines. Clement the fourth, brought in the
 french Kemye, by the conduct of King Charles, into the King-
 dome of Naples: and put Conrade Duke of Swalande from
 his inheritance, and caused him and Fredericke Duke of Aus-
 trie to be slayne together, with many thousands of the
 Germanes. Pope John the two and twentie, armed Freder-
 ricke Duke of Austrie, and Leopold, against the Emperour
 Lewis the fourth, of the house of Sauer. Boniface the eight,
 commaunded King Albert Duke of Austrie, to beare his
 banners against Philip the French King. As Martin the fift
 stirred up a greuous warre against the Bohemians. Eugenius
 the fourth, betrayed the Conquerour Ladislaus King of Poland
 and Hungarie, to Amurat the great Turke, to be vanquished
 and

and slaine through treason, sending his Legate Julianus Cae-
 sarus Cardinal about the practise, which perished also in that
 vnluckie overthrow. Where cometh to mynde that saying
 in Virgill: Tolumnius himselfe the souldiour is slayne. Pope
 Sixtus the .4. sent to the moste puissant nation of Swisses, a
 red scarfe or band, with a bull hanging at it, wherein he gra-
 nted most large indulgences to such as wil fight for the church
 of Rome. Iulys the second through much and great bludshed
 of the Swisses, began to expulse the french King out of Ita-
 lie: which at length Leo the .10. brought to passe, receyuing
 the Emperour Charles the .5. whose sonne ruleth yet in Italie
 Clement the seventh began to oppresse him agayne, but death
 disappointed his enterprises. Paule the thirde, ioynded the force
 of Italie with Charles the fift, and warred on the Germanes
 for obedience denied to the See of Rome, and the Gospel re-
 ceined. In the which war was taken Philippe the Tantzgraue
 of Masse, & John Fredericke Duke of Saxon, Prince Electour.
 Greate villanie and crueltie, was wrought by the soldours
 in Germany. Pope Iulys the thirde, began to dally with the
 frenchmen: and firing up the warre of Parma and Miran-
 dula, brought the frenchmen to Senes. There arose a most
 greuous warre by sea and land, both in Fraunce, and Italie
 and also in Germany, which endureth at this day: The Prin-
 ces and people teare a sonder one an other, they dypke their
 bloude moste aboundantly, which neuertheless in the me-
 ane season, persecute Christes church moste greuously. The
 Lorde sende peace.

And nowe where the godly might maruell, why God so
 suffereth the worlde to be shaken and tourmoyled with mu-
 tual warres: the Angelles preuent the marueling and com-
 plainte, and therof not onlie the cause, but also praise the iust-
 ice of God in these iudgements. And he bringeth in two An-
 gels, as there and sufficient witnessers of this businesse: The
 one he maketh ruler of waters, the other speaking out of the
 water. We semeth here in to followe Daniell, which also in the
 fourth chapter, sayeth that Angelles as gouernours, were set
 to rule ouer Kingdomes. For that God doeth not reule and
 gouerne all things in waters & in all elements and regions:
 but for that he useth the trauell of Angelles, as his ministers.

God is
 righteous
 in his iud-
 gements.

Angels go
 to rule
 of things.

But where the Papistes gather hercof, that Saintes euer
uer elements, diseases, sunnes, cities, and euery part in man,
it is solich and superstitious, and smelling of Idolatrie. For
the maner of Angelles and of blessed soules is cleane diuerse,
moreouer, the Scripture attributeth vnto them farre other
things, than it doeth to these. Thou shalt read nothing of the
blessed soules, as hauing any thyng to do with men here in
Earth, in the whole Scripture. But in sondry places of the
Scriptures, you shall reade that Angelles are set to be mena
keepers, and to serue them with diuers ministries. Again,
ye read not, that y^e godlie haue for this cause geuen any god
ly honour to the Angelles: no, we shall heare in this booke
howe Saunte Ihon would haue worshipped an Angell, but
was prohibited of the Angell ones o; twyse. Moreouer, here
the Angell rendeth a reason, why the water is turned into
bloude, and commendeth here in Gods iustice. For turning
his talke vnto God: thou art iuste, sapeyth he, O Lord which
arte, and which wast. &c. He pronounceth him righteous, as
he that will do no man any wrong, and therefore collecth him
also holy. In the mean time he signifieth his euellanguing,
and that he geueth being vnto all thinges, where he sapeyth:
which arte, and which wast, &c. Of this phrase of speache is
spoken in the first chapter. And the true righteousness geueth
to euery one his. Therefore the Angell sapeyth: Therefore Lord
thou arte righteous, and declarest thy righteousness to the
world, in that thou hast geuen them bloude to drinke, which
haue shed the bloude of the Prophetes: that is, as preachers,
for preaching of the truth. And not their bloud only, but haue
shed also the bloude of thy holy faithful I meane, whom for
the true professing of the faith they haue weered, and at last
slayne. Therefore are they worthy, that they thesesmes shuld
agayne drinke the bloude of them and theirs: that is, shuld
fall by mutuall warres, tumultes, and slaughters, wch is be
fore recited.

The In- These thinges are confirmed by an other Angell which
gel speeth speaketh from thaulter, and not without cause from the au
out of the ter. For we heard before in the 6. chap. that vnder the au
quilt, the soules of them that are killed crie out and say, how long
is it that thou auengest not our bloud on them, &c. Therefore

notte is the laste vetered out of the Aukar to the endwe
shuld understāde, that God forgetteth not the bloud of his
saintes, but reuēgeth it in iuste and dewe season. Now here
is also comēded as it were by the waye the omnipotēcie of
God, that the vngodly maye understāde, howe in the time
of affliction and vengeance, there shal be no power able to
resiste the almightie. To him alone be glory Amen.

The. iiii. and. v. Angelles shed theyr bialles.

The. lxx. Sermon.



And the fourth Angell powred out
his bialle on the Sunne, & power
was geuen to him to bere menne
with heate of fire. And the men
raged in great heate, and spake e
uill of the name of God, whiche had power
ouer those plagues, and they repented not to
geue him glory. And the fiste Angell powred
out his biall vpon the seate of the beast, & his
kingedome waxed darke, & they gnewe their
tongues for sorowe, and blasphemed the
God of heauen for sorowe & payne of their
sores, and repented not of their dedes.

The godly esteeme not their afflictions sent by the iuste iud- The afflic-
gement of God, as the punnishmentes of sinners, but as exer- tions of h
cises of the sapth, howe so euer they acknowledge themselves godly and
to be iustely afflicted for their sinnes committed: yet here vngodly.
they commend neuerthelesse the grace of God, conuertyng
the punnishmentes of sinners into the exercises of sapth.
To the vngodly punnishmentes are plagues, whiche no
ther they can suffer patiently, nor glorify God, but rather
blaspheme him, & suppose that they suffer vnto theyr. There
fore are the plagues of god to the most greuouse, where neuer
thelesse much more cruel thinges are for the prepared, to wit,
that they shuld suffer in an other world euerlastyng dam-
nation.

nation. Therefore the plagues of this world inflicted to the ungodly, are as it were even preparatives and precautions of more greivous tormentes.

Drought & III. plague. The fourth Angel poureth out his viall on the sunne and to the same was geuen power to plague men with heate or fire. This plague do many expounde allegorically, understanding by the sunne Christ exhilarating the consciences of the faithfull: and the same to be darkened in the mindes of men choosing rather the darkenes of Antichriste, than the light of Christ: and therefore do the consciences erring, and seduced with error, burne with sondry lustes & desperacions, whereby they be diuine at the length to sondry blasphemies. Which exposition as I do not utterly reiecte, so (after my iudgement) the sense shal be more playne, if we vnderstande the fourth plague to be an heate and great drought, a barrennes of the Earth, and scarsetie of Coine, finally an intolerable thirst afflictynge both men and beastes, and laste breedynge and ingendring hoate diseases. For so we haue red in the descriptions of the larve: I will geue an heauen of brasse and an earth of prou. In the time of *Helias* for contempnyng and reiectyng the worde of y^e lord, God plagued *Israel* with a soye drought, as you maye see in the .3. booke of *Kinges*, the .17. and .18. chaps. *Jeremie* also describeth the like drought and heate in the .19. chapt. Agayne the lord defended *Israell* with a pillax of a cloude by the daye, and a pillar of fire by night. Moreover we haue heard heretofore in the *Apocalypse*: the same shal not fall vpon them, nother any heate. And iustly is this world plagued with burnyng heate, as the which offendeth greivously, burneth with sondry lustes, and also by wicked proclamations prohibiteth the couping & refresing of Gods worde.

The effecte of this plague is greate.

For the effecte of this plague followeth. And m^e sayeth he, burned with great heate. At y^e first, sayeth he, beyng inflamed with a exceeding great heate, they were euen ragynge madde. For we reade in stories y^e m^e beyng afflicted with ouer much heate, haue felte greivous displeasures and tormentes bothe of body and minde. Than he addeth, that followeth of the fourth membre: the impatientie of the heate prouoked them to blasphemie God, and euen him that had power ouer these plagues: to witte, so; that haupng full power so to do, he will

not deliuer them so vered with burning heate. Likewise the children of *Israel* in their tentes beyng srongen with ser-pentes, inflamyng the whole body with the sting, did repente nother did they blaspheme God. But comyng vnto *Moses*, they sayed: we haue sinned; for we haue spoke agaynst the lord, and agaynst thyce. Praye the lord, that he will take awaye from vs these serpentes. They blasphemie therefore the name of the lord, so many as through impatientnes do mur-mure agaynst the iudgements of God, nother wil acknow-ledge themselves to be righty and iustly punished craving pcedon, finally is added, nother did they repente that they might geue glory to God, &c. For the lord plageth vs, to the ende that beyng afflicted we should repente, and geue God the glory, confessing, as I sayed before, that we be punished iustly, and ought with wepyng and waylyng to tourne to the lord streyng vs. But these like *Pharao* nother acknow-ledge theyr sinne, nother praye vnto God, nor yet are amended, but many times overcome themselves in maliciousenes. Hereof we leaue the diuersitie betwixt the godly and ungodly, and howe both vse themselves in afflictions. For they geue glory vnto God, and amende their life: these geue not God the glory, but become worse than themselves. To geue God the glory, is to geue place vnto God, not to resist, but to acknowledge their sinne, and Gods rightuousenes: and not this only, but also the mercy of God and clemencie towards the penitent, and the same to require humbly.

The fift Angel poureth his cuppe vpon the seate of the beaste. That a seate or throne is used for a kingdome, is more manifest than that it nede to be proued by testimonies, since that S. *John* himself doeth by & by for a seate place a kingdome. And also in times passe the maisters, or rather ministers of churches taught sitting, & had their stoles & chaires in holy assemblers. That sayng in the gospel is knowen: In the chapyre of *Moses* sitte the scribes and *Phariseis*, &c. It is knowen that in ancient time ther were seates of Patriarches, *Hierusalem*, *Antioche*, *Rome*, *Alexandria*, *Constantinople* and others: and that the same are called Apostolicall seates, for as much as the Apostles haue taught there. And so is the Apostolicall seate used for the Apostolicall doctrine it selfe. Thae

Chaposto-
licall seate
of Christ &
S. Peter.

seate erected and established at Rome by the Apostles and Apostolicke men, the beast that is the Pope hath subverted, and in the place thereof erected the seate of pestilence, which he dare neuertheless call the seate of Christ, and the seate of S. Peter. Christ hath no more any seate in Earth, save that he dwelleth in the hartes of the faithfull church. Wherfore the true seate of Christ, is the right hand of the father. The true seate of Peter, is heauen it selfe. Rome is no longer his seate: for the Apostolicall doctrine and Patriarchall chaire is destroyed and troden under fote: & in steade thereof is an earthly Empire or kingdome set up by the Pope. Vea more he pouerfully the Apostolicall seates by force of armes. Wherefore God hauing compassion upon his, pouereth out his wrath and plague on the see of Rome, illumining men with the light of the Gospel, to the ende they might know and see the wickednes and abomination of the Romish See. The which is a wonderfull benefite to them that be lighted, and a greate grieve and torment to the Romish sorte. For the effect of the plague followeth: and his kingdome was made darke. This plague answereth to the 9. of Aegypte. For like as the darkeenes plagued the Egyptians, bright light restored the Israelites, so were the Papistes tourmented with miserable errors than shall it grieve them also to haue their errors detected, and their gloze obscured: the faithful shall reioyce in the light of Christ. For now beginneth, and already hath begonne the maiestie of the seate, and of him that sitteth therein, to be obscured. That which was once called an holy seate: is now of the godly & learned called, wicked Rome, the whoze of Babylon, the mother of all fornications, the denne of theues, Sodome, Aegypte, the red harlot by reason of the pource senate of Cardinales, which weare red and purple. It is commonly sayed and truly, the nearer Rome, the further from Christ. They call and that most rightly, the Cardinales, bishops, and spiritual fathers, the familie & linage of Antichrist, men disceaved and disceauers, with Symons and filthy lust most corrupte. Therefore the kingdome of the beast (so he expoundeth the seate) was made darke. There is added furthermore, howe the worshippers of the seate of the beast haue and do behaue themselves. Firste for papists and

forawse, indignation, wrath and enuie, they gnawe of bite their ninges: which is the gesture of angry me, and that signifieth angry. I meane that burne in furious rage. It is a phrase of speech, signifying howe they will rage with great furor against the treaty opened, which they would haue been hidde and oppressed. Againe they blaspheme the worde of heauen, & maker of al, both for that he afflicteth them with torments, and sundry plagues, & also for that he casteth a darkness upon their kingdome. For euen therefore the Romish, call the preachers of the gospel disceauers & heretikes: and the true doctrine of the gospel, heretic. But this reproche redoubleth to him which is author of the same doctrine. If all they do not repent them of their dopages, of their Symons, of their craftie suggeling, sacrileges, idolatrie, and al vngodlines. And the apostle saith, howe euill men, and disceauers will waxe worse and worse, disceauing and being disceaved. Therefore is it no maruel, though you see the papistes at this daie, with a stiffenecke to procede obstinately in their errors. But the greatest plague is to be forsaken of God, and subiectly to magnetepe their errors & vngodlines, and thereto persecute. The Lord deliuer vs from euill. Amen.

The furie
of the pa-
pistes a-
gainst the
gospellers.

The sixte Angell shedeth his vialle.

The lxxxj. Sermon.



And the sixte Angell pouereth out his vialle, vpon the great riuer of Euphrates, and the water dried vp, that the waye of these kynges of the East shoulde be prepared, And I sawe three vncleane spretes, like frogges come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spretes of the deuiles working miracles, to goe out to the kynges of the earth, & of the whole

whole worlde, to gather them to the battell of the great daye of God almightie. Beholde I come as a thefe. Happy is he that watcheth, and keepeth his garmentes, leste he be founde naked, and men see his filthines. And he gathered them together in a place called in the hebrewe tunge Armageddon.

the dying
by of Euphrates
the plague.

The fiftt Kingell powzeth out his viall on the great river of Euphrates: the ende of this shedding is, that the waie might be opened for the kinges of the East, that is, that Babylon might be taken. This plague chiefly apperteyneth to Rome and the Romish church. The speech hath an allegorie, or a secret comparison, and allusion unto olde Babylon. We reade in the .5. chapt. of Daniel, that Babylon was taken the same night, wherein Balthazar King thereof had prepared a sumptuous banquet, and looked for nothing lesse than for destruction. Herodotus and Xenophon reporte, howe the kinges of the Easte Darius Priscus, who is also called Medus, and Cyrus of Persia besieged the citie rounde aboute: but where there was no hope to winne it, Cyrus let our Euphrates by ditches, so that the Army might wade ouer the river: and so was the citie layde open, and taken, on the same side, where it was fenced with the river. Euphrates therefore fortified Babylon, and brought unto it many other commodities and pleasures. These therefore are signified, by Euphrates, riches, munition, pleasures, commodities, reburies and customes, which the Romish churches call sacred or of the holy church. These commodities and pleasures, I saye, are diminished of the kinges of the Easte, of steeve christians, whom the scripture calleth the Kinges and Priestes, and derimed and putte to an other use. Wherefore the power of the Romane church beginneth to decaye, to the intent that at the length it maye be taken and abolished of the Lorde Christ him selfe. Doubtes the Romish Christians understaunde, helpe and profite, that Christ alone is the Saviour, nother that there is saluation in any other: and that this is geuen freely: that they be made: and com-
mune Simons and Sacellages, whiche in this case pertaine

Wholte Euphrates is
died by.

and make marchandise. Reade the .55. chap. of Esaye, and the 8. of the Actes, finally the .1. and .2. chapt. of S. Paul to the Coloss. wherein most diligently is declared, illumined, and set forth that by Christ alone we are absolved, and in him alone have our saluance. And what time the common people do heare this, to wittie that by those Romish trifles, sayres of pardons, and other craftie sugelinges they are disceaured, and robbed of their subsaunce, they shute by and by and make faste their chestes, their purses, their cellars and garneres. And so dyeth up the curse of wealth and pleasure, it dyeth up also, when the godly come to geue other customes, as tenthes, palles, sixtie shewes, and such other like thinges. So I saye is the waie prepared for the kinges of the Easte, so beginneth Rome the seconde Babylon to be taken and come to naught.

It followeth furthermore, howe Antichrist will fight against the saintfull and godly labouring to dye up Euphrates, for the mapneteynaunce and increase of his kingdome: where he might wisely haue saide, he shal sende forth ambassadours unto all kinges and princes, to stirre them up agaynst the gospelers, for the defence of the priuileges, rightes & reuenues of the See of Rome: he had rather moste diligently describe those ambassadours, and shewe their destruction. It forceth every maniche to haue knowen the Popes legates. For they are maruelouse pestilent to the church of God: for we haue not onely experience of it at this daye, but also by the reading of all storie, that great euilles, and all calamities in a manner haue ben brought into the church, and are also at this daye, through the instigations of those legates. I touched a little before, what mischief Cardinal Julian Cesarine the legate of Pope Eugenius wrought in Germany, Boheme, Pole and Hungary. What is done in our time, and hath ben done in our fathers memorie, it were to longe to rehearse. As our el-
dero had by the doctrine of Iesu Christ reuealed to the church by S. John vnderstande & knowen the nature of the Popes legates, they might easily haue eschewed, wherewith they haue vndiscretely intangled themselves, and suffered greate losse & hinderaunce. I speake nothing here of ambassadours and ambassades of kinges and comon welthes vncorrupted.

For he sheweth diligently the original of legates, to the intent

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the mapneteynaunce
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The best
pion of
the
papes
ambassadours
called
legates.

Therigi-
nal of le-
gates.

intent we might vnderstande, that they be led with a wicked
spirete, and that their vocation is not godly, but deuillish. He
sheweth a threholde originall, where in verie dede they must
all be reduced to one deuillish unitie. He saith (saith Primasius
expounding this place) one spirete, and for the nombre of the
partes of one body, he saith thre, that al the nombre of the
wicked might be uttered to be led with one deuillish spirete.
Therefore the first denie that the legates breake out of he cal-
leth the dragons mouth. Of the dragon is spoken in the 12.
chap. nother is there any that vnderstandeth not, that it signi-
fieth y^e deuill him self. They come forth therfore fro the deuill.
For al y^e affaires of their ambassade consisteth in lies, craftes,
practises, finally in corrupting the veritie and sinceritee of
the gospel: and also in factions, and dissentions, in slaughter
and blood. And the deuill was from the beginning a liar and
murderer, as the lord him self saith in the 8. of John. And
hitherto they be of the Dragons mouth. The selfe same ar-
ise also out of the mouth of the beaste. For they come furni-
shed with the Popes authoritie, legates laterall with full
power. Of the beaste I haue spoken in the 13. chap. finally
they come out of the mouth of the false prophete. The trewe
prophet and pastour, high and only of the church vniuersal,
is Christ the sonne of God. Antichrist, is that false prophete,
a chiefe seducer of the whole world: as is sayed in the 13. cha.
Therefore come the legates, sente from the Pope, which haue
put into their mouthes wordes, or instructions or commissions
that they should speake those thinges which are of false pro-
phetic. Howbeit he expounding him selfe more playnely, de-
clareth of what sorte the legates shall be: to witte thre vn-
cleane spiretes. An vncleane spirete is euery where in the scrip-
ture called the deuill or Sathan, verely of nature and effect.
For as the spirete of God is called holy, so this cōtrariwise
uncleane. For he him self is of nature, or rather of his nature
corruption, and reuolting from God impure, and author
to me of all impuretie and vncleane. He signifieth therefore,
that those legates shall be men of a deuillish vncleane. And in
dede if you lape hereunto the life, maners, and conuersation
of those legates laterall, and of theyr families, you shall find
in maner nothing els, but extreme vncleane, filthines and

Thre vn-
cleane spire-
tes.

impurities, monstrous luste, whoredome and aduourtie,
and detestable fornications, wonderful surfeiting, bloudy
craftes and counsello. Therefore the thing it selfe speaketh:
and the thinges that the legates do euery where, are a com-
munitary of this place. And where there be thre vncleane
spiretes rehened, some doe expounde it of diuines, lawyers
and religious as monkes and nuns, of the which thre sortes
for the most parte are chosen the Popes ambassadours. You
vnderstande simply by the thirde nombre, that those legates
shall be most furnished with all hostile authoritie, & that they
shall all agree wel emonges themselves, and all helpe one an-
other: that what so euer one semeth to lacke, an other maye
supplie. Salomon in Ecclesiastica, a threholde rope of liue, say-
eth he, will not lightly breake.

But now that no man shuld finde any lacke of light, by a
parable brought in, he setteth as it were before our eyes what
maner ones these legates shall be, verely frogges of the mar-
ges. Of fenie, and criers impoirtune and tedious, foule and
filthy. And he saith not that they be frogges in dede, but
like frogges. For like as frogges by their impoirtune crying
are most tedious and troublesome, and the seruice are also
filthy: so doe those legates loue earthly thinges and filthi-
nes: and by their complainctes, accusations, prouocations,
wyrtinges and disputations altogether froggelyke and fen-
lyke, be hateful bothe to God and men. They are nothing
ashamed: for they be interrupted a little, by and by they re-
turne to their olde songe, *Spemini, xod, xod, xod*, *God is ydles* Aristophanes
and I xod. For there is no other tune with them, but *xod*, *yes in res*
Primasius reasoneth verie muche of Frogges. Emonges
three thinges: it is mete for those false Prophetes like frog-
ges teipnge in the nighte, to make a damnable noyse by
darkynge of errors. For frogges bothe by reason of the
place, sight, and troublesome noyse are so hateful, as the
Deuill wyth his is knowen to be abominable to the terrors,
and wyth iuste fyre to bee rightly condemned, &c. Thus
saith he. And lyke as the Frogges of Egypte repesed out
of the duste, by the Deuillish arte of the Magiciens cry-
ed out agaynst Gods veritie, callinge agayne by Mo-
se and Aaron the people of God to the trewe libertie

and

and worshippynge of God: right so doe the Popes legates moleste with talkie the preaching of the gospel, the free liberu ueraunee, the christiane libertie, and true seruice of God. And like as the frogges double and reiterate euen to make one wep to heare, that same their *nois*, *nois*: euen so these fenshly beastes of Rome, haue euenmore in their mouth, the most holy See, the most holy father, y^e holy church of Rome. The holy church of Rome erreth not, the holy church of Rome muste be obeyed. He that will not obeye her, is an heretike and a schismatike. These thinges full many times and ofte, and to al menne, and in all and singular causes will they reiterate, and repete that their one and the same souerayn *nois*, *nois*.

The spirite
of Deuils.

The Lorde annexeth by S. Iohn, and so yet more clerly declareth: for they be spyetes of Deuilles workynge miracles, *cc. Salomon* (whiche is here used in Greke for deuill) hath his name of sond; y^e knoweledge, and skilfulnes of thinges, and semeth to be in a maner indifferēt, although it be commonly put for the Deuill. Neuerthelesse for a difference they are called *Endaimones*, and *Cacodaimones*, as it were good and euill workers. For the Grekes sape that *daimon* is called of *dai-mon* that is knowynge or skilfull. For *daimon* is called an experte Artificer. The Lorde therefore signifieth, that the Popes legates shal be spyetes of Deuilles, that is to sape, spiritual fathers (but indewed with the spirite of Sathan) wise men or skilfull, craftie workers to bypnyng their matters to passe. And therefore he annexeth, workynge wonders. Wherby he semeth to allude to the Magicians of Egypt, who also wrought miracles, and deteyned kyng Pharaon in lies against the veritie. S. Paule moreouer in the 2. to Timoth. the 3. chapt. compareth the wise men and ministers of Antichrist to the Magicians of Egypt. And right well knowne it is, that the legates doe euery where boaste of miracles, which haue be done in that church and religion, and so kepe stil the hartes of kinges and princes in popish errors. Of miracles speaketh S. Paule in the 1. to the Thess. 2. And I haue sayed some thing herof in the 11. chapt.

There is shewed moreouer the ende of all the treatise and counseiles of the Popes legates: that they might go forth

The kinges of the whole earth, to assemble them to battaile. The legates. They shal creepe into the courtes of al kinges and princes. We shal haue doublets in all kinges courtes in a maner the Popes legates. And what do they? They inuicome kinges and princes. They see that no faithfull manne be admitted to the kinges speache, they learne to know al the kinges counsell, which they wize and signifie to Rome: and yf they mistlike any thing, that they maye instinge and subuerthe the same: and that they alwayes beate in that souge of theires, to witte *nois*, *nois*, that is verely obedience, which all menne owe to the holy Sea: finally that they arme kinges and princes to defende the church of Rome, and distrope heresies. This I sape is the battel of that same daye of the great God almighty, that is to sape, whiche shal be parted by the comynge of the soune of God vnto iudgement, and the whiche shal induce to the comynge of Christ vnto iudgement, which shal chaunge the bloud of his, from the handes of that ugly beaste. And he calleth the daye of iudgement, the daye of the great God: as doeth also S. Paule in the 1. to Tit. And the daye of God almighty: as he that shal than shewe his omnipotentie, and euen his power diuine, whiche semeth now to the vngodly by reason of his long sufferance to slepe. This necessitie and moste profitable description S. Iohn hath set in here, by the reuealynge of Iesus Christ, to the ende that we should watche and beware of them.

Hereafter followeth a faithfull admonition and exhortation to watchynge, leeste we fall a slepe and perishe with the Antichristians in the cares and pleasures of this worlde. And he sauerh howe that daye of the lord wyl come sodenly, and when we shal leest loke for it. For the lord here repeareth that thyng, whiche he sayde also in the Gospel: beholde I come like a thefe. These thinges are red in the 24. of Matth. and are repeated of the Apostle in the 1. to the Thess. the 5. chapter. And verely that same soden comynge of the Lorde exciterh the mindes of vs all, and prouoketh to watch, leeste we shuld at unwarres be oppressed. He adioyneth also immediately a profit prepared for them that watche. Happy, sauerh he, is that man that watcheth. He addeth moreouer, how the godly

An exhortation to
watchynge.

Kepe the
garmentes
that thou
go not na-
ked.

Should demean themselves in watching. Howe they must kepe their garmentes, that they be not defiled: and take heed moreouer that they walke not naked, lest their filthines be espied. Touching garmentes I haue spoken mosse largely in an other place of this booke. He keepeth his garmentes, that keepeth his life and conuersation vnsportted of worldly filthines. He walketh not naked, which putteth on Christ. But his shame is seene, that sinneth impudently. But churche and their shame seene, whose whoredomes, aduoutries and fleshly lustes are knowen, and open to the eyes of all men. And here is the state of them to be lamented that are called spirituall, and rather in dede to be detested than to be described. Blessed are they whose sinnes are couered, and happy are they that haue learned to be ashamed. Unhappy are as many as can not blushe, but set such a face of the matter, that they glorie in their sinnes and wickednes.

The destruction of
Jerusalem.

After this he toucheth at few wordes the destruction both of the legates and also of them that are deceaued of the legates, and suche as fight agaynst God and true religion, for the maputepning of the Romish maiesie. The legates in dede doe assemble menne of their faction vnto battell agaynst the Godly: but the lord hath gathered the same into a place whiche is called in hebrewe *agony*, whiche some interprete the destruction of the ciuier, and some the arme of desolation. But howe so euer that is, the sense seemeth calic: they are in dede assembled of the legates, that they mighte withstande, or prohibite the destruction of the ciuier, and ruine of Rome. But the lord shall also assemble the selfe same, that in the very same place and worke they may be destroyed of the lord. Which finally at the last iudgement we beleue shall be accomplished. To the lord Christ our redeemer and reuenger be prayse and glory. Amen.

The seuenth Angell powreth out his vialle.

The lxxij. Sermon.

And



And the seuenth Angell powreth out his viall into the Ayre. And there came a great voyce out of Heauen from the seate, sayeng: it is done. And there folowed voyces, thonderinges, and lightnings, and there was a great Earthquake, suche as was not, synce men were vpon the Earth, so mightye an Earthquake and so great. And the great Citie was diuided into thre partes. And the cities of nations fell. And great Babilon came in remembrance before God, to geue vnto her the cup of wyne of scarcenes of his wyath. And euery Ile fled awaye, and Mountaynes were not founde. And there fell a great haile, as it had bene talentes, out of Heauen vpon the men, and the men blasphemed God because of the haile, for it is great, and the plague of it was soze.

The seventh and last cup poured out into the ayre, signifyeth the perturbation and alteration of all elementes: and the horrible, but yet iuste iudgemente of God, and finallye the ruine of all thinges, a paynes euerlasting. The thinges be enclosed with figuratiue speeches, taken for the mosse parte out of the Prophetes, and by a priue comparison brought out of the holy storie. Which is done for this consideration, that all thinges might be more full of praiesie, and that euery man shoulde more diligentlie, search for the sence of an excellent matter, which sound ones, he might kepe and retaine in perfecte memorie.

And what tyme the Ayre is moued, sondry and horrible sore tempestes arise in the ayre. And the lord Iesus in the gospel after Mathew testifieth, that aboute the last comming of

Il.ii

Christe

An ende to
at hande.

Christe, the powers of heauen shall be moued. And as soone as the cuppe was powred out into the ayer, and a great tempest accosen, a voice sounded yeyon, it is done. By the which voyce is signified, howe all thinges are at an ende, euen of the whole world, moche more of wicked papistris. And this voice is heard out of the very temple of heauen, and throne of God, lest we should doubt any thing of the veritie and certentie of the sentence geuen, and againe of the vertue and power of him that doeth pronounce it. Therefore are they shamefullie disceaued, so many as affirme the worlde to be euertlasting, and that they shal reigne alwayes vpon earth, and enjoy the pleasures thereof. A voyce from heauen, out of the most holy temple of God, and euen out of the moste sincere reuerence of the Almighty, speaketh, that it is done. For he speaketh of the time to come as though it were past, that we might as certenly knowe that all worldlie and popish thinges shoulde haue an ende, as we vndoubtedly knowe the thinges to be done, which are already past. Let vs therefore watch, and put no confidence in the thinges of this worlde, which are moste deceptiue. All thinges shal fall to decay, and come to naught, men onely, and the blessed spirites, remayning through the grace of God, the unhappie also remayning perpetually, appointed to perpetuall punishment by the iustice of God.

Figure
of Goddes
iudgement

And lyke as the holy Prophetes ded by figures set forth the iudgemente of God to be sent of menues eyes, so nowe here the Lord Iesus by Saincte Iohn in a figuratiue speech, shadoweth the terrour of that horrible iudgemente. For he saith howe ther shal be thonderinges, voyces, lightnings, and thundersbolts, & an earthquake, so terrible, that the world hath neuer at any tyme felte the lyke. For Saincte Peter also in the ende of his latter epistle, reciteth terrible thinges of the laste day, and burning of all worldlie thinges. But the quaking and terrour of menues myndes, shalbe yet a great deale more terrible than al these.

The godly
are exempted
from
euill
condemnation.

The Lord in S. Mat. gospel, Than shal wayle sayeth he, all the kindes of f earth. For the vngodly, whose consciences are wicked & corrupt, shal fele those terrours & tourmentes vnsupportable. The godly lyke as according to f sayng of our saviour, they com not into iudgement: so although f they also by reason

of the infirmitie of the flesh, be some what assonied at the so daime alteration of thinges, and the terrible tearing and crasching of all elementes, yet soasmuch as they haue knowne before, that the same shoulde come to passe, and beleue the Saviours sayeng, your redemption draweth nere, they gather vp their spirites, and comfort themselves in Christ, and reioyce in him, comming to iudge or condemne the vngodly, but to saue the godly. And herein is alluded to sondry stories of the holy scriptures, but chiefly to f burning of Sodome, to the drowning of Pharaos in the red sea, and ruine of Jericho, &c. Those were verelie but scieral destructions, and yet terrible about measure: therefore what thinke we that laste destruction will be, which shal be generall?

Than shal that great Citie be cut a sunder, the vniuersalitie of men in the great church, deuided into thre partes: that is to saie, in the end shal there thre kindes of menue be found in the Church. There be true Christians, which attribute to Christe his true glorie, that is, all thinges of true saluation, and cleaue to him alone by sincere sayth. There be Papistes, which after the letter ascribe vnto Christe many thinges, but not as became them: for they ascribe those thinges to Antichriste, which belong to Christe alone: and in communicating with him, such thinges as be not to be communicated, they deny Christ. For yf the Pope be head of the church vniuersall, yf he be king and priest, &c. Wherfore is Christe preached to haue those thinges alone? There be moreouer sciters, which will not seme to denie Christe, and yet attribute not a litle to Antichriste, whome yet neuerthelesse in many thinges they contemne and despyse vitally. These haue no certayne religion, but establihed and conceaured at their pleasure, as it liketh or pleaseth them, to beleue this or that. There is a great number of these men at this day, verpyding and mockyng whatsoeuer is not tuned after their moste light, and wanton Iucianicall wittes. You may spide also in the gospel, a felde sown with sondry seede, to bring forth moste diuerse fructes, yea euen cockle and darnell, which at length in the ende of the worlde shalbe gathered. &c. Math. 13.

Moreover the Cities of the Gentiles (sayeth he) shal fall, by the which I vnderstand the Jewissh, Turkish, and straunge

U.iii.

religions,

The great
citie shalbe
deuided in
to 3. partes.

The cities
of the hea-
then shal
fall.

religions, plucked into sondry sectes or heresies. But euery one of these haue their societies, rites, and lawes, whiche they commend to be the beste, and such as shall endure for euer: but they shal fall also. The only religion or faith of Christ shall preuaile and ouercome. *Aretas* expounding this place after the same sorte: The Cities of the heathen, sayeth he, falling downe, be diuerse opinions of faith about religion, &c. They (I say) are fallen all.

**Great Babilon came into & re-
wofhaunce
of God.** But especially it was mete and requisite, he affirmeth and sheweth diligently, that the Citie and church of Rome shuld be destroyed, and committed to perpetuall torments. I declared sufficientlie before, that Babilon is Rome, whiche in very dede is greate, not in Italie onelie, but through out all Fraunce, Spayne, Germanie, and other Realmes: the citie and church of Rome hath seemed to many, that it shoulde be everlasting and triumphaunce for euer. wherein the Epitaphie is, that God careth not for these inferiour thinges: but that euery man liueth here, epyther happelie or unhappelie, according as he hath discretelie and wittelie framed his lyfe: that knoweth not of our pleasures and displeasures, and our conuersation. But contrariwise Sainct Ihon affirmeth, that the Lorde hat remembred Babilon: and so to haue remembred her, that he hath determined to commit her to torments. The which he uttereth by a propheticall phrase of speech, that he might geue vnto her, the cup of wyne of indignation, or fearcenesse of his wrath: that is to say, that he might punish her accordingly, as the great indignation and wrath of God requyret. Therefore she shall haue no small punishment: for the wrath of God is not lighte, but moste greuous and hote. For he requiteth and recompenceth the slacknesse of punishment, with the extremitie of payne and torment. The lyke thinges you may reade in the .3. of *Malachie*: howe God hath booke wyrtten. Touching the cup also, of the wyne of Gods furie, is spoken of before oute of the prophetes.

**6-11-11 Iles
Rec.** Nowe also amonges other thinges by a figuratiue speech he sheweth, that the vngodly haue no refuge, nor way to escape. Otherwise wolde the richer sorte, in daungers hyde themselves farre off in Ilandes, that they might be out of gunshot: many flee into the Mountaynes, that they maye there be safe.

safely. But nowe he sayeth, howe the very Ilandes flee, and therefore that flying they can not be ouertaken. We addeth that the Mountaynes, that is to saye, no places of refuge or hiding can be founde. Therefore there remaineth nothing but that al vngodly in general beyng taken shoulde be put to tormentes.

Furthermoze he addeth, that hayle as bygge as talentes shoulde be caste downe from heauen vpon wicked men: and that suche as hath not ben remembred to haue fallen in no memory of me. And he semeth to haue alluded to the story of the Chananites, which is in the .10. cha. of *Iosua*. To be shorthe here is signified that the greuous and inuitable iudgement of God pronounced agaynst al vngodly, shal at the general iudgement torment the wicked with such an extremitie, that no eloquence of men, no sence nor vnderstanding can attaine vnto: for it is alwaies more greuous. *Primasius* expounding this place, sayeth: he setteth the wrath of reuengement, in haile. Whereof we reade: the wrath of the Lorde falleth downe like hayle. Nother doeth he without cause mention of a talente weight. For with equitie wil he inflict iudgement, &c.

Here is shewed the obstinate and incurable mutining and impatience of the wicked, wherby they are incensed agaynst Gods iudgements, vomiting out blasphemies agaynst the Judge him selfe and his iudgement. I haue handled these thinges more briefly, for that we haue heard in a maner the same before aboute the ende of the .11. cha. To the Lorde be prayse and glory.

Hayle like
raletes.

The wicked
blaspheme god
in their torments.

**The Judgement or punishment of the
purple whoze is described: and also the sinne, and vngod-
liness of the same.**

The. lxxij. Sermon.



And there came one of the seven Ang-
gels, whiche had the seven vialles,
a talketh with me, sayng vnto me:
come, I wil shewe thee the iudgement

The. 17.
chap.

Al. iiii.

of

of the greates whore, that sitteth vpon many waters, with whome the kinges of the earth haue committed whoredome, and the inhabitants of the earth are drunken with the wine of hyz fornication. And he caried me a waye into the wildernesse in the sprete. And I saw a woman sittynge vpon a rose coloured beaſt, full of names of blasphemie, which had ſeven heades, and ten hornes.

He hath hitherto diſcourſed in generall of the iuſte iudgements of God: albeit that in the meane time he hath touched ſome particular matters concerning Babylon or Rome, rather than reaſoned. And nowe conſequently ſpecially, and evidently he handleth the deſtruction or ende of the beaſt, and of his Image, of olde Rome and newe, I meane both the Empire and papitie: which he ſemeth to point as it were with the finger. In the .13. .14. and .16. chapt. he ſignified ſomewhat hereof, nowe he pouerſeweth euery thinge with a notable plentie and euidence. And the ſame that I ſayed in the beginning of this place, I repete here againe: that hereby are aſſiened, howe the iuſtice of God is ſhewed to be the ende of good and euill, that the godly are confirmed, and the iudgement to come eſtabliſhed, as we confeſſe expreſſely in the poſſible crede. The ſome of al is this: tholde and newe Rome, the Empire and Popiſh kingdome, which is the kyngdome of Antichriſt ſhall periſh for ſinnes, a great enormities. For he ſheweth together the beaſt, and the Image of the beaſt, the beaſt and one ſitting on the beaſt, a proud ſtrumpet, ſo that they can not be ſeparated. Therefore muſt the place be expounded of both Empires.

And leſte any man ſhould thinke me to be led with an euill affection, for vnderſtandynge theſe thinges of Rome, I will ſhewe by the teſtimony both of god and man, that the ſame reſpoſition is olde, and not newe, true, and not affected. For ſtreight waye the Angel him ſelfe, as we ſhall heare, expoundeth theſe thinges of Rome. As alſo an olde expoſitor of this booke diuerſe expoſitors, ſayeth he, vnderſtande by the

to olde olde Rome. And the ſame by and by: whyleſt he ſaith the mother of whoredome, whether ſo euer you will, other olde Rome or newe, or the time of the comynge of Antichriſt (he holde the time of Antichriſt he ſaith) you can not erre from the treuth, ſo that bothe cities (Rome and Conſtantinople) hath occupied the empire, and euery of them hath ben ſatiated with the bloud of holy martires, &c. Whereto he. And wharthe moſte auncient wyter Tertullian, and S. Hierome hath ſpoken oſtenter than ones of Babylon and the purple whore, I haue heretofore reported in the .14. chapt.

And in this order he proceedeth. Firſt he ſheweth the nature of this reuelation, after he gathereth the ſome of the reuelation or viſion. For againe he treateth by viſions, to the ende al thinges might be more liuely and euident. And in dede ſome make this ſeuenth chapt. vnto the .21. chapt. the ſixte viſion. As I admoniſhed in the beginning of this worke. Then ſaith he the place and maner of the viſion. Finally he propoundeth the viſion it ſelfe, and immediately adioyneth the expoſition thereof. And in the proceſſe of this matter he uſeth a iudicial kinde of pleadynge, and that after a propheticall maner. For the Prophetes moſte often, and in the beginning ſet forth the ſinnes and wickedneſſes of the people befoze the eyes of al men: and then they annex vnto it the iudgement, paine or puniſhment. For ſo doeth S. Iohn alſo at this preſent.

Firſt, the author of this horrible viſion, is the lord Chriſt who ſheweth him ſelfe: but he uſeth the miniſterie of an Angel, and that of ſuch one, which comynge out of the temple of the diuine maieſtie, was appointed with ſixe others to powze out plagues and vials. This is the head miniſter. And it was ſomewhat that the iudgement of Babylon ſhould be uttered by an Angel that had the rule ouer the ſinners. The lord Ieſus himſelfe will take puniſhment of the beaſt, for whom this triumph is reſerued. And we vnderſtande that ſuche thinges as are ſet forth and treated here, haue proceeded from the highe Biſhop himſelfe Ieſus Chriſt: and the maners of ſpeakynge to be Angellike, heavenly, and godly. Who ſhall then blame vs, if we, vſing the wordes of Angells and of Chriſt himſelf, ſhall ſay that the Biſhop of Rome and all Popery to be that purple, and great and moſt common harlot. It appereth alſo to many

The profe of this place concernynge the deſtruction of Rome.

That S. Iohn ſpeaketh of Rome.

The order of this chapt.

who ſheweth this vilion.

Free mou-
thes againſt
Rome.

that ſeme godly, that moderation is neglected, when theſe thinges are repeated of the preachers, whiche are plainly ſet forth to vs by the expreſſe wordes of Angellies and of Chriſt. It ſemeth that they woulde ſhutte and ſtoppe the mouth of Chriſt him ſelfe. Howbeit they attempte that in vaine. For if the preachers holde their peace, the ſtones will crie. For it behoueth, that like as the glory of Chriſt, ſo the ſhame of Antichriſt ſhould be knowne to the whole worlde. But they offende moſte greuouſely which in the ſermons made againſt Antichriſt, require I know not what modeſtie. As though he oughte to be ſpared, which ſpareth no good man. As though that doctrine were not modeſte, which is taken and receiued of the mouth and wordes of Chriſt. After in the. 18. chapter. We ſhal heare the lord commaunde: render vnto her: as ſhe hath rendred vnto you, &c.

The come
of viſio.

Secondly he compariſeth in ſerue wordes the ſome of all, and ſhereth whereunto we ſhould referte al thinges. Come ſapeth the Angell to S. Iohn, and I wil ſher thee the iudgement, condemnation and puniſhement of the greace whore. And where he ſapeth, of the great whore, he doeth intimate what the crime is: or cauſe of puniſhement, fornication, infidelitie, or vngodlines. This viſion alſo apperteyneth hereunto, that we might vnderſtande, how Rome ſhould be puniſhed or deſtroyed, that is to ſaye the Romane Empire, or the kingedome of the Pope or of Antichriſt: and wherefore or howe it deſeruerh to be deſtroyed. She is a whore, and a great and an erraunt whore. And who knoweth not, that a mariage is contracted betwene God and all and ſingular ſapthfull: that God is the hydegrome, and the church his ſpouſe: ſhe is bounden than a coupled to her huſbande alone in faith and trouch. If ſhe breake this faith, and loue others, geue her to them, cal vpo, and honour them, ſhe is a whore. Whereof I haue ſpoken many times both in this booke and els where.

Rome is a
whore.

And a moſte common thing is it in the Scriptures, to call reuolting, unfaithfulnes, impietie, ſuperſtition and Idolatrie, fornication or whozedome. If any man deſire teſtimonie hereof, he ſhal finde in the. 8. of Iudges, 1. of Eſaye, 2. and 3. of Ieremie the. 16. of Ezechias, in the. 1. 2. and. 3. of Oſee, and other

other places. Rome therefore was a greace ſtrumpet, and is alſo at this daie a moſte ſynful harlot: For while, ſhe is full of Idolatrie, worſhipping of creatures, and abominable ſuperſtitions. Noether is ſhe her ſelfe only polluted with all ſhames, but compelleth mozeouer the whole worlde to ſerue, and that to ſerue in Idolatrie and ſuperſtitions. What will you ſaye that through the wonderfull providence of God it came to paſſe, that a woman ſayning her ſelfe a maime, dyd ryme up to the See of Rome, was created Biſhoppe, and called Iohn the. 8. whypche was one Gylberta, a greace whore, borne at Mentz. For thus woulde God declare, that the Biſhoppe of Rome ſitteth a whore vpon the beaſte. And herein I follow the conſtant conſent of al hiſtoriographers. Wherefore I am not ignorant, that there be ſome which haue thought, howe this Iohn was intruded into the ſeate by an harlot, and ſo: that cauſe was called an harlot.

Furthermore olde Rome had power to do theſe thinges, for ſhe ſate vpon many waters: that is, had dominion & rule ouer many people, and ſondry nations. We alſo the kinges of the Earth haue committed whozedome with her, whileſt they haue ſubmitted themſelues to the Romanes, bonden themſelues in leage, and receiued of them ſuperſtitions and Idolatrie. For the children of Iſraell were alſo ſaped to haue committed whozedome with the Egipcians, for that they had ſopned amitie with them, and were become ſollowed in prophane religions. And ſo nowe Rome the Popes kingdome ſtretcheth farre and wide, and the kinges and Princes of the Earth committe whozedome with her. Therefore doeth the worde of the Lord calle it filthye whozedome, whiche the Romiſhe name an holy bonde and obedience. There is added, and they that dwell vpon Earth are made dronke. For he ſignifieth, that beeing infected with errours, preſerued aſorted, & cleane out of their wittes, they haue ben made in Idolatrie, and perage in their ſuperſtitions, like dronkardes, and can not ſo: ſurie receaue the preaching of the goſpel. Touchyng this wine of fornication and whozedome, and of that dronkenneſſe I haue ſpoken in the. 14. chap. And it is apely ſpoken, that dwellers vpo Earth are made dronke, and ſo much ſo: that menne dwelling vpon Earth are made dronken,

She ſitteth
vpo many
waters.

The papiſt
craſtinate
whozedome

drunken, as for that earthly me and choled with earthly desires, shall become faithfull worshippers of the Romish See.

The manner of the vision.

Thirdely, he expoundeth the manner of the vision thus: It was caried away in spere. Wherfore with his body remaining in *Patmos*, in spere he sawe a woman sitting on a beast, and disceyved with fire. Such be many bishops and sightes in the prophetes. And he noteth also the place, wherewith he sawe the beast, not in heauen, nother in the temple or tabernacle, or in a fruitfull place, but in the wilderness. *Esaie* calleth the gentiles and heathenes, wilderness. And verely the Romanes and newe with their superstitions haue had no place in the church, but are without the church: God forbidde that, that we should acknowledge the church of Rome to be head of all faithfull churches. And at this daye many of them which are called most holy and most reuerent, differ nothing from the gentiles, their titles and hypocrisie onely excepted. Wherof is spoken before in the .ii. chapt.

The beast in the wilderness.

Fourthly and lastly he exhibiteth this vision as tipe of olde and newe Rome, and the ruin and destruction of them both, and with all describeth most diligently the wickednes of both of them. And first must the beast be considered, after the woman sitting on the beast. The beast representeth the figure of olde Rome: the woman of the newe and of *Pope*. And the woman sitteth upon the beast. For the image of the beast hath succeeded, and hath placed her seate in olde Rome. For *Daniel* also affirmeth, that Antichrist shall pitche his seate or palace betwixte two Seas, to witte the *Adriaticke Sea* called commonly the goulfe of *Venise*, and the *Euxine* or *Tuscan Sea*. And the beast is rose coloured, it is of a red and bright colour like *Crimosine*. For Rome hath ben most cruell and bloudy, and swimming together in the blood of all me, but especially of *Christians*. How much blood shed *Marius*, *Sylla*, *Pompey*, *Julius* and others, after histories *Pliny* hath reported. Rome hath with sword a fire disceyved the whole world. The ten persecutions of *Christians* before the Empire of *Constantine* are most commonly known.

The beast is rose coloured.

Howe the beast was full of the names of blasphemie, is shewed in the .ii. chapt. Rome abounded with chapelles and Idoles. Daily it blasphemed God, Christe, the gospel, and

ente the church a sonder. Of the .7. heades and ten hornes, is spoken also in the .ii. chapt. And certen thinges shall follow in this same chapter playne enough. And thus muche habetto of the olde beast: here followeth of the woman sitting upon the beast.

The same matter is yet still treated of, and the vision is expounded.

The lxxiii. Sermon.

And the woman was arrayed in purple and rose colour, a decked with gold, precious stone, and pearles: and had a cup of golde in her hand, full of abominations, and filthynesse of hyz whoredome. And in hyz forehead was a name written, a misterie: great *Babylon* the mother of whoredome and abominations of the Earth. And I sawe the woman drunken with the blood of Saintes, a with the blood of the witnesses of *Iesu*. And when I sawe her, I marvelled with a greate wonder. And the Angel sayde vnto me: wherefore marvellest thou? I wil shewe thee, the misterie of the woman, and of the beast that beareth her, whiche hath seven heades and ten hornes. The beast that thou seest, was, and is not, and shall ascende out of the botomlesse pitte, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the beginning of the worlde) when they beholde the beast that was, and is not. And here is a minde, that hath wisdom.

The woman
is a greate
cittie, lady
of kinges.

He describeth exceedingly well and lively, and setteth forth to be sene of the eyes of all men, that same woman before named the great whore. About the ende of the chapter he expoundeth himselfe, a superey: and the woman, which thou sawest in the great citie: great verely, as she that beareth rule ouer the kinges of the Earth. He meaneth therfore the very citie of Rome, and euen the popish and Romish church, and the pope himself with al his creatures and chappalanes, whiche make a great and strong citie, ruling ouer al kinges and princes of the Earth. For who knoweth not, that Rome & the prelates of the church, doe rule euen aboue magistrates and princes: consider what is done in the courtes of kinges & princes, and by whose aduise and counsellors the princes of the Earth are chiefly gouerned. And in calling papistrie a woman, he alludeth to the. 5. and. 7. chapt. of the *Proverbs of Solomon*, who also likeneth craftie & disceipful philosophie, a worldly wisdom to a faire woman full of sondy craftes and giles.

The apparell
of the
woman.

And now also he painteth out gallantly and mildly the apparell of clothing and very whorish behaviour of this woman. She is furnished with no good qualities inwardely, whereby she maye commend her selfe to the world & to her louers: therfore she excelleth in outward decking of herselfe, where she is inwardely full of all abominations: for all the world like vnto y^e Phariseis and hypocrites, whom the lord saith are without, like churping tumblers of marble, but within replenished with all corruption and filthines, and euen stinking. And hereby is signified chiefly that the church of Rome and kingdome of Antichrist setteth forth it self altogether with worldly furniture, to witte with golde, siluer, precious stones & al costly attape. These thinges are founde in the olde people, being vnder the discipline of the lawe: they are founde also amonges the gentiles, which suppose not god to be rightly honoured, but with the precious things of this world. But we know that the leuitical priesthood is abrogated with al the outward attape & that now y^e church decketh her self with vertues, hateth and abhorreth outward garnishing. *Lactantius* consuteth at large the externall decking in religion of godly worshipping, in his booke of *Institut. de vera cultu*, &c. Moreover all olde wryters shewe, that God is not

not

worshipped of the christians with golde & siluer: but with faith, charity & righteousness. What wil ye say that *Daniel* in p. 11. chap. sheweth that Antichrist shal worship God with golde, siluer & precious things: which thing he doth not & reiecteth.

And doeth it not appere here plainly, that the lord Iesus himself hath set forth to vs the Pope or Antichrist painted as a whore in a table. For he appeareth altogether such, & in such like apparell he sheweth him selfe to be sene of all men, as the whore of *Babilon* is decked with at this present. And he cha- lengeth to him selfe this apparell by a certain right. For the papistes bring forth a false fained donation of *Constantine*, amonge other thinges pronouncing thus, in the *Distinct.*

¶ We geue and diuise to blessed *Siluester* and to all his successors the palace laterane of our Empire: moreover the diademe, to witte the royal crowne of our head (whiche the Pope calleth a kingdome, & hath made it triple) and also our purple robe and coate of *Crimosine*, and all our imperiall attape, &c. I can not here omite, but must needs write out a few thinges of *Platina*, the Popes secretarie, *de viciis pontif.* For describing the life of *Clement* the. 5. at the Popes coronation, saith he, were present *Philippe* king of France, and *Charles* his brother, *Iohn* Duke of Britaine, which ouerwhelmed with the falling of a walle, diech (see the diuine and iust iudgement of God) with many others, whilest the pompe of the Coronation, as the maner is, was led through the citie. Among *Philippe* also by the same ruine was sore hurt and lamed: the Pope stricken of his horse, losse a Rubie out of his nose that costle fixe thousande Ducates. This he.

This whore moreover drinkech to all nations of the cup of *Chere*, whiche the lord calleth of Golde. And it signifieth doctrine. For to geue drinke is to teache, *Ezechiel*. 34. Golde carouse. Detestably sincerences and purenes of doctrine, Doubles vnder pretence of sincerences and veritie diuine, somwhatly perswaded all people, to receiue the doctrine of the Romish See. For the Pope hath both named him self *Hypocritall*, and the church of Rome also *Hypocritical*. And in the *Canons* hath lere wrytten: right so are all the lawes of the *Hypocritical* to be taken; as though they were confirmed by the godly mouth of *S. Peter* him selfe, *Distinct.* 19.

heads

The Pope
pauced
forthe is
shewed to
the world.

The dona-
tio of Leo
gaine fau-
ned.

She drin-
keth to the
carouse.

Reade the .20. .21. .22. *Distinct.* Therefore the more simple sort of the world haue supposed, that they receiue the very word and lawes of God, what time they receiued the decrees and doctrine of the church of Rome. But our lord Iesus Christ doeth here declare vnto vs, what hath ben, and what is euen at this daye their doctrine, and sayeth: full of abominations, and uncleanes of her filthie luste. And the scripture calleth a-bomination, Idolatrie, *Deuter. 7.* chap. Moreover the false worshipping of God, superstition, and suche other thinges like. The uncleanes of whoredome in the Prophetes is nothing els, but peruerse doctrine, and peruerse religion, not attributing al good things to God alone by his sonne, but rather diuiding the harte, and applying them bothe vnto creatures, & to wicked worshippinges. But suche is the doctrine and religion of the Romish See. Therefore is her great sinne here recited, that she hath with her euill and venemouse doctrine seduced and infected al nations, and euen nowe as yett keepeth them in superstition and Idolatrie. A lyke place is in the .16. chap. of *Ezechiel*. And I suppose that our lord Iesus Christ used here now wordes very filthie, to the intent he might plucke awape from the Romish decrees and Canons their authoritie and wiseme, & that their filthines might appere vnto al men, and be knowen, and eschewed.

I name
written in
the forehead,
which may
open the
mystery of
understand-
ing.

Furthermore lesse any shoulde be ignorant, what the same woman were, whiche is here seeforth to be seene, and that all might see that greate witche Circes, he wyppeth her owne name in her very forehead, that al men might reade it, and that she might by no meanes be unknowne. For he calleth a misterie the vnderstandung of signification of a secret, for by a trope is Rome called Babilon. Whereof I haue spoken before. And after the true signification of the word Babilon sounderly confusid. And Rome hath brought an exceeding greate confusion into the church. For like as the primanue church of Rome set forth the gospel in the weste countrey: so the first simplicite and purenes ones extinguished, the same whishoppes, regarding more ambition and courtesies, than humilitie, liberalitie, and godlines, haue brought into the whole world al manner of Idolatrie and superstition. Wherefore she is called of the Lord expressly the mother of the whoredomes

and abominations of the earth. For we maye thank the church of Rome, for all the corrupte doctrine and ungodlines that is in the church. She is the original of idolles, Masse, and other abominations. Therefore is she moste worthy to be punished with moste greuousse tourmentes. And this verely is the moste worthy title of the Romish church. Others calle her Apostolicall, diuine, chiefe, and of all moste holy: The Lord Christ calleth her Babilon, and that great, a moste common harlot, and euen the mother of the abominations, and whoredomes of the whole worlde, fighting against God and his anoynted. Therefore lette al the holy and obedient children of God the father flee from her. I will not here make rehearsal, how she is also the mother of al abominations and whoredomes, euen after the flesh. For whilest the church of Rome hath prohibited lawful mariages and of God permitted to ecclesiasticall persones, it hath opened the gates to fornications, adulteries, whoredomes, & lustes abominable. There neede no wordes, the thing it self speaketh.

Vnto these he annexeth a crime of al other most greuousse: Whoredomes, tiranny, and parricide. And here also he useth an amplification. For he sayeth howe that greate Circes the moste venemouse witche and Sorcerer, is not inkled, or inked, or wetted, but donked with the blood of saints, I meane of holy martires, which haue borne witness to Iesu Christ, by preachyng of the gospel, and ascribing al thynges of saluation to Christ alone. But howe many thousandes, yea millions of Martyrs through the instigation & meanes of the Bishop and church of Rome, haue ben executed with moste extreme and horrible punishments, with in these sixe or seue hundred yeres, histories make mention. What hath ben done, and what plentie of mans blood hath bene dyed euen within these .30. yeres, whiche our memory doeth amaine to, my harte grudgeth to recite. Great is this crime also, for the whiche Babilon is plagued of God by iuste and moste greuousse tourmentes. And full aptly is here mention made of Martyrs, that is of the witnesses of Iesu. For they maye confesse the Euangelical doctrine of Christ, to be the true & absolute doctrine, that Christ is the only head of the church, the only priest and Bishop, mediator and sacrifice: and that

Whoredomes
which the
blood of
Saintes

not ioyne with all, in the meane time that the doctrine of the church of Rome is also moste perfit, to be had in this conference with the doctrine of the gospel, that the Pope is head of the church militant, and in earth the true vicar of Christ, and pastour generall, and that the Saintes in heaven praye for vs, and that the masse is a trewe and real sacrifice for the sinnes of the quicke and the dead: they are condemned for heretikes and Schismatikes, with sword and fire to be rooted out of the Earth.

And hitherto reacheth the misterie of the vision, by horrible sightes set before our eyes, wherein is lively described both the olde Roman Empire, and chiesly the Poyntie of Rome with theire sinnes and crimes heynouse and full of enormitie. Hereafter shall followe an exposition of the vision, to the whiche at the laste shall be annexed the punishment to be taken of Antichriste, and the whole Antichristiane Citie. But in case ye shall applie all these things whiche are spoken of the woman to olde Rome, I will not be agaynst it. For there was also a religion at Rome, whiche consisted in golde and precious things. Olde Rome had a cuppe of false wisdom, wherewith she made dronken and infected all nations. She was therefore the mother of abominations and whoredomes, as of whome the provinces learned superstitions, &c. Howbeit these things peculiarly, do concerne the Pope, notwithstanding that olde Rome also was dronken with the bloud of Saintes, &c.

S. John marvelleth exceedingly, when he saw the woman. For Daniel also marvelled till his hart almost failed him, when he sawe that Romish beast, as appeareth in the 7. chap. of Daniel. All godly in a manner marvaile also at this daye, when they see so great things granted or permitted of God to the church of Rome agaynst the pure sincerities. For the prelates of the church are fortunate, victorior, puissant, and in favour with all princes: & bying to passe what so ever they imagine or list. Happy is he that is not in them offended. Heade the 73. Psalm. Howe good is God to Israel, to them that be right in hart, &c.

The Angell, as chiefe minister, uttereth the misterie to S. John and the whole Church: that is to saye, speaketh

the secret and true meyninge of the vision by partes moste diligently. And he speaketh in dede of the whole bodie of the beaste, notwithstanding that the beaste hath certain things peculiar, and likewise the whore: yet the Angell himselfe, sayeth: I will shewe thee the misterie of the woman, and of the beaste that beareth her. Nevertheless this same is also a darke speaking, where in the beginning of the exposition he saied: the beaste which thou sawest, was, and is not. The Roman Empire was verwholst Domitian ruled: but it was no more such, as it had ben before. For from the first Monarch Julius, it was as it were by inheritance in the house of Cæsars, until Nero. For in him the beaste receaved a deadly wound: but it was healed, and diverse Emperours reigned not of one familie. The Empire therefore had ben in the power of one house before, but after Nero it was not so. Agayne the Romanes possessed the Empire after Nero. From Nero, which is the 7. after Nero, the Empire was devoluted to Trajan, under whome it was puissant and strong. Therefore it was and it was not. Whereof S. Iohn himselfe will speake a litle after. Moreover the Storico testifie, that the Empire of Rome was extinguished, and in his place sprang up another, which is also called the Roman Empire: whereof you may say moste truely it was, and is not. For that olde Roman Empire, was the most ample and noblest Empire in the world: but this newe, nowe erected of the Pope, is none such, but rather an Image of the beaste (as I sayed in the 13. chap. a shadowe and a dreame. Therefore we doubt nothing but that in this vision is exhibited to vs a type, both of the olde and newe Empire, but chiesly of Poyntie.

And nowe he sheweth none other originall of the beaste, but he himselfe and himselfe. For he sayeth, howe he shall come out of the bottomlesse pitte. Whereof is spoken before, beaste. All Empires verely, as witnesseth Daniel in the 2. chapter, be of God. But in case the governours be corrupted, the beginning or originall is referred to the Devil, not of the Empire in dede, but of the corruption. Here is added moreover, what ende that unhappie Empire is like to have at the last: and goeth into perdition. For it is cutte up by the rootes in earth, and addicte in an other worlde to payne everlasting.

S. Iohn
marvaileth
at the
sight of the
beast.

The exposition
of the
vision.

Who be
worshippers
of the
beaste.

But I like as he shewed in the thirtene chapt. who should wonder at, that is, should honour and worshippinge the beaste: so here he repeateth the same, not the chosen children of God, but earthly men, and reprobates, whose names are not written in the booke of life. Whereof we haue spoken before. He answereth an acclamation: and here (aduerbially) is a monition, that hath wisdom. The Lorde excitemeth all the heartes to the diligent consideration of these things, lesse being discomfited we perish. They be fooles that maruel at the beastes felicitie, victories, popes, maiestie, riches, and pleasures, and submit themselves to him. They be verely wise, that understand the Emperour to be taken awaye, and nowe that under the shadowe of an Emperour, lurketh Antichriste the Childe of perdition, and man of sinne, to be eschewed of al the godlie. For these are conuerred to Christe. In whome they knowe that they haue all things of life and saluation, and to live in him. To him be prayse and glory.

The godly vision is yet more playnely declared.

The lxxv. Sermon.

THE seven heads, are seven mountaynes, on which the woman sitteth: they are also seven Kinges. Four are fallen, and one is, and the other is not come. When he cometh he must continue a space. And the beaste that was, and is not, is euen the eight, and is one of the seven, and shall go into destruction. And the x. hornes which thou sawest, are x. Kinges, which haue not yet receyued the Kingdome, but shall receiue power as Kinges at one houre with the beaste. These haue one mynde, and shall geue their power and strength to the beaste. These shall fight with the lambe, and the lambe shall

shall ouercome them. For he is Lorde of all Lords, and King of all Kinges: and they that are on his side, are called chosen, and faithfull.

The Angell expounder of miseries, proceedeth to declare to saint Iohn the miserie of the beaste exhibited, and of her iudgement, and that by partes. And at this present uttereth these things: what is signified by seven heades: Whiche he sayed of the beaste, he was and is not: and what the ten hornes do betoken.

He exposith seven heades two wayes, first by seven mountaynes, upon which the woman sitteth, whom in the ende of the chapter he calleth the great Citie: to witte great Rome, which all surname *Septicollis*, as standing upon seven mountaynes. Moreover the beaste hath seven heades, because he had many times seven Kinges. Whereof I spake also in the x. chapt. At this present he rekeneth so the seven Kinges, that there is no doubt, but that it is Rome whercof he speaketh. Which I suppose be the Lordes chief intent in these matters. For he could not speake more expressely, vnlesse he should haue expressed the name of Rome also: but the name of *Babylon* we heard expressed before. For yee, sayeth he, are fallen, to witte yns the deadly wounde was geuen, in the death of *Nero*, in the space of .xv. yeares. For immediatly after *Nero*, beganne *Galba* to reigne: who being slayne, *Otto* reigned: which after he had kylled himselfe, *Vitellius* succedeth, which was also kylled of the *Flauians*. For after him, *Flavius Vespasianus* was Emperour: after whome *Titus*, the best Prince of all. And these foure fell with in .xviii. yeares. He addeth, and one of those is, that is to witte, reigneth nowe, verely the first in order, *Domitianus*, the son of *Vespasianus*, and brother to *Titus* a most ungracious man, which persecuted the faithfull, and had condemned S. Iohn into exile. An other, sayeth S. Iohn, is not yet come: namelie *Cocceius Nerva*. For after he came to the Empire, and liued most vertuously, and most righteously ordered the Empire, he reigned not long. For when he had reigned one yeare, three monethes, and nine daies, he died. And thus much hatherto of the seven Kinges, and of the seven heades of the beaste. These things so certayne apper-

7. heades
ar. 7. hilles

Am. iii.

rayne,

taine, not so much to the exposition of this place, as to the consolation of the faithful: which here may clerely perceiue how Empires consist in the hand and prouidence of God almighty, which knoweth his, and hath a care of γ godly, although they may seme, by reason of their greivous persecutions, and cruel tormentes, to be of God neglected.

The beast
was, and
is not.

Consequently he expoundeth, wherfore he said of the beast he was, and is not: verely for the eight king of Romains, *Vlpus Traiane*. For he is the eight from the Empire wounded in *Nero*: *Traiane* was of the seuen, that is to say, was adopted of *Nerva* the seuenth Emperour. And hitherto the Romane Empire was gouerned, firste in dede of *Casari*, after of the noblest Citizens of Rome. But of this *Traiane*, which succeded *Nerva*, the writers of histories say, γ he was the first stranger that ruled the Empire. For he was a Spaniarde. The Empire therfore was or hath ben in the handes of the Romanes, nowe it is so nomore. For a Spaniard succedeth, so that the Empire nowe semeth, that it might be called *Romish*, *Spanish*. And for as much as *Traiane* persecuted *Christ* and his membes, he also went into perdition. And let no man thinke that this was the only and sole cause, wherfore *S. Ihon* sayed, howe for *Traiane* it was sayed: he was, and is not. For he hath pronounced expressely, and he is the eight: as though he shoulde signifie, that there be other causes also, for the which it was sayed, that the Romane Empire was, and nowe is not, whercof is spoken before.

Ten hornes,
are ten
kinges.

Hereafter foloweth also the exposition of the ten hornes. And the same hornes are here restid, which are spoken of in the seuenth of *Daniel*, and in the. 13. of the *Apocalipse*. Whether is there any cause, whiche shulde superstitiously sticke to the tenth numbre. For in the. 14. of *Num.* the *Lorde* sayeth, howe he hath bene nowe tempted ten tymes of the *Israelites*: for many tymes. Here is signified therfore, howe the Romane Empire shall be disperfed into many kingdomes. For whether you saye kinges, or kingdomes, the matter is all one. Doubtlesse the Romane Empire beginning to fall & decay, there sprang vp kinges in the East and Weste, which invaded γ Romane Empire, *Persians*, *Gothes*, *Vandalles*, *Lumbardes*, and I wrote not what others: at the last in *Spainne*, *Fraunce*,

Fraunce, *Hungarie*, I speake not of *Affricke* and *Asia*, were bounde diuerse kinges, & the Romane monarchie ceased. Of these kinges the Angel warneth vs for diuerse causes. These, sayeth he, haue not yet receiued the kingdome. For whilset *S. Iohn* wrote the *Apocalipse*, *Domitiane* ruled, and the Romane Empire was yet mightie and stronge, and so remayned stille certain ages. When therfore dyd they receiue their kingdome? They receiue, sayeth he, power as kinges at one houre with the beast, namely the seconde. For these thinges can not be vnderstande of the first and olde Romane Empire. And *Primasius*, expounding this place, admonisheth, that an houre here is taken for a time present. Therfore at the same time, the beast, that newe Empire groweth vp and increaseth, and the kinges receiue might and power. For the decaye of the olde Empire, was the strength of kinges, and of the newe *Papish* Empire. And in dede the emperour *Phocas* commaunded the church of Rome, and the Bishop thereof to be head of churches. Whiche gaue a certain beginning to the Popes dominion, as also in the. 13. chapter. I haue re- ment: which he obtayned at the length more fully vnder king *Pipine*, and other Princes of *Fraunce* and *Germany*, but *Nancienus* speaking of the Empire of *Phocas* in the. 21. Generation. The enemies, sayeth he, of the Romane Empire, by the sloughfulness and cowardise of Emperours, made stronger, had taken awaye in the Weste countie with the *Audes*, *Germany*, *Fraunce*, *Spainne*, *Hungary*, *Slauonia*, and a good parte of *Italy*, and thereto a greate parte of *Affricke*: and in the East partes, *Cacannus* of *Thracia*, King of *Thunnes* invaded the *Iberians*, *Aremenians*, *Arabians*, *Sardanes*, and the middle partes of *Macedonie* and *Greece*. And the *Persians* in a maner possessed all *Assiria*, the *Sarracens* destroyed *Egipt*, &c. for shame, our strength hath so failed vs though riot, couetousenes, and voluptuousenes, that the Romane Empire stode than onely in name. Whereto he. The same thinges haue we discoursed more at large in the. 13. chapter of this booke. And verely *Daniel* sheweth howe c- manges those ten hornes, one other little horne should grow vp, whiche shoulde strike of three, and take their place, and reigne wantonly, cruelly, and wickedly. Wherfore

The kinge
receiue
power
of
the beast.

1. Thes. 2.

the Popes Empire, and those sondy kingdomes grow up in a maner aboute one and the same time.

The kinges
haue one
minde.

He sheweth moreover, what maner of kingdomes those shal be, and how they shal demean themselves towards the latter beast, namely towards the church of Rome: thei, saith he, haue al *unanimiter*, one opinion: they beleue al one thing, & be of the same religion. He speaketh chiefly of the westerne kynges. For they al receyue the decrees of the Bishopp of Rome, and honoꝝ them, as most obedient childꝛe of the most sacred & holy church of Rome. They shal deliuer to the beaste *δυναμιν*, their power, *καὶ ἐξουσίαν* their authoritie, oꝝ kyngedome. For they submitte themselves to the See of Rome. If the church of Rome haue neede of an Arme oꝝ sorte of armes, the kynges sende their power gladly to hym: which the most noble kingdome of Boheme felte about an hondꝛeth yeres sines, though it were to no great commoditie, and beautifull triumphes of the invaders. Yea moreover they acknowledge themselves to owe homage and feaultie to the moste holy and supreme Bishopp in al the world. Hereunto chiefly apperteyneth that which *Augustin. Steuchus* in his booke against *Laurence valla*, concerning the donation of Constantine, in the 94. Section, hath written on this wise: Gregory the .7. unto *Genſa* king of Hungarie: we suppose it is not unknown to thee, sayeth he, that the kingdome of Hungarie, like as other most noble realmes also, ought to be in the state of his owne libertie, nother that it ought to be subiecte to any kyng of an other realme, saue to the holy and universall mother church of Rome, which hath her subiectes, not as seruauntes, but as childꝛen. Hereunto addeth *Steuchus*: thou hearest with what gouernement the church ruleth, that she maye intertayne her subiectes, not as seruauntes, but as childꝛen. She putteth not kynges out of their possession, but permitteyth them to reigne as her somes: who reynyng, she reyneth her selfe also. Nevertheless she will be knowen for Quene and Lady. Thou hearest how al the moste noble realmes be subiecte to the Apostolical See. Euen there he sheweth that the moste noble kingdomes of *Spaine, Fraunce, England, Denmarke, Russlande, Croatia, Dalmatia, Arragonie, Sardinia, Portugalle, Bohemia, Swedia, and Norwaye*, be subiecte & tributaries to the church

Quene &
Lady.

of Rome. In the Section. 97. He addeth moreover: although the kynges reigned, and continued in possession: yet are they wonte to acknowledge her as Quene, and receiue Lady and grace of their kingdomes. And in the Section. 105. The old monuments of all Popes are full of highe authoritie, whereby they haue with their Empires gouerned the whole worlde, hauing the rule and order of al landes, which power and authoritie that impudent praiser of the Romishe See is not ashamed to call omnipotent oꝝ almightie.

A month
verely spee
king great
things.

And doubtes we see at this dape, great Ambassadors sent to Rome by the westerne kynges newly elected & crowned, so the intent to liſſe the Popes sete oꝝ roo of Antichrist, and to offer dewe obedience, as they call it. Therefore did he calle them before not kynges absolutely, but as kynges. For they acknowledge a superiour, and be euen as it were seruauntes oꝝ wardes of the seruaunt of seruauntes. Of whome he hath made proper verſes:

The vulgare people brought from farre ende of the worlde,

The seruaunt of seruauntes O Rome is now thy Lorde.

Hereunto the Apocſtle addeth a thing yet more greuouse. The kynges, I meane the confederates of the Pope, and obedient childꝛen of the Church of Rome, indewed with the spirit of the beaste, shall fight with the Lambe. Whereby is signified the tyranny, which kynges, and princes, and certen other states of the Romane Empire do practiſe, & long haue practiſed agaynst Christ & his gospel. Concerning the lambe we haue already spokē enough before. John Baptiſt, pointing with his ſingar to Christ, sayeth: beholde the lambe of God, which taketh awaye the ſinnes of the world. Therefore shal the Romishe princes fight, not agaynst Christ him selfe, for they will be christians, but agaynst the Lambe, that is, the sanctification, iustification and satisfaction of Christ. For of any man saue at this dape, that the ſonne of God is most holy, by whome alone ſinnes are forgiven, and we are sanctified: and saue not also, that the Bishopp of Rome is moste holy also, which he purgeth by pardons graunted, but shall saue rather, that pardons are playne diſciplinnes, and the Pope moste uncleane of all: he shal doubtes nother be takē for right catholike, nother shal he be spared for confessyng the lambe

of God. If any man shal confesse that iustification is only in the sonne of God alone, and that men are iustified by faith only, and not also by our woorkes and merites, he shal be carried to death or to prison, nother that the confession of the lambe of God preuaile him any thing. If any man shal say, that he is fully purged through the only oblation of Christ on the crosse, as of a lambe without spotte, and sacrificed fro the beginning, neyther that he nederh any popish Masses, wherby the shauelpages boaste that they make a dayly offering for the soules of the quicke and dead, whiche in dede is both false, and blasphemouse, he is streight wayes hurried to prison, and from thence drawen to the stake and brence. We can not denye but that this is true, seying there be at this daie innumerable exaples of Romish kinges and princes in this behalfe. We shall not nede therefore to fetch our exposition sacre of, how these kinges, which wholy depēde of the hope shal fight with the lambe. I speake here nothinge of others, which cleaue whole vnto Christ.

The 15th And therefore so; a comforte is consequently annexed, *shall ouer-* and the Lambe shall ouer come them. For albeit that popish *come the* kinges and princes seme to ouercome the Sainctes, whom they burne, murder, and distroye, yet Christ liueth for euer, the redemption of Christ flourisheth. As moste godly that good poete hath songe:

*Christ liueth yet, and shal do still,
His trewth eke shall remayne,
Whilst al that doeth this world fulfill,
Shall perish and be vayne.*

Kinges perish, kingdomes perish or be chaunged: but the trewth is neuer chaunged, Christ perisheth neuer. We shal heere a most strong reason: for he is Lord of Lordes, and King of kinges. Therefore shal they be made a fote stole for the fere of the Lambe, as many as shall striue agaynst him. You see agayne, whie S. Iohn sayed before: they receiue power as kinges. For all kinges are vnder Christ, whiche excellētly all lordes in the worlde. For to him is geuen power in heauen and in earth. Let vs therefore be of bold courage. For the lord is Emperour, and our king almightie, immortall, and inuincible, we wil come shortly in the cloudes of chaunge, to iudge

the quicke and the dead, &c.

For power vnto vs is promised assuredly to vs that be set called cho-
uaintes of Christ. And they that be with him or on his side be, say the
called, chosen and faithful. We be chosen in Christ before the
foundations of the world were layde, that we should be true
in him, & be saued, the first, to the Ephes. Whereunto we be cal-
led by the preaching of the gospel. Graue the. 2. to the Thess.
the. 2. chapt. And we ought to geue thanks vnto God for e-
uer, &c. Let vs holde faste these thinges, & be in the troubles of
this world constant, and without feare. To God be glory.

Agayne this vision is more fully declared,
and the punishment of the beast is shewed.

The. lxxvj. Sermon.



And he sayde vnto me: the waters
whiche thou sawest, where the
whore sitteth, are people & folke,
and natiōs, and tunges. And the
tē hornes, which thou sawest vpon
the beast, are they which shall hate & whore,
and shal make her desolate and naked, & shall
eate her fleshe, and burne her with fire. For
God hath put in their hartes to fulfill his
will, and to do with one consente, for to geue
her kingdome vnto the beast, until the wordes
of God be fulfilled. And the woman whiche
thou sawest, is that great citie, whiche reig-
neth ouer the kinges of the Earth.

The Angel sent of the lord Christ, uttereth to Iohn and the
whole world the misterie of the beast revealed: but especially
her iudgement or punishment, for her heynouse crimes.
Which he will perscute also in the chapt. following.

And now he repoundeth the signification of waters, or
the which she to hope ruleth, to write the Romish power.

Waters

Waters Waters signifie kingdomes dispersed throughe out the world. **Upon waters** Which he expoundeth after his maner, altogether prophetically, as was also noted before, by three vocables. For in naming people, folke, nations and tinges, he comprehendeth as it were innumerable nations, distincte with sondy languages and maners. But where nothing is more mouable or unconstaunt than waters, and when they be ones stirred up more furiose and outrageouse: the comon folke or people are rightely compared to waters, whiche are also for their vnstablenes called mouable or unconstaunt, and for their rage both furiose and madde.

Comotions Therefore not without cause al wise men haue greuouly condemned seditions, which we are wonte to calle tumultes or uprores: as by the whiche are assembled many naughtie natures, and occasion is geuen them to breake out at their huffe, and to hurte. But seying that so many nations were subiecte to the Romane Empire, and haue erred neuerthelesse in the trettise sayth, what shall it preuaile hereafter to taken up many and sondy kingdomes, which should consente in any religion: as though the sincerenes & veritie of religion should depende vpon a multitude of men agreeing in the same.

The iudgement of God against Rome. Nowe followeth the iudgement of God agaynst bloudy Rome, which is the chiefeest thing in this vision: the sorte of al is, Rome shall be rent in peeces, and burnt with fire: as we hearde also in the .11. chapt. like as she hath done to others, so shall be done vnto her. And these thinges are to be expounded first of olde Rome, and after of newe: and in the same must the wordes be firste considered, than a conference of stories must be had, out of the whiche the trowth of the propheticke mappe appere.

The harp of ten hornes against the whore. Ten hornes, signifie kynges, which haue risen of the tearing a sonder of the Romane Empire, suche as were the kinges of Westgothes, Eastgothes, of Germanyes, Frenchmen, Tumbardes, Hunnes, Wandalles, &c. These nations serued ones the Romanes, and toke their wages, they followed them, and to their owne losse brought their matters to passe: no otherwise than as an earnest louer serueth some one hart, from whome he can by no meanes be withdrawen, as whom he loveth moste fervently, but at laste perceiving her unchaste

extreme dealing, he beginneth to hate the same most deadly. So these nations and others, beganne so to persecute the name of Romanes, that they would haue no monuments or fore stepes of them any where to abide or remayne. All the prouinces of the Romanes were filled full of Romane postes, Images, pillars, cirkles and writings: but in the same, especially in Germanp, & the borders therof, how many I praye you, of so great plentie remayne? The cities, wherewith the Romanes had their garnisons, are utterly destroyed, that scarcely there appere any fore stepes therof at this daye.

And like as an honeste man hauing a whore to his wife, a Chameles stomper, doeth not only hate, but also forsaketh the same, troubleth her, & tourneth her naked, hauing plucked from her al her wiselike apparell and ornaments: (for so God in his prophetes threatneth to doe vnto his people for their unfaithfulness.) so nations revolted from the Romane Empire, distressed and impouerished the same, spoiling the riches thereof, which the Romanes had heaped together by the robberie of al nations: they spoiled euery where also the Romane prouinces. And where it is sayed that those kinges shall deuoure the flesh of the beastie, it is to be vnderstande of the maner of speaking. For so are we wonte to saye, what time we signifie extreme crueltie and mallice without mercy: therefore like as Rome hath ben moste cruell towards all nations, euen so shall al nations moste cruelly teare her, and finally shall burne her with fire.

Nowe let vs compare with these thinges the historie, and see how they were fulfilled in tholde Rome, and maye be yet fulfilled in the newe. And firste we will speake of olde Rome, & after of newe. And verely olde Rome grewe many yeres, and practised robberies throughe out the whole worlde, and distressed the Saintes of the most highest: wherefore it was worthy, that the punishment thereof should extende and indure many yeres, and so as it were by degrees to descende to the last burning and destruction thereof. There he gathered the yeres of her punishments about .136. in the whiche she being impenitent, was vexed and tourmoyled with continual calamities, slaughters, and vexations. And herof I compiled an abjudgement in the .57. Sermon of this worke the .13. chapt.

12. chapt. And here I will repute a few things, and will re-
berse certain other things more plainly and at large. For the
Lorde in punishing the *Nininites* and *Hierosolimitanes*, de-
clared his long suffering and clemencie, and also his straight
iustice: right so in proceedng slowly, to destroye Rome, he
left them mercifull space to repent in, which seeing they re-
fused to do, he wasted and destroyed them terribly as im-
penitent. We gaue therfore to Rome excellent good Princes,
Constance, *Constantine*, *Ioniane*, *Valentinian*, *Gracian*, *Theo-
dore*, &c. By whose diligent labour, and godlines he dis-
sed the furies and ragging idolatrie of the heathen, and also
restored and established the true religion. But as in the time
of *Iosias* the olde kankeed error and abominable idolatrie
coude not be rooted out of these hartes, but that the greuer
part had rather haue still the abominations of the *Amon-
rheant*: so the Romanes both in the cite and in the prouinces
aspired greedely to the restitution of tholde idolatrie. There-
fore like as he tamed at the length with generous warres the
incurable ungodlines of the *Iewes*, and destroyed the cite
of *Iherusalem*, so by the warre of *Gothes* and *Wandalen*,
and invasions of *Barbarous* nations (so the stones reene
them) he destroyed proude and wicked Rome, with her
prouinces, and finally consumed the cite with the sword and
fire of the *Gothes*. The very name of the enemye cryed out,
that the vengeance was not executed by men, but of God
himselfe. For the Germanicke word of *Gothes*, doeth signi-
fie the people of God, or Gods people. For God in his
Dutch is called *Gott*: thereof cometh the *gotlike*, *Die gotlike*,
the people of God. Therefore God, and not man did chasten,
tourmoyle and at last destroye Rome. Which thing *S. Iohn*
at this present speaketh most expressly.

The Go-
thes burne
Rome.

Alaricke a
Dutchgotth.

First in the empire of *Honorius* & *Arcadius*, the westgothes,
(by the conduit of *Alaricke*) besiege the cite, assaulte it, take it,
spole it. *S. Hierome* to *Principia* doeth greatly laude this
chauce of Rome, in the *Epitaph* of *Marcella*: but *Orosius*
I also rehearsed in the 57. sermon, doeth, in my iudgement,
more rightely comende the iust iudgement of God in Rome
afflicted. It is playne, that Rome was then for the greuous-
nes of her sinnes, chastised with mercy, but where the do-
mines

mines would not acknowledge the hande of the striker, it
came to passe, that *Alaricke* bring dead, the victorious army
brought now *Adolphe* to their captiuitie, returned out of *En-
routa*, & spoiled the riches of Rome much more greedely now
than they did before.

From the which time was graunted againe to Rome a *Richa*
space of repentance, about 42. yeres. In the meane time by
distructions & ouerthrowes giuen by the *Hunnes* in these yea-
res, & that great and wonderfull, they are admonished to
be wise. What will they saye that *Athila* han selfe with his
armies invadeth now Italy it self, & now hangerth ouer the
necke of Rome? There chanced than a thing, which had ben
able to haue turned the Romanes to the service of the true
God, in case there had remained in the one sparke of chari-
tates. For the minister of the church of Rome, *Bishoppe*
Leo (the ambitious pride of *Popes* was not yet known) a
preacher of the Christiane faith, and a steward of *Christes*
miseries, making supplicatio to *Athila*, obteyneth peace for
Rome, & by a manifest oration tourneth awaye the bloudy
warre from the neckes of the Romanes. This was an ere-
ding great benefite, which God by his seruant would shewe
to the Romanes, in case they would yet cease to hate the reli-
gion of *Christ*, and to slander *Christ*, as though he poured
out euilles into the worlde, and that there came no good nor
quietnes of the preaching of the gospel. For euen now (not
to speake of others innumerable) he hath imptoyde vpon Rome
a benefite inestimable, and that by the preacher of the gospel.
This was done in the yere of our Lord. 454.

Howbeit whilst the Romanes proceeded after their accu-
stomed maner, and nowe also *Valentinian* a Prince not cuill
was murdered, and by a tumult many vnborthie thinges
were done, nother did there any token of thankfulnes to-
wardes *Christ* appere, or signe of true conuersion: through
the means of one woman *Endoxia* the wife of *Valentinian*,
whiche her selfe also suffered many vnborthie thinges
in that tumult, it was brought to passe, that *Genserich*
kinge of *Wandalen*, sayled out of *Affricke* with thre
hondred thousande to Rome, and toke it, and by the space
of fourtene whole dayes, he gathered up the treasures
brought

Genserich?
a Wandal,

brought thither out of al partes in a manner of the world inhabited. Than could the intercession of Leo doe nothing, save that the Vandalles absteyned from killing and burninge: which was also a benefite of God not to be contemned. The firste king of Westgothes, which brake into Rome was called *Atrich*, others call him *Atalarich*: but this king of Vandalles is named *Genseric*, and so Rome an whope is made desolate and naked, spoyled & sape, whiche beeing enriched with the spoyles of all nations was hitherto provide. Howbeit it was not now altogether desaced and brennt: the whiche was no small benefite, which Christ agayne shewed to Rome for an amendement.

4. boke of
hinges.

And yet moreouer aregraunted aboute twentie yeres, in the which neuertheles, as in 7 ten tribes of Israel before the destruction of Samaria, were practised continuall murders, whilest 7 p:inces raigne at Rome: yet so far at that, that there was neuer one of these whiche was not of an other estate slayne, murdered or expulsed. *Augustulus* emoges these was the laste. For as *Augustulus* succeeding *Julius* gave the beginning to 7 Romaine monarchie, so *Augustulus* ended the same.

Obact &
Germane.

For the Romaine legions beeing extinguished, the name imperiall by the Germanes, *Odoacer*, (whiche toke his name of destroying of landes, *Oedacher*, and was called as it were a destroyer, wanne Rome, and in it raigned kinge aboute .15. yeres. Yet is he expulsed agayne, and slayne (at the instigation of *Zenon* Emperour of Constantinople) by *Theodoricke* Prince of the Eastgothes. And the Eastgothes raigne at Rome about fiftie yeres, til the Emperour *Iustinian* sent *Belisarius* into Italy with a grecke armie, to recouer the same: whom the Eastgothes, beeing ayded with a power of Germanes, sent unto them by *Theodoper* king of *Fraunce*, valiantly resisted. They warred in Italy by the space of .18. yeres continuall, with fortune variable.

Theodor-
ricke an
Eastgott.

Totila
Baldouffe
or baldoull

At the laste *Totila* Baldeuille overcame. He toke and burnt the citie of Rome, and yet not sodainely. For he gaue a time to deliberate. But where he could not so p:uenie, he destroyed Rome, and as S. John hath prophesied burnt her with fire. All stories make mention of this destruction. *Iohn* *Auentinus* in the .4. booke of *Chronicles*, of the same matter hath written thus

This *Totila* besegeth Rome, & taketh it, the .16. kalēdes of *Januarie* (17. of Decembre) in the yere of the christen saluation 528. *Totila* gaue all the goodes to the soldours, but he commaunded by proclamation, that their bodies should be free. Fro thence he sent ambassadours with his pleasure to nethe Rome (Constantinople) unto *Iustinian*. He required of the emperor Italy, & the leage as it had be vnder the emperor *Anastase*, & *Theodoricke* king. Which if he might not obteyne, *Totila* threatened, that he would rase the citie, whiche he could not kepe, & abolish 7 Romaine name. *Iustinian* answered him *Belisarius* was in Italy, unto whom he had committed Italian matters. *Totila* therefore, where the emperor would not graue his requestes, determined to rase the citie of Rome. The greatest parte of the walles in most places he made euen with the grounde, & setteth the Capitoll house on fire. He commaunded al Citizens with their wiues & child: to departe out of the citie. The commons of Rome were disperced in the towne of *Campania*. The Senatours and nobilitie *Totila* kepte with him for pledges. Than was fire put into euery house. Thus Rome beeing fired in al places, *Totila* lefte it vacant. 13. dayes the fire brennt cleere. The citie of Rome was. 40. dayes in that solitarie, 7 there was neyther mā nor woman in the same. The citie ouerthrowē he remoued his campe towards *Lucania* and *Calabria*. *Belisarius* came to the citie lefte vacant, and sooner than a man would haue thought, fortified a parte of the citie with ditch, walle, rampare, and turrets of wood. For all could not be restored. *Totila* was with him, but repulsed, departed to *Tibur*. *Belisarius* is sent so into Grece by the emperor. *Totila* besegeth Rome and taketh it. So in one yere Rome the head of the world, the lady of al nations, was taken th: p:se, thus w: p:tey *Auentinus*. *Leonarde* *Aretine* writing of the Italian war against the Gothes, in the ende of the .2. booke. After this, sapey he, *Totila* departing fro Rome with his whole armie, lefte it utterly desolate and vacant, &c. Who will sape now, that S. John hath not in fewe wordes comprehended the destruction of olde Rome, whiche the stories afterwarde haue plentifully described: and finally howe after the same manner as it was prophesied, it hath followed the prophesie, after .451. yeres. And that so euidently to haue pro-

pounded in fewe wordes, that you would thinke presently to beholde Rome both falling and burning.

Acto Ro-
me also
shall fall w
her empire

And like as in the storie of the gospel the lord intermeddeth a prophetic of the destruction of Ierusalem, and of the ende of the world, that every mā might, of this that he seeth the true of Ierusalem, right so as the lord had propheticd, to haue perished, nother that one stone hath remainyd upon an other, gather by like trouthe & certentie that this world shal fall: So maie we of this that we see tholde citie of Rome fallen, & so great an Empire, which was thought shuld haue lasted for euer, brought to naught, gather also that new Rome with her shadowe or image of the empire, shal as sure as dape fall, & be brought to naught. And firste in dede the *Saracenes* & *Turkes*, whiche ruled, and perchaunce in the prouinces subiecte to the Romane Empire, as in *Asia*, *Grece*, *Aegypte*, *Affricke*, *Slauonie*, and base *Hungarie*, and therefore be rightly accompted amonges the ten hornes, doe hate worse than dogge or snake both Poperie it selfe, and Rome, and all that Imaginarie Empire. Bea & stories also testifie, that they haue oftentimes made unuasions, and spoyled Rome it selfe. What is done at this dape, experience it self teacheth. But whether the *Turke*, or the chrysten Princes themselves, conuerted to Christ by the Gospel, shall spoyl this newe Rome, destroye it utterly and burne it with fire, the Lord knoweth, who semeth here to intimate some suche thing hereof. This is certayne, that Christ alone with his hand shal bring downe *Antichrist*, and abowle him with his coming. Certaine it is, that the Earth, and all the workes that be therein shal be byt. For thus is thapostolical doctrine: and that all these things shal be in the ende of the world. Reade *Paule. 2. to the Thess. the. 2.* And *Peter the. 2. Epistle the. 3. chap.* Moreover there arise in sondry kingdomes of the world learned men, which ones being bounden to the See of Rome, haue defended her & her stinking idoll: but after conuerted to Christ, beginne to hate both Rome, & the Romish church, which also they assaile, & burne with the fire of Gods word. Therefore al the glorie, dignitie and welth of the Pope & poperie hath perished & perissheth daily in the godly. Al that be godly wise hate Rome & Romish warres. Al criie out, that this *Rome* is woorthie to be bynt with fire falling from

from heaven. Nother is ther any doubt, but that a greuous vengeance is prepared agaynst her.

And by this is shewed a reason, wherefore the Kings shuld rage so cruelly agaynst the beast, and why these things are done in such sorte and maner, as we haue hearde. For God saith he, hath geue into the hartes of the, *πολλοις τῶν υἱῶν αὐτοῦ, καὶ πολλοὶς μέγα γυνάμην* that is: that they should worke his will, & shuld do with one mynde and consent. For where some referre *αὐτῷ* his, to the beast, that semeth to far of, and straining. It is referred rather to the urte, to God I meane, which put into the hartes of the kings to do his will: I say of God. For it is the mynde and will of God, that the beast shuld perish, that punishment be taken of her, for the shedding of innocent bloude. The same God will procure that kings shal not be at discorde, but at concord, that being of one mynde and accorde, they may execute Gods iudgement. So we read in the Prophetes, that God put in to the hartes of *Kinges*, *Salmanafer*, *Sinnacherib*, *Nabuchodonosor*, *Cyrus* and others, that they shuld do as they are red to haue done, to wit in punishing the wicked, and defending the godly. And ther is also mention made in histories, howe *Alaricke* King of the west Gothes was in dede dissuaded by a seruant of God, that he shuld not make such haste to destroy Rome: but that he abstained. Ther is one that continually troubleth me and saith, go, destroy Rome. And he that put that mynde and will in to the heart of *Alarich*, *Adolphe*, *Genseric*, *Odacer*, *Theodoricke* and *Totila*: The same ps he will, and when he will, and in to what Princes he will, shall put, that they also shall doe their dewtie agaynst this newe Citie and church of Rome.

The angel annexeth, how God moreover hath put into the hartes of Kings, & they shuld geue their kingdom to the beast, in the wordes of God be fulfilled. The which the interpreters expound & say, howe God hath permitted, that they shoulde conceiue this counsel in their mynds, to deliuer & kingdom to the beast. But I suppose it to be more plaine, if we simplye comisse God to be author of no sinne, and that men sinne as compelled by no fatall necessitie, but through their owne faulte and vice. Therefore God woulde, as by his worde

God hath
put into &
hartes of
Kings, &c.

also he hath expressed and taught, that kynges shulde deliuer their kyngdomes to Christe, the high kyng: which where it pleased them not, but had rather for sondry causes of flicy and the world, deliuer their kyngdomes to the Pope, and submitte themselves to the See (as they call it) Apostolicall, God of his iuste iudgemente hath forsaken them, and geuen them ouer (as S. Paule wrote the Romanes) into a reprobate minde, to do those thinges which God alloweth not. And so are the wordes of God prophesied by the Prophets and Apostles, on this wise fulfilled. Doubtlesse they be the wordes of God and not of men, which are red of this matter in Daniel, and in all this booke of reuelation.

The woman sitting on the beast: to wit that great cite of Rome, the head and Lady maistresse of the world, and the Romish church, Popery, and power, stretching out her selfe and her kyngdome, ouer the kynges of the Earth. Of whom already hath bene spoken enough. To God be glorie.

¶ He sheweth that Rome shall assuredly fall: and addeth the causes of her fall.

The lxxvij. Sermon.

The 18. chapter.

AN D after that, I sa'we an Angell come down from Heauen hauing greate power, and the Earth was lightened with his brightnes: and he cryed mightely with a stronge voyce, sayeng: she is fallen, she is fallen, even great Babilon, and is become the habitation of Deuilles, and the holde of all vncleane spirites, & a cage of vncleane and hateful birds: for all nations haue dronken of the wyne of the wrath of her whoredome. And the kyngs of the earth haue comitted fornication with her, and her marchauntes are waxed rich of the aboundaunce of her pleasures.

He

He pointeth through out all the 18. chap. the destruction of olde and new Rome, also of heithenes and Nicichristianisme, & that with a maruelouse plentie & euidence of speach, euen so that we would thinke, that you sawe al thing present. And he sheweth also a most godly order. For first the Angell declareth the destruction of Rome with most apte wordes. Secondly counsel is geuen to the godly, how to behaue themselves in so great dangers. Then is added the maner of the desolation, that like as Rome hath gredey and reuelly spoiled and destroyed other nations, euen so it shal chaunce vnto her also. After this a lamentation is made, wherein the Princes and marchauntes do moune for the ruine of Rome: where they also rehyte the riches and pleasures of Rome. Finally, the Apostles and Prophetes reioyce at the most iust iudgement of God. Agayne the Angell of the Lord, cast a milstone into the boecome of the sea: that so the most certaine, vnrerueable, and moste weightie destruction of Rome mighte be signified. Wherunto agayne are anered the causes of so great ruines, and the same finished with the prayse and gratulation of all the heauenly dwellers.

And moste luckely doeth he imitate the holy Prophetes of God, wherof two in a maner after the same sorte, do describe the destruction of old Babilon. Esaye in the 13. 14. 17. 21. chap. And Jeremy in the 50. and 51. And Ezechiel the ouerthrowe of Tyre, in the 26. 27. and 28. chap. For as the lot and end of all the vngodly is lyke, so doeth the canonicall Scripture in painting out their destruction, right well agree with it selfe. The Apostles moreover, although they spake and wrote to the gentyles in greke, yet altered they nothing of their natural phrase of speaking, and euen constrained straunge tongues to serue the holy, and not the hebreu to serue vnto heathen languages. For speaking greke, they obserued the natural phrase of the hebreu speech, as first, diuine, and holy. And where they could speake all languages, yet ded they neuer spake and wrote any forayne language so, but that in the same the hebreu phrase might be perceyued. Yet some theore

The com of the 18. chapter.

D. Thon imitatech 6 prophetes.

The maner of the holy tongue.

The curio site of the reader to in the transla

ions of
Bible.

of the holpe tongue, and lose not a few misteakes. They that be not froward, had rather frame themselves to the holy language, and learne the phrases therof, than to subdrie the same againste the heare to straunge tongues, and copell it to ferue our delicate eares. Moreover we haue already admonished oftentimes, what is the end & use of this treatise, concerning the iudgements, or punishment of God. For the veritie and iustice of God is confirmed, the afflicted receiue comfort, and the wicked, and all Gods enemies are made aspeake, &c.

The vngodly detest the oracles of god

But when S. Iohn published these things, and prophesied of the destruction of Babilon, which all men at that time (by reason of the late subuersion of Ierusalem and most greuous captiuitie of the Iewes, which had lately chanced vnder Vespasian) ded cleerly vnderstand to signifie Rome: For right so had Babilon in times past, vered the holy Citie and nation, as now we had Vespasian the Romane. The godly in beleue the to be true, & that they shoulde vndoubtedly come to passe: The vngodly as dotages laughed them to scorn. The same had their elders done. For when the Prophetes also prophesied the subuersion of Ninue, Babilon, and most mightie Monarchies, they seemed to them to be mad. Notwithstanding euen as they had saied, so came it to passe. Therefore the faithfull beleue the Oracles of God, howe long so euer they be deferred, which are prophesied to come: how impossible so euer they appeare vnto the world. For to God speaking and willing, nothing is harde.

The
Turbance
of this
angel.

And going about to shewe the subuersion of Rome, he preparerth his heauens, and winneth credit to the prophesie, which lest before all things he sheweth the authour of the Oracle or prophesie, the very Angel of God. And verely he commendeth highly the same Angel to vs, to the end we shoulde doubt nothing, of the veritie of those things which he speaketh. For he sauerth, howe he came from Heauen. Wherupon together, those things that he bringeth to be diuine and celestial, the same is saied to haue great power: lest verely we shoulde thinke those things to be impossible, which he sauerth shal come to passe. For yf the Angel Gods minister be of so great power: what may we thinke the Lorde to be, which sent the Angel? One Angel before the walles of Ierusalem which

is an hundredth fourescore and fure thousande meime of warre. One Angel in a night slawe all the firste boyme of Egypt. Therefore seying the most mightie Angel prophesieth the destruction of olde & newe Rome, we neede not to doubt, but that it shal verely perishe. Moreover the Earth was lightened with the glory, that is to saie with the brightnesse of light of this Angel. For this prophesie is nother darke, nother will it be hidde, but chiefly, and most cleerly preacheth through out the world.

Wherfore the same Angel crieth with all his force, and we muste that with a greate voyce. For it behoueth these oracles of God, wherunto is created of the glory of God, and saluation by a cleerly of soules, be preached with lowde voyces, howe so euer they shoulde prohibiterly and persecuterly the same. And lette them obserue those things which thinke that meime maye be rectified by proclamations, fire and sword, that they shal not with voyce moste cleerly preache agaynst Antichrist. The foolles are disceaved. They haue fought and contended herin these fure hundredth yeres and moze, nother could any man though he raged neuer so fiercelly, bringe this preaching a steppe. It breaketh out many times, and peacefully sette euen at this daye also through out the whole world: therefore the glory of this Angel is yet, & euer shal be shining and bright, and his voyce and preaching most strong, though the Popes gurnes burst.

Now followeth the prophesie of the angel, the same wherof is: Rome shal perishe, neyther shal any stepp of her be left. This uttereth he prophetically, as he did also in the 14. chapt. She is fallen, she is fallen greate Babilon. She is fallen, he saide, for that falle: putting the time past, for the certentie of the thing, for the time to come: wherunto the bounding also appertineth. Likewise spake the Prophetes. Macchabeus mactureth at the wonderfull beautie of Vergill, And roughtes other things in the first chapt. of the 3. booke of S. Iohn. wilt thou heare Vergill, sauerth he, speakinge wryth so muche beautie, that beautie it selfe can be no moze straitely haupered and drawen together: And feldes wher Trope was beholde howe in very fewe wordes he hath supped offe a myghtie greate Citie: And hath leste no ruine at all.

She is fallen, she is fallen greate Babilon.

hitherto *Macrobius*. These things that we more trewly and more rightly apply unto our Prophets most eloquent in their tunge, & chiefly to *S. Iohn*. For what could be thought more briefe, than that which he sayd, she is fallen, she is fallen great *Babylon*: For *S. Iohn* both expressed the greatness and maiestie of the cite, and swallowed it up whole, no more at all left, for he signified that both olde and newe Rome, although it seeme stoute, invincible, and eternall, yet shall it fall: and so fall, that nothing thereof shall be left. Which more after he setteth before our eyes more expressly by a certain *Christ*, whilest the Angel taking up a milstone, and casting it into the bottome of the Sea, addeth: thus o; with such violence shall *Babylon* that great cite be overthrowen, & shall be founde no more. Therefore was there never any thing, is, or shall be in the worlde so mightie or unpregnable, whiche the invincible power of God can not bring to naught, when he will, and when the fatall houre is come. Olde Rome is faine, and that mightie monarchie decayed: there is fall also the superstition and Idolatry of the heathen, that hath reigned many yeres: newe Rome shall perish also with her Imaginarie Empire: the kingdome also of the Pope or Antichrist which hath longe a sotted and plagued the worlde shall falle, and fade with smoke.

And it is made a habitation of devilles.

Moreover by a figurative speech taken out of the prophetes, he sheweth the manner of the destruction by consequence: and is become the habitation of Devils, &c. For so hereby he signifieth that it shall be destroyed, that the place whiche was before much frequented of men, shall be now the habitation of wilde beastes and devilles, delighting in wildernes, as our lord also testifieth in the. 12. of *Matth*. And he alluded to the wordes of the Prophets. *Esaie* in the. 13. chapr. And *Babylon* the beautie of realmes shall be overthrowen, as the Lord subverted *Sodom* and *Gomorrah*: it shall not be inhabited, but beastes shall there take their rest, and the fowles of heere shall there leape. The same things are repeated also in the. 50. of *Ieremie*. And in the. 31. he sayeth: & habitation shall be in heapes, & an habitation for Dragons, a wonder and a duffing, that no man may dwell there. Not much unlike things are said in the. 26. of *Ezech*, of the subversion of *Tyrus*. And that olde

Rome

Rome was destroyed, I shewed before: and for the space of fourtie daies and more, inhabited of no man. And that we see it inhabited againe, it letteth nothing the veritie of *Christes* propheticke. For *Francesco Petrarche* an Italian, and amongst the best learmed Italians not hindermoste, in a certain epistle to a friende, expounding these wordes of the Apostle *S. Iohn*, amongst other things, sayeth, thou art verily become such already, for how much better is a wicked man, and of desperate thoughts, than a devill: verily thou art become the habitation, or rather kingdome of Devils: which by their craftes, albeit in mans shape, raigne in thee, &c. *Petrarche* lived and wrote these things aboute two hundred yeres since. And in an other certain epistle, speaking of olde and newe *Babylon*: she was, sayeth he, worse of all others, and at that time most fickle: and this now is no Citie, but an house of sinnes and filthie, and to be shorte, the sink of all shame and blame, and that hell of the living, signified longe before by the mouth of *David*, than it was founded or knowen. And the selfe same againe: what so ever thou hast red of *Babylon* in *Affrica* or *Egipte*, what so ever thou hast red of the foule *Labyrinthe* or *Maze*, finally what so ever thou hast red of the mape to hell, of the darke wordes there and laques of fire and brimstone, compared to this hell, it is a fable: here is that proud and terrible *Nimrod*: here is *Semiramis* with her quier: here is unmercifull *Minos*: here is *Rhadamante*: here is *Cerberus* devouring all things: here is *Pasipha* put to the bull, a most terrible kinde, as *Virgill* sayeth, a ponge of double shape, *Minotaurus* by name a monstrous monster of unlawfull lust. Finally here mapest thou see what so ever is confused, what so ever is blacke, what so ever is or may be sayned horrible & ugly, &c. These things hath he, & many other more like these wrote in other epistles. But what thinke you would he write now, if he sawe the course of Rome at this daie: whiche is doubles many wayes more corrupte, than it was than. Surely *S. Iohn* signifieth after the sentence of *Christ* living and wage, that Rome both olde and newe, together with gentilitie and Antichristianisme shall perish utterly, and never be restored againe.

The cause beforeones o; twice rehearsed, he repeateth and

sums.

beateth

Whe can- beately in againe, vngodlines, idolatrie & seducing of al peo-
ple & nations, whom they haue compelled by tourmentes to
receiue impietie. Where crueltie, tyrany, and bloud also hath
place. I spake of wine of whoredome before in the. 14. cha.
and elswhere, so that it needeth not to repete the same againe
with tediousnes. And herunto is added an other new cause,
and the marchauntes of the Earth in the. 18. chapter
adorned of the power or plentie of her pleasures, were made rich.
And he saied, of the power of pleasure: for, of vnicuersitable,
mightie and vsuriable lustie were made riche. For where as
Rome abounded with spoiles, which it had greedily taken of
al nations, and brought to Rome, they were geue to al kinde
of riot & wiltones. Therefore the maisters of voluptuousnes,
and blisfers of delicate pleasures, and marchauntes of most
precious wares repaying thither, founde euen more the that
would be, intertaine, and set by the, and were so made riche
of the voluptuous and riotous life of the Romanes. There-
fore the Apostle noteth an incredible studie of most sumptu-
ous riot, in meate, drinke, apparell, building, in pampering
and cherishing of the bodye. The Romishe also of our time
stricken with the same rage both in Italy and without, spende
exceeding muche riches in liuing riotously. This is sene
chiefly in those spiritual fathers, Bishoppes and Abbottes,
and in the whole Romishe clergie. But God neuer suffered
riot and tyrany longe unpunished in any nation. Therefore
is Babilon fallen also, therefore that the church of Rome falle
too. Therefore let priuate men also ioue temperancie, and be
absteyne from riot and pride. To the lord be glory.

Counsel is geuen to the godly, which are
comanded to go out of Babilon. Enemies are fled
against Babilon, & they are comanded not to spare her.

The. lxxvii. Sermon.



And I hearde an other voyce fro Hea-
uen saying: come a waie from her my
people, & ye be not partakers of her
sinnes, lest ye receiue of her plagues.

For

For her sinnes are gone by to heauē, & the lord
hath remembred her wickednes. Rewarde her
euen as she rewarded you, & geue her double
according to her workes. And poure in double
to her in the same cup, whiche she filled vnto
you. And as much as she glorified her self & li-
ued wantonly, so much powre ye in for her of
punishment, and sorrow for she sayeth in her
hart: I sitte being a quene, & am no widowe,
& shal see no sorrow. Therefore shal her plagues
come at one day, death & sorrow, and hunger,
and she shal be brente with fire: for stronge is
the lord God which shal iudge her.

The seconde place of this chapt. is the faithful counsel of the
lord, geuen to the godly, how they should deieane theselues
in the felicitie and destruction of the cite. Rome hath in dede
of long time ben lady of the world, the riches & pleasures of
the whole world haue bene at Rome. If any at Rome or in
the prouinces, shewed himself tractable & obedient to the Ro-
manes, & loued much the Romishe religion, & made him con-
formable to the corrupt maners of the Romanes, he was much
made of, & might come as it were by degrees to high promo-
tion & dignitie, to the greatest riches, & most chosen pleasures.
If any man would resist the Romishe religio, and would not
assente to the Romanes: he was vexed with persecution, he
was spoiled & driuen into exile, or cast in prison, or led to exe-
cution. Therefore were the godly grievously tempted, & faine
not whether to tounce them. Now we see the like done at this
daye in newe Rome, and popish kingdome through out the
world. Wherefore God, which will not that man should pe-
rish, but be saued, geueth here the bestie counsell of true felici-
tie and saluation: which so many as obeye, are blessed.

And straight waies from the beginning he sheweth the
author of this counsell, to the end he might get it authoritie, &
that we might boldly receiue it. I hearde, sayeth he, an other
voice from heauē, from God therefore out of heauē proceedeth
this

The coun-
sel of God
for the faith-
full, howe
they should
be cheere-
full.

the

Flee from
Babylon,
is the counsell
of God.

this counsell: which they that followe, obeye God: they that obeye it not, contemne and dispise the counsell of God. And what is this counsell: briefe, playne, possible, honeste, & holie: some, doubtles: come awaye, sayeth the Lord, from her, to witte Babylon, come both old and newe, his people: that is to saye, you that will be called the people of God, and be written in the nombe of the citizens of God. This same is his counsell, and none other. The same counsell God by his prophetes gaue to his auncient people, when they were in the captiuitie of Babylon. For thus sayeth *Esaie* in the. 48. and 52. chap. departe, departe, come ye awaye from thence, touch no vncleane thing. Come awaye fro her, be ye made cleane, which beare the vesselles of the Lord. And *Jeremie* in the. 51. chap. flee from the middes of Babylon, and let euery manne saue his soule, that ye be not roted out in her wickednes. For the time of Gods vengeance is at hande, he will rewarde here. The lord therefore counselleth to flee, and that so our soules shuld be saued. For els unlesse we flee, we shall perishe. Howbeit the prophetes taught not the Iheruslites to flee out of Babylon bodily, by motion locale, as they terme it. For *Jeremie* in the. 27. chap. exhorteth the people captiue to dwell in Babylon, and to make their provision there, til the time of deliuerie come. For then must they come out of Babylon. In the meane season he would haue them departe not by bodily motion, but by vnlikenesse of maners. For albeit they shall dwell in the middes of the superstitious, vngodly, and idolaters: yet would not the lord haue them made like vnto they. That sleepng therefore in this, that they should absteyne and reescapne themselves from vngodlines, idolatrie, sones, to witte, bloud, vsurie, pride, lecherie, and other like vices: but to perscuer in true godlines and innocencie.

What
flight is
counsell.

Exposit.

In like maner now, whiter so euer the godly shoulde haue fledde vnder the olde Romaine Empire, they shoulde curre where haue fallen agayne into the handes of the Romanes: like as we also at this daye, although we chaunge our place, yet haue we poperie eyther nere, or imineare. Therefore the Apostle sayeth well: we muste get vs out of the world, if we will not be conuersaunt with sinners. This therefore is the euer and godly flight, if remayning in this world bodily,

in

in minde & maners we departe furthest out of the world, so that we absteyne from al idolatrie, and prophane worshiping. If we allowe it not, if it pleaseth vs not: if we nother as sent, nor frame our selues to the maners of the vngodly: yf we shall not betraye our religion, eyther for minne, or for worldly gain. So therefore the Christians which liued vnder the Romaine Empire, fled home so, that they utterly absteyned from worshipping of idoles, and the corrupte maners of the gentiles, although they liued emongs the heathen. For that the auncient churches in Asia were suche, we haue hearde in the. 2. and. 3. chapt. of this booke. Albeit therefore that we also dwel vnder the Popish kingdome, and in the empire, that persecuteth the gospel: yet must we flee papistrie, that is to saye popish churches: none of godly ought for worshipping or obedience sake to enter in, none to acknowledge, allowe or vse any Popish rites or ceremonies: but from their vices and corruptions to flee so farre as is possible. For so the Apostolical scripture teacheth vs in the. 12. to the Roman. 2. Corinth. 6. in the. 5. to the Ephes. and. 1. Pet. 4. And S. John at this present as it were expoundpug him self: be not ye, sayeth he, partakers of her sinnes, *συκοφανισται*, communicate not with her sinnes. And sinnes be not only those which are done agaynst the seconde, but also that are committed, and that much more agaynst the first table: of the which sorte are idolatrie, impietie, the abuse of Gods holy name, straunge worshipping, agaynst the. 2. and. 4. precepte of the first table. Those were then, and so are at this daye taken for very good workes, where they be abominations. Partaking is chiefly in the comunon of sacred thinges, agayne if they be geuen to the same dissolute riot with filchie men. If therefore we be aware of those thinges, we flee out of Babylon, and followe the good counsell of God.

But herein we offende at this daye commonly, whiche are now men called gospellers. For many thinke it to be sufficient, in case they obserue I wrote not what religion in their harte priuely: mid openly doe communicate with them, whiche make eyther helpe or hurte. We shal haue them, that wil crouch and knele before idoles, whiche will heare Masse and popish service. There be some that know many abominations of the popish priesthood,

How men
offende at
this daye
against the
counsell of
God.

priesthood, but yet neuertheless make their sonnes priests. Because that promotions, and that clerikly life, that is to say the welthie and pleasaunt life liketh them wel. There be some that intrude their childre through the bonde of roebloche into the middes of Papistrie: nother doe these regarde any thing els, but richesse, and worldly honours and frendshippes. Against al these the prophetes with the Apostles, and at this present Christ the sonne of God from the right hande of the father, thondereth and crieth out a lowde, come awaie from her my people, and be not partaker with her sinnes. These wordes do not admitt any wittie or civile reasoning, nor carnall or craftie qualifying. For it followeth, lesse receaue of her plagues. For if ye like Rome, if ye like the Romish religion, if Romish prelacie please you, richesse and promotions, yf the Romish corruptio contente you, let the iudgement, payne and damnation deme to Antichristianisme contente you also.

What thou mayest as-
swere to
the crime of
revolting.

We haue moreover at this present, what answer we may make to the Romanistes, objecting & laying to our charge revolting or apostasie, & so; the same cause also the crime of Schisme. We haue fallen, saye they, from the holy church of Rome, & by that same forsaking declare openly, that we are sectaries and Schismatikes. Whereunto we answer, that we put a distinctio in the church of Rome. For we acknowledge a certē olde church of Rome, notable, and Apostolicall. Of the whiche wrote S. Paule: your faith is shewed in the whole world. From the same who so ever departeth, without doubte that he both a Schismatike, and also perishe for ever. There is agayne an other church of Rome, newe, and cleane contrary to the olde, no longer nowe Apostolicall, but Papistlicall rather, wherein be not the ministers of the worde and Sacramentes, but either princes, nothing unlike the gentiles: or marchauntes, of whom the Sacramentes, the remission of sinnes, heauen it selfe, and all thinges in the church are to be solde for a little money. They teach a doctrine swaering quite from the doctrine of the gospel. These are openly, not infected, but swimming and sinking of moste shameful vices: men of the filthines of whoredome: to speake nothing nowe of Christen bloodshedding. Nother is there sene in them any

repent-

repentance. With these to perseuer, with these to communicate, is to perish everlastingly. Therefore from these mens company the lord commaundeth vs here to departe, yea and to flee fro. Therefore, that we haue done, we haue done at the lordes commaundement, which openly here commaundeth vs to come away, departe, and flee from the purple whore, and fro this Babilon. There be also other notable places commaunding this departing: which who so list to know and consider, let the reader Deuter. 12. Ieremie the. 23. the wordes also of the lord in the gospel of Luke the. 6. chapt. the. 7. 23. and. 24. of Matthe. 23. and both the Epistles of S. Paul to Timoth. especially the. 6. chapt. of the. 1. and the. 3. and. 4. chapt. of the. 2. In the. 16. to the Romanes he sayeth: I beseeche you brethren, marke them which cause diuision, and geue occasions of euill, contrary to the doctrine which you haue learned, and auoyde them. For they that are suche, serue not the Lord Iesu Christe, but their owne belly: and through flattering wordes, &c.

And rendring the cause, whie we should flee from Babilon, be uttereth the profit, and disprofit. Lesse we receaue of her plagues. For who so ever matcheth him selfe with the vngodly, idolaters, filthy & uncleane persones, receaueth the same rewarde with them: and the rewarde of this life presente, a curse, a reprobare minde, & sondry calamities, recited in the 16. chapt. and els where, and after this life, everlastyng tormentes. Therefore he treateth of no light matter, when he threateth of flying from Babilon, or of auoyding the Romish religion. Many beleue these thinges: for that they consider not, how great is the abomination of this church of Rome before God: and therefore heare these thinges as it were a fable, and perseuer in the same kinde of life, wherein they at and haue liued hitherto. But he lieth not, that sayeth, howe they that prouide not for themselves to flee out of Babilon, shall shortly perish with Babilon, and with the whole fellowship of the wicked. No be to them.

Howbeit for asmuch as this wicked in this world are commonly so intimate (whereof many gather, y God knoweth not our matters, or at leest if he know the, not to care greatly for the) there is added of the apostle, oracle brought from heauē: for their sinnes are comen up to heauen, & the lord hath remembred

What Babilon is to be auoided

That God remembreth wickednes

her

her wickednes. God verely neuer forgetteth iniquities. For al things are euermore present befoze him. Ver semeth he not to remembre, when he punisheth not. For so men suppose but when he punisheth and visiteth sinners, he seemeth utterly to haue had consideration of our matters, and to haue remembred wickednes and wicked menne. Therefore God is rightuouse, and mindful of euil, and of good also: and when he seeth time will recompence all mens workes, and shew the euill. In the meane time he signifieth also, that the sinnes of olde and newe Rome are great and full of enormitie. For in the. 19. of *Genes.* the sinnes of Sodomie are sayed to haue ascended up to heauen, and as it were to haue exclaimed agaynst the doers of them, and required vengeance. So we reade in the. 51. of *Jeremie* that the sinnes of Babilon ascended up to the cloudes, For *S. Iohn* in a maner creep where vseth the places of Scripture, to the intent he mighte get his booke moze authoritie, although otherwise inspired of holy ghost And in dede the olde *Satyrical* poetes as *Horace*, *Iuuenall*, and others wrote soze agaynst the sinnes and vices of old Rome. There remaine also at this daye many charge writings agaynst Rome, and the Cardinales and Prelates of the Romish church, and *Pasquillis* innumerable (*Pasquille* at this daye is a *Satyrical* writer one in stead of many) that as well at this daye as in times past the sinnes of Rome crye up vnto heauen it selfe.

Reuarde
her, as she
hath rewar-
ded you.

He proceedeth after this to raccompte agayne the plagues, and most certayne destruction of Rome, whiche is the thirde place of this chapt. where also is exceedingly well described the most horrible and cruell manner of destructiō and subuersiō thereof. For God is brought in calling on and exhorting the soldours, and the commissaries and executours of his iudgement vnto vengeance: and that they should punish her moste extremely, and spare her not, but rewarde her moste abundantly, and mete vnto her by the same measure, wherewith Rome hath measured to others. For hereth place that same of the *Torde*, and comon saying with all nations: with the same measure wherewith you met, others shall mete vnto you agayne, and there shall be geuen good measure, pressed, shaken, and running ouer. Therefore from

that

that Rome hath robbed the whole worlde, and seduced the whole worlde, rightly and by the iuste wrath of God was she spoiled, and verely subueried. The which things did the *Scribes* with great faith and diligence: so that we can not doubt also, but that newe Rome, and that See Apostaticall, masse of her enemies, whom the Lord hath prepared, and of the Angelles gathering the tares, be plucked all to peeces. And what shall become of her in an other worlde, we maye gather heretof, that he beatech in so ofte, that her euilles shall be doubled without mercy, her payne also, mourning, and greuous tormentes. These things doubtles are greuous and horrible. Would God they might be percepued of faythfull mindes. And agayne this place is written out as it were worde for worde of the. 50. chap. of *Jeremie*: where you reade to this effect: be auenged on Babilon, and as she did, do ye vnto her. Spoile and destrope sayeth the Lord, and accomplish all that I haue commaunded thee. Destrope her, that nothing remaine. In trench rounde aboute, that no man escape. Hewe her after her worke: according to al thinges that she hath done, do ye vnto her. For she hath ben proude agaynst the Lord, and agaynst the holp one of Israel. Thus sayed the Lord in *Jeremie*. Thou seest therefore where the Lord hath borrowed his owne at this present. Thou seest what euery citie, or comon welth, or man maye promise himselfe, of being enriched by the losse of others, he liue voluptuously & proudly in this world. For God is the same alwayes, and his iudgements are egall agaynst al vngodly.

And he hath meddled withal the causes of subuersiō, crueltie, carelessness, errors, slaughters, burninges, wherewith Rome hath made desolate the whole worlde. But he proceedeth more expressly to recite other causes: to witte pride, gloriing and boasting, securitie, riot, pleasures and voluptuousnes. For it followeth: as muche as she hath glorified her selfe, and liued wantonly, &c. And agayne: for in her hath she sayed, I sitte a Queene, &c. He hath borrowed these thinges also out of the. 47. of *Eze.* Where Babilon glorieth thus also and with so many wordes. Rome in times past gloured, her selfe to be Lady of the worlde, and that she should be victorious. For they staped in siluer copnes, of Rome

all this

all this

all this

all this

all this

The vaine
glorye
of Rome.

So

eternal.

eternall. They had thought that the kingedomes should neuer haue ben plucked from her. She thought therefore that she should neuer haue ben a widowe. And I doubt not but the Germanes borrowed of the Romanes that German worde *Romen*, by the whiche they meane to boaste of bragge stoutely: whiche seemeth to haue ben peculiar and proper to the Romanes. She was careless of insecurity. She had not thought to haue be subuerted. She said, I shal see no mourning, I will haue no mourning there. I wil alwayes singe, *Gaudeamus*. The Romanistes at this daie also full brast make their boaste, that no Emperours, no Kinges, no people, no heretikes and Schismatikes (for so they terme their enemies of the Romish wickednes, men godly and learned) haue yet luckely assailed Rome. That the enemies of the church of Rome haue alwayes ben oppressed, that she hath alwayes triumphed ouer her enemies, these seuen or eight hondreth yeres and more. That the shippe of S. Peter mane be soze tounoyled, tossed, and ouerwhelmed with waves and billowes, but can not be drowned: and therefore that the See of Rome shal be perpetual quene and lady of al churches. &c.

Rome shal perishe by the iudgement of God: for as muche as perishe by the sword she is proude, wapne gloriouse, carelesse and wicked, in one daye shal come her plagues. *Aretas* noteth, that by our daie is signified a sodayne destruction: and that she should chan perishe, when she would haue thought lesse. And her plagues he reciteth in order, death, mourning, famine and fire. And stories testifie, that these thinges were by the Scythians fulfilled accordingly in olde Rome: whereof I haue spoken before. Therefore we doubt nothing at al, but that newe Rome also shal by menne, and by Gods Angelles be tounoyled and plucked up by the rotes. And lest any manne should thinke this impossible (for greate is the power and maiesty of eyther Rome, in so muche that he that should haue saved in S. John his time, Rome shal falle, should haue seemed to haue spoken a thynge as much impossible, as if he had said, the sunne shal falle) he answereth incontinently: for sworne he the Lorde God that shal iudge her. Therefore lette us not doubte of the falle of Papistrie. For the Lorde is true, iust,

just, and almighty. To whome be glorie for euer and euer. Amen.

A doleful song of mourning, and lamentation of Rome, which the Princes and Marchauntes make for her.

The lxxix. Sermon.

AND the Kinges of the earth shall beweepe her, and wayle ouer her, which haue committed fornication, and liued wantonly with her, when they shal see the smoke of her burning, and shal stand a farre of, for feare of her punishment, saying: alas, alas, that great citie Babylon, that mightye citie: for at one howre is thy iudgement come. And the marchauntes of the Earth shall wepe and wayle in themselves, because no man wyll by their wares any more, the wares of golde, and silver, and of precious stone, of pearle, and silke, and purple, and skarlet, and al thynnen wood, and all maner vessels of Iuory: and all maner vessels of moste precious wood, and of brasle, and of Iron, and Synamon, and odours, and oylmentes, and frankensence, & wyne, and oyle, and fyne howre, and wheate, and cattel, and shepe, and horses, and charetz, and bodiers & soules of men. And the Apples that thy soule lusted after, are departed from thee. And al things which wer deinty, and had in price, are departed from thee, and thou shalt fynde them nomore. The Marchauntes of these things

Do, if.

thinges

things, which were wared rich by her, shall stande a farre of for feare of the punishment of her, weping, and waylinge, and saie: g: alas, alas, that great Citie, that was clothed in silke and purple, and scarlet, and decked w golde, and precious stone, and pearles: for at one howre so great riches is come to naught. And euerye hypppe gouernour, and all thepe that occupy ships, and shipmen which worke in in the sea, shode a farre of and cryed, when they saw the smoke of her burning, and said: what citie is lyke vnto this great citie? And they casse duste on their heads, and cryed wepyng, and wayling, and sated: Alas, alas, the greate Citie, wherein were made rich al that had hyppes in the Sea, by the reason of her wares: for at one houre is she made desolate.

Lamentation & wayling ouer Rome.

In the fourth place of this chapter, followeth the weping or waylinge, or lamentation of Rome, bent and despoiled. The copie is plentifull and maruylouse, by an euident hypotyposis, settinge all thinges befoze our eyes. And our Lord God hath alwayes a familer manner, that what tyme he wyl euidently shewe befoze, and fixe in the heartes of all men the ouerthrowe or destruction of a nation, Kingdome, or Citie, he wyl commaunde his Prophetes to song an elegie, or lamentable song. And in such kinde of lamentations is shewed not onely the subuersion, but also the causes of destruction, and maner of desolation are rehersed: the end also or use is declared, lest others be made lyke vnto that nation, and become partakers of the destruction. We haue manifest examples in the wyppinges of the Prophetes, especiall the lamentations of Ieremye, and the whych agree better to this place the dolefull dittie of Tyus songs of Ezechiel, in the 27. and 28. chapters. And verely it appeareth that S. Iohn hath borrowed many thinges from thence,

rather

rather is there any matter here, to busy our selues much aboute. The some of all is this. Rome shall fall, and perishe utterly, that there shoulde be nothing lefte, eyther of the Empire, or of that See, much lesse of the riches and pleasures. The which was partipe fulfilled in our Rome, and partipe shall be fulfilled in the newe at the daie of iudgement.

Nowhere nother Christ himself, nor the Apostle is brought in, bewailing the subuersion of Babilon: but wicked persons are indited, which are firste to be considered. For they be Kinges and Princes of the Earth, marchauntes, or gouernours of ships or mariners, which haue all comitted whoresome with this strumpet, and by her compaignie haue bene made rich. And verely our Rome was furnished with the amities of Kinges: and agayne the presidentes sent of them to gouerne Prouinces, sented euery one to be Kinges and Princes. And for asmuche as the riches of Rome were great, and all states were wonderfully set a ryot, the marchauntes there, gotte exceeding much gaigne. Moreover ther was saplinges Rome oute of the East, South, and Weste, I meane out of Syria, and Aegypte or Affricke, and out of Spayne it selfe, and uttermoste partes of the worlde. But what tyme Rome beyng despoiled lay ruinouse, and the Empire was rent in pieces, they coulde not but lamente, whose lute and pleasure was lost.

Kinges and marchauntes mourne.

Rome hath also, besides those temporal, eueryeuery lier marchauntes and Princes of her owne. For the prelates of the church be Princes. And in the church of Rome, all the Sainctes of God knowe, howe to occupy the traffique of unchaundse. For what holy thing is not to be boughte in that seat? Nechaundise is practised in forgiuenes of sinnes, in pardons and satisfactions, in ecclesiastical benefices, in moeying of Images and Sainctes, in masses, in burialles, in sayinge diriges for the dead, and almoste in all spirituall matters. Hereof cometh an vnumerable gaigne, and the greatest occasion of pleasures. Other marchauntes by their wares weep here: the Romish Cananites, pay not one denier or farthinge for their wares, but sell the same for an unreasonable price. Nor yet suppose I that euery there be any marchauntes like vnto this in all the worlde, nor yet a more gaignefull

The marchauntes of new Rome

lure of a thing of naught. *Erasmus* hath also touched these things, in the pounce to asie tribute of a beade man. And where as before the day of iudgement, the *Lo:de Chyist* shall destroy Antichyist with the spirite of his mouth, and that gaigne begynneth to be diminished, we see howe every where amonges these spirituall marchaunts, complaints and greivousnes arise. What what maner of lamentation and wailing thinke ye that will be, where the same *Lo:de* by his coming, shall utterly abolysh the same Antichyist, and they must go in to fyre euerclastinge? Agayne we must somewhat also consider the mourning. To mourne of it selfe, is no sin. For the beste and holdest men haue lained their dead, and their calamities, & destruction of cities and realmes. For *Abraham* mourned. The lamentations also of *Ieremye* remaine, ouer the cite of *Iherusalem*. The faithful mourned with a great mourning for *Stephen* in the Actes. Whomebeit in the lamentation they kepte a meane, and referred all thinge to the glory of *God*, and saluatiō of soules. The vngodly and worldly men do not mourne after this sort. They neuer remeber the sines of men, for the whiche the righteouse *Lo:de* punissheth the world, nother do they referre the cruyles of them and theirs to the glory, veritie, and iustice of *God*, or amēdment of maners: therefore are they not say that *God* is offended, nor requyre for geuēnes of sinnes: but it greueth them that occasion of suminge is taken from them, that their pleasures and lurre is past. And nowe wayle *Princes*, marchantes and mariners, not for the fauoure of *God* losse, nor of true compassiō, or loue of their neighbour, but for loue of themselves, for the losse of earthly thinges, for the destruction of goodly, ancient, strong and precious things: but chiefly for their lurre losse, and pleasures taken away. The Apostle maketh mention of such greife in the seconde to the *Corinthians* the .7. chapter. And surely this sorrowe and mourning is nothing els, but a descriptiō and a shadowing of a moste certain and greatest destruction, and that of men vngodly. And full well and purpōsely doeth he set forth the wayling both in the behauiour of the mouēners, & also by their wordes. To this gesture apperteyneth, that they wepe, wayle, crye oute, and cast dust on their heads. To their wordes are referred these thinges,

Ringes, wo, wo, alas, alas that great cite. &c. The whiche is repared of the marchautes and saplers.

All our oure are touched here also the causes of destruction. The elof, voluptuousnes & pleasures of Rome. The most and voluptuousnes, wherein some flowed. And likewise are rebered the welth, riches, maiestie, pride, and pleasures of either Rome. And here by the way are warned, what all worldly men maye take for, in case they addicte themselves to the pleasures & voluptuousnes of this world: which was at Rome, and is unmeasurable. Nother haue we red in any storyes, that nation haue long continued, which haue ben geuen or vanquished of worldly pleasures. To bulde, to care, to dancie, to be clothed, and to haue seruantes men and women, is lamesull: but a measure muste be kepte in these as in al other thinges: the benefices of *God* muste be acknowledged, & chose may not be more set by than vertue: but at Rome, & in the world, passing ouer godlines & meane, these thinges are only regarded, desired, and beioned. In buildings and householde stuffe al thinges were sumptuous, & unmeasurable. They are of golde which might haue ben well of earth or stur: of siluer, where wood or iron might haue serued. And when wood was chosen, it was not euery wood, by *Dauid* chosen, & is to saie, most excellente was chosen. *Thyrien* appereth to be named of *Thyia*, a tree, to the which *Theophraste* attributeth great honour, reporting that the famous buildings of olde temples were made therof, & a certen immortallitie of mater incorrupt, induring on houses against all weathers, &c. *Plinie* hath this in .7. .14. booke, the .16. cha. In seruice also they use men, like beastes: nother haue they any beastes for their owne use, but most chose. They haue horses & mules exceeding fine. They haue their horselitters, Coches, & charettes right notable: al thinges glister with golde, precious stones, & purple: and al thinges are wrought and dined for pride & sumptuousnes. What shall we saie that the whole bandes of their men go al in silkes & veluer, wearing their maiesties colours? The *Lo:de* himself of al, sitting on the shuldere of his *Asaphorners*, is borne on high, and is caried on mens bodies as the most noble charette. In the meate and drinke of these meene al thinges are moste delicate, exquisite, and variable. Their drinke is costly, straunge and immoderate. The apparel of their

their body is also ouersumptuous. These garmentes glister with golde, and are stiffe with pearle. Thele comon garment is of Ermosin fatten. They vse also vintemeres and apples of desire: which maye both be vnderstande of the fruites of trees, and also of vintemeres containing muste and linclynng swete, and of odoriferouse sauiours.

Thende of pleasures. Finally in al thinges is to be considered, what the ende of windynge up is of riot, pride, and voluptuousenes, and howe vnsustainable is the fauour and frendshipp of men. Here all thinges perishe, nothing remaineth safe. And they perishe verely in one houre, that haue ben prouided for many yeres. They flee from vs in daunger, which haue receyued great gaue at our handes. Yea they shede a face of, and out of daunger, and lamente the dollefull chaunce: no man cometh nere to helpe or deliuer vs. Every mā is afraid of his owne shame. Let vs learne therfore to truste in God, to despise pleasures, to put no confidence in fleshe and frendshipp of men. For whylest thou art fortunate, thou shalt haue many frendes: vt the world beginne to frowne on thee, they will al forsake thee, in whom thou puttest thy trust, and leaue thee in the byeces. And this is the chiefe ende of all these thinges as I shewed at the first: Rome shall fall, and be made desolate for euer. The lord our God restrayne al euill. Amen.

The reioycyng of Saintes for the ouerthrowe of Babilon, the drownyng of the same, and the causes of drownyng or destruction are rehearsed.

The lxxx. Sermon.

Reioyce ouer her thou heauen, and ye holy Apostles and prophetes: for God hath geuen your iudgement on her. And a mightie Angell toke by a greate Wylstone, and caste it into the sea, sayng: with such violence shall that great citie Babilon be caste, and shal be founde

founde no more. And the voice of harpes and musiciāns, and of pipers and trompettes shall be hearde no more in thee: a no craftes man, of what so euer craft he be, shal be founde no more in thee: and the sounde of a Mille shall be hearde no more in thee: and the light of a candle shal be no more in thee, and the voice of the bydegrome and of the byde shall be hearde no more in thee: for thy marchauntes were princes of the Earth, and with thine in chaunteinentes were deceaued all nations: and in her was founde the bloud of the prophetes, and of the saintes, and of all that were slaine vpon the Earth.

In the fiftre place of this chapter the Angell of the Lord exhorteth, al the saintes of heauen to reioyce, and that for the ouerthrowe of Babilon. And this reioycyng of Saintes is set agaynst the wailing of the wicked. For as they lamente for the causes of pleasures taken from them: so the Saintes reioyce ouer vngodlines oppressed, and the glory of God reuenged. We are verely forboden in the Proverbes of Salomō, and in the doctrine of Christ and his Apostles, that we shuld not be glad of the calamities of our enemies, nother that we should saue euill or do euill to our enemies. Whiche thing is perpetuall, and commaunded to all men, neuer to be altered by any dispensation: but we must obserue in the meane tyme, that men doe reioyce diuerse wayes. Some are glad many times of the destruction of their enemies, and that of hatred & mallice: which is not done without sinne. Others are glad agayne of the calamities, and plages of the vngodly, not bearing vngodly mallice towards them, which are in this miserie: vnto whom they wold doubtlesse haue wished a better state, if they myght haue ben perswaded to haue reioyced: but they reioyce rather ouer iustice reuenged, and the godly deliuered from the tyranny of the wicked. Whereof we reade that the

The reioycyng of Saintes for the destruction of Rome.

That the
Saintes
reioyce at
the destruc-
tion of the
wicked.

prophet sayde in the 58. Psalme. The righteous shall reioyce, when he shall see vengeance, he shall wash his feet in the blood of the ungodly (to witte he shall purge his affection and euill manners, what time he shall see the blood of the ungodly spilt: which he beleueth to be done for a boomer, lest we should follow our euill affections, & that our blood should be shed also of the most iust God by his ministers) and a man will saye: verely there is a reward for the righteous, verely god iudgeth the earth. Therefore are the righteous glad, & reioyce when they see vengeance. And it is not sayde, that they court, or wishe for vengeance. Vengeance is mine, saith the lord, I will reward. When the lord therefore rewardeth they are glad for the deliuerance, and for þe vertue established and confirmed: and reioyce not of an hatred they beare towards the oppressours, whom they haue wished to slay and destroyed. The godly wishe euermore the wicked to be converted, and to retourne into fauour with God. But when they see them moued with no repentaunce, but obstinately to procede, and falle into their owne destruction, and that God doeth intercepte them, for the saluation of the faithfull, and deliuerance of the godly: the godly reioyce at this deliuerance, and prayse the iustice of God. notwithstanding that they had alwayes rather, if it mighte haue ben, that the losse had otherwise led their life: but now thus it can be no other wise, through their owne obstinate malice, they speake not against the iudgements of God, but rather conuene the same. These thinges verely do the saintes in Earth. And the Saintes in heauen sing they be purified now from all affections, their reioicing is altogether most pure, so that it were superfluous to reason curiously thereof. But where the heauenly reioyce at the destruction of the wicked, we maye easily iudge howe muche they erre, whiche truste to the helpe of prayers of Saintes: where neuerthelesse they alter nothing at all of their wicked life. It shall be easie also to discusse their doubt and carefulnes, which feare lest they should be forgiuen also, forgiuing their brethren, sisters, frendes and kinsfolkes condemned. For the Saintes do plainely consent to the will of God, and extolle the iudgements of God, and reioyce thereat, and can be forgiuen no more.

And

And he biddeth heaue reioyce, as many times in the Psal. Beloyed we reade the like phrase: vntill thou had rather by heauen, thou haue order stande heaue dwellers, such as we beleue that apostles & prophetes to be. For at the same time when S. Iohn wrote these thinges, all the apostles in a maner were slaine. And here is to be knowen, that the Romish beast had deuoured, that is to saye, afflicted & slaine, not only the sonne of God, our lord Iesus Christ: but also Iohn the Baptiste, all the Apostles of God, and al the martirs of Christ. For the prophetes we vnderstande, not only those olde, but all the faithful preachers of the gospel. For we haue heard oftener than ones before, that the faithful preachers of the worde be called prophetes: we minere moreouer a reason wher they ought to reioyce: for God hath geuen your iudgement of her: For in the 6. chapt. the soules of martirs crie vnder the Altar: howe longe lord auengest thou not our blood on them that be on Earth: now therefore they prayse Gods iustice, whiche as he hath promised that he would auenge, so hath he now auenged in dede.

And by this place we learne, that all iudgement is geuen Saintes to the sonne, and that no Saincte in heauen can iudge or punish an euil man on Earth. For it is moste false, that Saintes are sayed to punish their enemies: S. Anthony with the holy fire, Valentine with the falling sickness, and other with other diseases, God alone, as in the 16. chapt. is declared at large, punisheth, and sendeth and taketh away sicknesses. And moste certayne it is, as wel by this, as also by many other places of this booke, that God sleepeth not, but will when he seeth time, reuenge and punish moste certainly. The martirs when they should die, had committed all their iudgement to the lord be their God. We iudgeth now the iudgement of Saintes of Rome: that is after his iust iudgement taketh punishment of Rome, for that she had with worgfull iudgement oppressed the Saintes.

In the sixte place of this chapter he retourneth to the description of the subuersion of Babylon. And it is a moste cleere, and euident epel and euident demonstration by a similitude. For taking up a greete stone, in quantine like a millstone, he casteth the same into the Sea, and making

a decla

Babylō is a declaration of his sodomyng, sayeth, thus sodomyng, and drowned in with such a violence, (*supponit*) that Babylō be cast downe the Sea.

re. This place is taken out of the ende of the. 31. chapr. of *Jeremie*, where you reade in a maner the like thynges word for word. And here is now brought in a strong Angell, lest we shoulde thinke that the force of Rome were happily stronger than that it could be broken. But it shal be broken of a strong Angell. And the thynges that be sodainly drowned appeere no more, were is signified therfore, that with a sodaine destruction Rome shal falle, that there shal no token thereof be left, & that it shal falle without any difficultie, it shal be made to plumpe, and neuer more be sente. And the Lorde in the gospel affirmeth, that the crime of sleaughter must be punished with a millstone hanged aboute the necke: yea and that same not to be punishment greuous enough, although amonges the Syrians it was accounted for vile and shamefull; for the crime deserueth to be punished with a much more greuous or crueller paine. Wherefore *Primasius* supposed, that here by the waye is signified, how Babylō, for offences geuen to the worlde, shoulde be drowned in the Sea, as it were with a millstone tied fast to her necke. Doubtes if euer any cite, if euer any kingedome were hateful by reason of greatest offences, and geuen to the Christians innumerable slaughters: Rome and the Romane Empire, and euen the Popishenes of the church hath hurt most by slaughter, and perhurther. Wherefore it is no doubt, but that it hath be plagued most greuously, and shal be yet more punished of the Lorde.

Agayne by prophetical and figuratiue speeches he signifieth a notable desolation, and that the same place shoulde neuer after be inhabited for euer. Such like maners of speeches shal ye finde in the. 24. of *Esaie*, and. 26. of *Ezech.* and in diuerse other places. All pleasure, sayeth he, shal perith, especially which was wont to be taken of Musike. All reastes shal be layde downe. Briefely there shal be no more any habitation for men.

The causes of her desolatio. In the seventh and last place are set forth agayne the causes of this subuersion, and that more notable three. The first. The marchantes were princes of the Earth. For they that haue occupied merchandise in the church of Rome, and yet

do.

be, are in a manner princes. Of whom I haue spoken before. There is noted therfore their pride, auarice, and sumptuousness. *Arctot.* he calleth them marchantes, sayeth he, whiche trouble people and trouble the whole worlde, as it were certain sayen, &c. The seconde: for with thine inchauntementes all nations haue ben seduced. There is no doubt, but that inchaunting, and magicke raigne in Babylō, and that there is founde plentie of fortune tellers, necromancers, and incantours: yet here appereth chiefly to be signified, seducing, scholasticke, and impie, or error of doctrine. Suche an inchaunter was *Lezabel*, as appereth in the. 4. booke of *Kinges* the. 9. chapr. which practised inchauntementes in very dede, and bewitched men with corrupt religion. And euen so hath Rome seduced the whole worlde, and yet seduceth. For the which cause she deserueth most greuous punishment. The last cause of subuersion: for in thee is founde the blood. Blood shed can not be whipe awaye nor cleensed from them, that shedd innocent blood. And although it be not streight waie required: yet will there come a time when it shal be required of God, and then is it founde. And he maketh mention of the blood of foure of blood. First of the blood of Prophetes, of them I meane, which haue preached the Gospel, and haue ben the fathers of the faithfull. Secondly of Salmes to witte holy martires. Finally of al menne that haue ben slayne in earth to witte dwelling here and there throughe out the worlde: whom we vnderstande to haue ben dispatched and taken out of the warr, by the warres, seditions, and tyranny of Rome. So we reade also in the first oratio of *Jeremie*, that God straightly requyeth the blood of his seruantes spilt. Doubtes all shedding of blood is greuous (the same excepted which is iustly done of the magistrate) yet is one more heynouse than another. For he that killeth a preacher of the gospel, more greuously sinneth, than he that dispatcheth a priuate person: and he which for religion sake slayeth a man, and maketh a martir, sinneth more heynously, than he that killeth a man in the warre. Therefore al the blood shed of Rome after any sort, shal be required of Rome, & is required. Thus the Lorde spake also of the cite of Hierusalem, *Matth. 23.* The Lord Iesus haue mercy on vs, & loke vpon vs with thyres of his mercie. Amen.

The

The reioynges and hymnes of saintes are recited for some destroyed, and all ungodlines taken awaye.

The lxxxij. Sermon.

Chapt. 19.

AND after that, I hearde the voice of muche people in Heauen, say-
ing: Alleluya. Saluatio and glo-
ry, and honour, & power be ascri-
bed to the Lord our God. For true
and rightuouse are his iudgements, because
he hath iudged the greate whore, whiche did
corrupte the earth with her fornication, and
hath auenged the blood of his seruantes of
her hande. And agayne they sayde, Alleluya.
And the smoke of her ascended for ever more.
And the, xliiij. Elders, and the foure beastes
fell downe, and worshipped God that sat on
the seate, sayng, Ame: Alleluya. And a voyce
came out of the seate, sayng: Praise our lord
God al ye that are his seruantes, and ye that
feare him both smal and great. And I hearde
the voice of much people, even as the voice of
many waters, and as the voice of great thun-
deringes, sayng: Alleluya. For our lord God
omnipotent raigneth. Let vs be glad and re-
ioyce, & geue honour vnto him: for the mar-
riage of the Lambe is come.

God neuer
forgetteth
his ser-
uantes.

For as much as the Apostle in this booke most plentifully
hath described the oppression of Saintes, and the cruel vni-
cheyouse, and prouoc assaultes of the persecutours of the
Gospel, whereby they both mocke God, and toucheth his
saintes, wherupon evermore at all times the complainers

burn of the godly men are red to haue risen, as though God
through his longe suffering and great patience, should seme
to neglect the oppressed: he discourseth also moste at large
vnto the reioynges and prayes of Saintes, whereby they
erecte the veritie and iustice of God, neuer neglecting his,
and most greivously punishing the ungodly persecutours.
Wherby they reioyce here chiefly, and prayse God for the
taking awaye of Antichriste, and all ungodlines with him.
Wherby is the first place of this chapter. The seconde
confirmeth al Saintes, leesse they should doubte any thing
of the saluation of the faythfull, which he sheweth to be most
certaine. The thirde place reciteth the sinne of blessed John:
and the faythfull doctrine of the holy Angel, that we should
worshippe no creatures, be they neuer so holy. In the laste
place is described the iudge, or reuenger Iesus Christe, com-
ming to iudgement: there is moreover described the perdi-
tion or punishment of al ungodly, which the iuste and ho-
ly lord talketh of them. Whiche place verely begone in the. ii.
chapt. of this booke, and suspended hitherto, repeted somewhat
in the. 14. is now at the last finished.

And verely the Jubiley of Saintes is diuerse, plentiful,
and manifold, ouer the losse and condemned enemies of
the godly. Firste he heareth a voyce, and that a greate, of
much people in heauen. He sheweth therfore in generall, that
all heauenly, (the Angelles not excepted) syng prayes to
God in heauen. Whiche we vnderstande shal be at the laste
iudgement, all ungodly troden vnder fote. And before these
thynges be done they are rehearsed and described, that hereby
the godly maye in daungers and courmes comferte them-
selues, and maye abide stedfast in the true sayth: beleuynge
that they also, though now oppressed, shall syng prayes of
thanks to God.

And verely he hath here compiled the whole hymne, saide
in the prayse of God the reuenger. He placeth for moste, Al-
leluya: after he annexeth the prayes, Saluation and glory.
And Alleluya signifieth, prayse ye the Lord. Wherof a
most common, and of all men best known in the primitive
Church. For terten Psalmes haue this title, Halleluyah. For
the psalter so exhorteth & stirred vp the people, to praise God.

Alleluya

So after the same maner now also, the sauntis as it were expressing the argument of their songe, saie, *Alleluia*. And these vocables haue more grace in ours and straunge language, than translated. So haue remayned in the church, *Veni, Amen, Sala, Maranatha*, and diuerse others. Wherof also writeth *S. Hierome* to *Marcella* and *Damasus*.

**The hymne of sain-
tes.** Now followeth the hymne: saluation and glory, a hymne, &c. And those thinges they prayse in God, & ascribe vnto him wholly. Wherof I spake in expounding the .4. and .5. chap. of this booke. No: couer they prayse God, of that whiche in this cause is principall: for his iudgements are iust & true. Which saying semeth worthy to be prynced moste deeply in the hartes of al men, as the which in temptations make not a litle erecte them. And wherfore the iudgements of God be iust and true, he addeth, because he hath iudged the great whoze: that is to saie, taken worthy and condigne punishment of the great whoze. Whitherto the Lorde hath seined in many ouerflowe, and so much sauourable to Rome, and the Romish church: but than shall they see that God is most iust. Of the whoze is spoken before.

Yet doeth he repete here agayne her moste heynouse and greatest sinnes. Firste corruption through whoredome and inchauntement. Whereby is signified seducing by corrupte and wicked doctrine. The later, the shedding of the bloud of holy Martires. Wherof we haue already spooken many times. Therefore God promyseth the corruption of doctrine, and crucitie of the Romish church practised agaynst the sauntis of God.

**The pray-
ers of god** And like as in the beginning they singe *Alleluia*, so in the ende also they repete the same. By this repetition declar-
**is god ac-
ceptable.** ring, that the prayses whiche also we poure out to God in Earth, be to God most acceptable. And by and by is added a sentence, whiche might seme to be put to cyther of *3. Ioh.* of the diuine heavenly docters themselves. Whereby is signified, that the burning of the vngodly shal be perpetual, and shal neuer haue ende, as likewise *Esaie* hath sayed in the .10. and .46. chap. And the lord himself in the .25. of *Matth.* and .9. chap. of *Marke*. For when he sayeth smoke he understan-
**The smoke
of the** that there is fire there vnderneath. Lette us earnestly thinke of this

First thinges, so oft as the pleasures and comodities of Antichrist do Ratter us. For this perpetual fire is prepared for all vngodly, especially Antichristians. And thus seuerally he bringeth in praising God the .xiii. Elders, and foure beastes, by the whiche the vniuersalitie of creatures is vnderstande. Touching the which thing see what is sayde in the .4. and .5. chap. of this booke. And first not only they knele, but also fall downe, so thende we should vnderstande, what we ought to do in earth. And they worship God that sitteth in the throne, nother Angelles, no: spirites, no: yet any creatures. Furthermoze with two wordes he shaddoweth their hymne. For they singe, *Amen*, and *Alleluia*. For they confesse God to be iust, and his iudgements to be rightiouse, and that iustly he punisheth the whoze. And therefore that he is to be praised.

Howe cometh also a voyce out of the throne, to witte from God him selfe, but by the ministerie of an Angell. For it meth out followeth: singe prayse to our God. Beholde he sayeth, our God. Therefore he accompreth himself here in the nombre of them, whiche haue God comon with men. Therefore he was an Angell, whiche recited those thinges of God. Therefore that the sauntis do now, they are commaunded to do. For in the endes of the prayses, this voyce is hearde from God by the Angell. And he commaundeth to prayse, and that the true and only God. He sheweth mozeouer, who should praise him: all the sauntis, that is al yf seare God, whether they be great or small. By this commaundement therefore is signified, that God is delighted with the prayses of holy menne, and liketh them. Wherof we now that dwell in Earth, learne to praise the lord without ceasing, and with a sincere hart. We learne that no mā is excepted, of what so euer degree or age, sexe or condition he be of.

Agayne an other hymne is annexed, as it were an example of obedience. For God by the Angell commaundeth the sauntis to prayse. Now therefore they obey God, and offer to him praises. And howe great these prayses were, he sheweth by a double comparison, and by a maruelouse breuitie, and evident maner. For he sayeth, how the voyces of the singers were as the gushing and noyse of many waters: also like the clapping or crackyng of greate thunders. Of such

**The his
sing pray-
ses are
great.**

bycuntie and perspicuitie were founde in *Homere* or *Virgill*, it shoulde haue many maruaillers thereof, whiche would extolle and commend the elegancie. But no man maruaileth, no man setteth forth or commendeth the holy Scriptures and elegancie and efficacie of the same, waunting example. And agayne is answered an hymne, the beginning wherof, as of the fourmet, is also *Alleluia*. And like as in the fourmet hymne the Sainctes haue celebrated, that God doeth wisely punish the wicked: so in this they preache that God reigneth, and shall seme euen sterly to saue the Sainctes. They commaunde therefore to prayse the Lorde. The reason, for because since he is omnipotent, he reigneth. We hath verely reigned euermore: but since so many thinges haue ben permitted by him to the vngodly, many haue thought that the vngodly, and chiefly Antichrist hath reigned: but now since he hath oppressed him, and auenged his glory and his seruantes, it is made manifest to all menne, that God alone reigneth for euermore. They alledge also an other cause, whiche God should be praysed, ye rather whiche the godly shuld be glad and reioyce: for the mariage of the Lambe is come. For as much as that time is now come, wherein the lambe him selfe will bypung in the children of God, his wel be lough spouse, those I meane whome by his bloudshed he hath redeemed, to ioyes euerlasting. Of the mariage that he speaketh a little after at large. Prayse and glory be to our redeemer Christ Iesus the Lord. Amen.

Of the mariage of the Lambe, and of the making ready of the Lambes wife.

The lxxxij. Sermon.



AND his wife made her selfe ready. And to her was graunted, that she shuld be arrayed with pure and goodly filke. For the filke is the rightuousnes of Sainctes.

The sainctes celebrate the Lord with prayse, reioycinges and

and hymnes. There be causes innumerable: yet two notable about others. The first, for the Lord hath iudged the whore, and auenged the bloud of Sainctes. The second, for the mariage of the lambe is come. They reioyce therefore at the iustice of God, wherby he hath punished the vngodly: and at his mercy or grace, by the whiche he geueth to the godly a blessed life. But here muste we speake of the mariage.

There is very much mention made in the holy Scriptures both of the olde and newe testamente, of matrimonie and mariage. The which may not be expounded after the letter, but by an allegory: lest with the Turkes and mahometistes, we fall in shameful and mostroouse absurdities. For spiritual thinges are figured by corporall matters. Of the spiritual this is the some: God the father the loue of mankinde, wil saue men by his son. This thing is declared by a parable of wedlocke and mariage. And in matrimonie there is a contract or makinge sure, there is coupling or handfaste makinge of eyther partie, and finally mariage.

In the contracte not onely the yong man and the mayde are affianced, but also the whole manner of the mariage to come is appoynted, and an order taken. For the lawyers say, that affiancing is a promise of the mariage to come. This contracte was made at the beginning of the worlde, where God promysed that he wold deliuer mankinde by his sonne, and receiue him into glory. Vnto appertaine all the promises of Christ, of the remission of sinnes, and euerlasting life. Moreover the duties of the spouse are prescribed. She promysed to be obedient, and other thinges, &c. Christ the sonne of God the father, bydegrome, affianced to himselfe at the chosyn through his free grace: he promysed them his rightousnes, all heauely gyftes and eternall life. We taketh vpon him moreouer at the iustitias of the bride, and poureth her filthines. And the bride is affianced to him by faith, as it is with *Osee*, and byndeth her selfe wholly to him: after whose will and lawe she frameth her selfe wholly. For she is the body of a liuely head, as *S. Paul* saith in the 5. to *Ephe.* The bride leaders be the prophets, patriarches, Apostles. So *John Bapt.* in *1. of Iohn*, calleth himselfe the secul of the bridegrome. We adde, to be the spouse of Christ. *S. Paul* 2. *Cor.* 11 pp. ii. I haue

I haue married you to one man a chaste *Virgin*, &c. *Verbum* the. 16. chapter of *Ezechiel* semeth to appertayne.

And the ioyninge together of eether partie, is made after they be affiaunced, with certen ceremonies: to wit by taking ech other by the handes, and certen wordes spoken, there is geuen a token or a ring, &c. But immediatly after the beginning, was a league or bonde made betwixte God and man, which is ofte tymes red of, not without ceremonies, certen wordes and sacrifices repared, as by *Abraham*, *Moses* and others. God byndeth himselfe to men, and men to him, and that not without Sacramentes. Hereunto belonge all those thinges, that God woulde be in league with man, and haue men bounden to him, and all his thinges communicated to vs. And this marriage, of all others is most straightly ioyned and made, whylesse the soune of God hath vntied our sicke into one and the same person with him, and hath commaunded the Apostles to preach vnto all, that he wyl haue a communion with the faithfull. Of the which communion are red many things euery where in the scriptures. And he hath geuen a pledge of faith and perpetual amitie, not a ring of gold, but rather the sacramentes: praen the holy ghost, as *Paul* saith in the. 2. to the *Cor.* 1. and to the *Ephesi.* the first.

A pledge.

Marriage.

And the marriage shall be solemnized in the resurrection of the dead. The soules verely passe from the death exposit, into lyfe euercasting: but per the full restitution, and saluation of man is not made perfect, except the body come also. Therefore at the resurrection cometh the marriage of the lambe, that is, of *Christ* our redeemer. Than are we caried to meete *Christ* in the ayer, than he bringeth in his wyse into the bed chamber of eternall glory and blisse, than shall be holden that feast and deintie supper, than shall the byde inioyn for euer the loue of the bydegrome. This shall be verely the marriage of the lambe. And the marriage shall be the merier, for that the whore beinge caste oute and condemned, the wyse and honeste matrone shall haue the ful and perfect ioy alone. At this ioy, and at this marriage, the holy inhabitants of heauen do reioyce.

The preparation of the byde to the marriage.

Moreover the Sainctes resite here also a certen preparation of the byde, that by the waye the godly maye vnderstande, what thinge best becommeth them, and whereunto they

they shoulde apply themselves in the last age. Let vs prepare our selues to meete the bydegrome. For we loke for the iudgement euery howe. And we prepare our selues not in one howe or day, but all our lyfe tyme. And howe we shoulde be prepared, the Lord himselfe sheweth by the parable of ten Virgins, Let vs decke our selues with true sayth againste Antichriste in the laste dayes. Let vs beautifie our selues with the worles of charite, the worles also of righteousness, chastitie, and temperaunce: Let vs not be corrupted and defiled with dishonour, bloude, and cares of this worlde.

Furthermore lest any shoulde ascribe this preparation to his owne merite, strength and vertue, and that we shoulde see also, that the same preparatiō doth chiefly consist in the vndring of the garment, *Ihon* addeth incontinently, and to her was graunted, that she shoulde aray or apparell her selfe. If it be geuen, than is it not by our force or meanes prepared, *1. Corinth.* 4. chapter. If it be geuen, than is it not bought by popish traffike. Seade the. 8. to the Actes. And he explyeth also the kinde of garment, of cleane or pure sille, a shyning or bright. For we reade also in the gospel of the wedding garment. The Apostle ful oft exhorteth vs, that we shuld put vpon vs the Lorde *Iesus*. These things be in allgorie. But he by and by expounding nowe this kynde of garment, sayeth: that like is the righteousness of sainctes. Sainctes he calleth the faithfull. But where there is one only iustificatiō of faith through *Christe*, *Ihon* speaketh iustifications in the plurall nombre. For they that be freed through *Christe* iustified by sayth onely, doe incontinently sondry and many workes of righteousness. For he that is iuste as the same *Ihon* saith, the same worketh righteousness. Therefore be they iustifications, to witte the righteousness of sayth iustificieng, and the righteousness of workes iustificieng: that is to saye, declaring vs to be iustified by sayth alone. For we are purified by the blood of *Christe* freely, the which we receyue by sayth: and be fully iustified, witnesse *Paul* in the. 3. to the *Romanes*. Agayne they that be righteous, do sondry workes of righteousness, and commend themselves vnto God. So do they not appeare naked, but clothed with ther wedding garment, as we touch also in the thirde chapter of this booke

The byde aray.

Justifications of righteousnesse.

1. *Ihon.* 3.

A pure and bright garment. And full aptely is the garment of the byrde called pure or cleane, not for her selfe, whome we knowe to be alwaies tendered and weakened by the flesh, but for the spieite sanctifying, and bloude of the sonne of God: as *Sainste Paul* testifieth *Ephesians* the fift, and fyrste of *Thion* the fyrste. The garment is sayed moreover to be thyning and bright, and that for the glorifying of Sainctes to come. Whereof is made mention in the. 12. of *Daniell*, and, 12. chapter of *Mathew*. For of rightousnesse followeth glory. For whome he hath washed, the same hath he also glorified. Unto him be prayse honour and glory.

Of the certētie of the saluation of Sainctes, and what blesse of Saluation is.

The lxxxij. Sermon.

AN D he sayed vnto me: wypte, blessed are they which are called vnto the lammes supper. And he said vnto me: these are the true sayenges of God.

Of the certētie of the saluation of the faithful: where is signified in the marriage of the son, what and of what manner, is the blesse of the faithful. For ther is sayed enough already of the marriage of the lombe, and that is to say, of the glory and blesse of the chosen: but many thynges are suggested to man in this lyfe, which bring saluation in doute, and go aboute as it were to make it uncertayne, and therefore wauering myndes are here not to be conformed. This doctrine is profitable for afflicted and troubled consciences, and ouerthroweth and beatech downe the doctrine of sophisters, affirming that man is neuer assured of his saluation, for that in an other place the wise man saith: man knoweth not, whether he be worthy of loue or hatred. Where he hath spoken that vpon an other occasion, and to an other ende, as I haue declared in my booke of the grace of God, &c.

Then is comāded to wypte. At this present therefore is shewed, that the saluation of the faithful is most certayne. For first the Angell comāded the Euangelist to wypte. This is taken of the manner of writing, which

which put in writing their Testaments, conuenantes, and bargaynes, & than seale the same, for the cause of credit and for a perpetual memorial of the thing. And they that haue such a heude of writings, are of a quiet minde, & thinke themselves safe and assured, agaynst al crautes, and subtil practises. And therefore to the intent that the minde of mā might be quieted in the matter of saluation, he causeth as it were an instrument to be written, whereby al f godly might be assured of certayne saluation. The same maner of writing our lord in other places followeth in weightie matters. As we maye see in the 8. and, 10. chapt. of *Esey*, and in the. 1. of *Abacuke*. Wherefore it is lesse to be marueled, whie the Apostle *S. Paul* so ofte allethged that same out of *Abacuke*: y rightiouse shall liue by faith. For this onely testimony of God, as that which is cited out of the godly instrument, might be in stead of all.

And where God comāded openly *Moses* and *Jeremie* to write (whereof we maye doubtes iudge, and certainly gather that other Prophetes also, Apostles and Euangelistes, wrote not without comādemēt) we see, of what authoritie the booke of choide a newe Testament be with al the godly. For they be diuine, autentick, they be the instrument and testament of God, the booke of God himselfe, which are rightly deuised, without any other helpe or confirmation. We beleue the testamētes and sealed writings of mā: how much more ought we beleue the booke of the Scripture canonick?

Againe is manifestly declared to *S. John*, what he should receiue: blessed are they which are called to the marriage of the Lambe. Therefore it is rudent, that nowe it is confirmed both by the diuine oracle & lawefull instrument, that those which are called to the Lammes supper be and shall be blessed. This same was pronounced by oracle diuine, and written literallly. What place than of doubtfulness is left? undoubtably blessed are the faithful, gressed in Christ. For they be nowe called, vnto whome the gospel is preached, by the which they are called to the participatiō of the giftes of God, but chiefly to eternal life through Christ: and they which not only heare the veritie of the gospel, but that also receiue it, & beleue it with their harte. For many be called, and fewe chosen. For f gospel is preached to many, & the grace of God is offered

The authoritie of holy Scripture.

The called are blessed.

ppain.

offered

offered in christ, but they receiue it not. But such as through the grace of God doe receiue it with true faith, are blessed. For they are not onely called to the marriage, but also come vnto the marriage, and inioyue that wedding supper. These thinges seeme to be taken out of the doctrine of our saluour which he taught in the. 14. of *Luke*, of them that were bidden to the marriage. Heade that same place.

What that
blessed is.

Nevertheless by the waie is declared, what that blessednes of the faithfull is: nothing els verily, than the fruition of the supper of the lambes marriage. A supper is made w^{ch} the daie draweth towardes an ende. So is full saluation geuen to the godly about the ende of the worlde, at the resurrection of the dead: as in the fourmet sermon is expounded. And verily all those thinges be altogether allegoricall, which represente vnto vs a certain signification of eternall life and glory. Otherwise we haue learned of the doctrine of the Prophetes and Apostles, whiche the eare hath not hearde, nor the eye hath sene, nor haue entred into the hart of mā, the same hath God himselfe prepared for them that loue him.

These say-
ings of
God be
true.

Finally is annexed agayne a most weightie assertion, of confirmation hereof. For he heareth it uttered by an oracle from heauen, *ΑΥΤΟΙΣ ΕΙ ΛΟΓΟΙ ΑΛΗΘΙΝΟΙ ΕΙΣ ΤΟ ΕΛΘΕΝ*. These wordes of saluages of God be true. They be verily true, and be of God. Or els, they be trewe, for they be of God. *Erasmus* hath translated: these wordes of God are true. And so hath the vulgare translation: these sayenges of God are true. By a double reason therefore are these thinges confirmed, whiche are here propounded: both for that they be true, and because they be of God. Although they come bothe to one point. For since they be of God, whiche is veritie, they can not but be true. Therefore let vs beleue these thinges, and leaue no place vnto doubtfulness.

The scrip-
ture is
god's word

Here is tute of the occasion of subtile reasoning, that the scriptures and preachynges set forth of men out of the scriptures, are not the worde of God: for that they be written on paper with Inke, and pronounced with mans voice, & with a sounde passing awaye: where the worde of God is worden humane, nor corruptible, nor passing awaye. For the celestiall oracle doeth here pronounce manifestly, that the saluages

were written into the booke of S. John, and pronounced of the Angell, and to be true, and to be gods worde. So *Paul* affirmeth also in the. 1. *Thess.* 2. chapt. that the wordes that he preached of him, was the very worde of God. Likewise S. *Peter*, in the. 1. *Peter.* 1. Therefore let curious men leaue braggynge sonde of these Paradoxes, & cease from their disputing, that the word of God written, and preached, is not the word of God. Than is not verily the worde of God, what time such thinges are written or spoken agree not with the holy Scripture of God. The mindes of the faithfull are rather to be allured to this point, that they beleue, and cleaue vnto al wordes of the scripture declared in their righte sense, as the most certain wordes of God. For els, to what thing shall we trust: what thing after this shal we haue vndoubted and certayne. To God be glory.

The facte of S. John is declared, whiche woulde haue worshipped the Angell, and of the Angell prohibiting.

The lxxxiiij. Sermon.

AND I felle at his fete, to worship him. And he sayde to me: see thou do it not. For I am thy fellow seruaunte, and one of thy bretherne, and of thē that haue the testimony of Iesus. worship God. For the testimony of Iesu, is the sprete of Prophecie.

Here is added the thirde place of this chapter, to witte the doynge of the Apostle S. John, and the Angell of God. S. John woulde haue worshipped the Angell: but he is prohibited of the Angell, whiche biddeth him worship God. And before al this acte and enterpryse of John seemeth chiefly to be considered. Angelles are surely right noble creatures, and of greate power, by whome the lord executeth greatest affaires. They take vpon them for the most parte the shap of men, and vpon oft appeare vnto men, seruic, kepe, and doe good vnto the.

Therecell
cie of Ang
gellen.

Heb. 1. accordingly as God useth their ministry. For the Apostles speaking of Angelles (as I tolde you in the 29. Sermon) by they not al, sayeth he, ministering spretes, which are sent forth to serue for those sake which shall be made heires of saluation: And these thinges doeth the Scripture make plaine by sondy examples. Three appered to *Abraham* in many likenes, which were Angelles, instructyng him, and deliuered *Loth* him self out of the handes of the *Sodomites*, and brought him out of the fire: whole armies of Angelles auercome *Jacob*, defendyng him agaynst the force and violence of his brother *Esaue*. The Lord sente his Angell before *Moses* and the children of *Israell*, to leade them through the wilderness into the lande of promission. Fire charrettes compassed about *Helizem*. An Angell leued the siege of *Yherusalem*, slayeng an hondred foure score and fye thousande of the *Assyrians*. *Daniel* hath Angelles familiar with him. Wherofe the fathers and other Prophetes. An Angell deliuereth *Joseph* out of all care: the same deliuereth the wise menne from the treason of *Herode*: by and by he commaundeth to carrye awaye *Christ* into *Egipt*: Angelles minister to *Christ*, in white garmentes they testified that the Lord was risen, and ascended into heauen. The same byng the Apostles out of prison, one of them deliuereth *Peter* out of *Herodes* prison. An Angell is sent to *Cornelius* an Italian captayne. Angelles many times talke with *Paule*. Oftentimes they imploye great benefites upon men. They declare themselves through God to be of greate power. And whilste menne observe those thinges, they would worshippe Angelles: as euen at this present, where the Apostle *S. John* understande that *Christ* him self by his Angell did open to him so great mysteries for the profit of churches, whilste he maruailed at his brightness and godly giftes, he would by and by haue worshipped this his Angell the bringer of mysteries: not that he intended or purposed to reuolte from God, and coueted instead of God to worshippe an Angell for nother is it lawfull ones to imagine suche a wickednes of so greate an Apostle. We woulde therefore haue worshipped and honored the Angell with *Dulia* as they terme it, (and as *Thomas of Aquine* expoundeth it) not with *Latria*: that is to saye, to worshippe and

c. 1. While
John was
haue wor-
shipped the
Angel.

and honour God, as God: but the Angell somewhat lesse, as an excellent messenger of God. Howbeit here he offendeth, to the ende that al menne should understande that they shoulde, howe many so euer doe worshippe and honour Angelles or excellent creatures with godly worshippe. As all the worshippers of *Saintes* doe at this daye in *Papistic*. For they haue they any other thifte to colour their errour but that same distinction, that God is worshipped and honoured with worship laticall, and *Saintes* and Angelles with worship dulical, and the virgin *Mary* with honour hyperdulical, and I wote not what thinges els, which I am both ashamed and loth to rehearse.

And it appereth that *S. John* here was intangled with the same errour: whom otherwise we must needs cōfesse to haue sinned by Apostasie, and would haue worshipped the Angell for God, or with God. Which are both two wicked, and unworthy such a manne. But in case he worshipped God, and would notwithstanding haue worshipped the Angell also, what thing els did he, than offende in the worshippe dulical. And verily God hath permitted so worthy a man to erre, as he did also *Peter* and *Thomas*, to the intent he mighte heale our infirmities: that is to witte, that by their errours we mighte learne to beleue more rightly, and to honour God more purely. For this present place teacheth openly, and other like examples of errours, that all the sayings and doynges of *Saintes* are not to be allowed without any difference.

For now here followeth the facte of an Angell most excellent, that is to saye, a godly confutation of the errour. First he sayeth not lightly, do not as thou haste purposed: but greatly vouchsafely condemning his facte, he sayeth with a certen vehemencie, see thou dost it not. We haue a like phrase of speech here in *Switzerlande*, what time (signifyinge in any wise to be ware) we saye, *Long vnd thu das nitte*. Take thou dost it not. Wherefore we haue learned by the testimonie of the angell, that now nother Angells nor *Saintes* are to be worshipped. For seing the Lord himself sayeth of *Saintes*, they shall be as the Angelles of God: I see not why they shoulde not match the *Saintes* with Angells. And we haue verily learned that they maye be worshipped nother with culte laticall

S. John
errith.

That no-
ther Ang-
gells nor
Sainctes
shoulde be
worship-
ped.

not but cal. And to worship, is with a minde to honour, to sit at the fete, to bowe downe and knele. As I haue sayed els where.

After thangel sheweth reasons, whie he ought not to wor-
shippe. for I am thy fellowe seruaunt. He sayeth not seruaunt,
but fellowe seruaunt: to witte of the same office with thee, un-
der the same lord and maister. For Angelles serue God after
their manner: and so doe menne serue God after thei ma-
ner: yet are all seruauntes, and that the seruauntes of one
maister. And it is agaynst reason that one seruaunt should
honour and worship an other of his fellowes, being of the
same state and creation. It is therefore an unworthie matter,
that the faithfull should worship the Apostles, Prophets, or
Martyrs: muche lesse doeth it become them to honour their
dead bones. And lesse any man should saye, how thangel in-
dede in respecte of the moste excellent Apostile S. Iohn, con-
fesseth himself to be his fellowe seruaunt: but that there is an
other consideration to be had of othermen, which cometh
here the dignitie of blessed Iohn: & therefore sith we be muche
inferiour, we maie worship Angelles and Apostles our super-
iours: he preuenteth and sayeth, and of thy betherne. And
who be the betherne of the Apostile S. Iohn: the Angel him-
selfe answereth, and sayeth, whiche haue the testimony of
Iesu. The testimony of Iesus, is the gospel, & the very sayth
fixed on the gospel, comprehendng with a saythfull minde
Iesus. Wherfore al f faithfull of Christ, be Iohns brethren:
therefore is the Angel their fellowe seruaunt also. And there-
fore none of the faithfull ought to worship any Angel or Apo-
stle: the lord him selfe also in the. 12. of *Matth.* calleth all that
obeye his worde or preaching, betherne. And here is dili-
gence to be noted, that he sayth we are made the betherne
of Christ, of Angelles and Apostles. This shuld the Monkes
and Freres haue beaten in and set forth, and not the frater-
nitie of our Lady, and fraternities of Saintes: vnlesse they
had ben the Apostles of that great & abominable Antichrist.

Moreover the Angel him selfe expounding agayne his
ownewordes, sheweth what is the testimony of Iesu Christ.
For the testimony of Iesu, is the spete of propheticie. And
the spete signifieth reuelation or vnderstandynge: and pro-
pheticie

pheticie the propheticall and Apostolicall doctrine. And there-
fore f sense is: the testimony of Iesu Christ is no other thing,
but the reueling of the doctrine of prophetes and Apostles
in the minde of the godly through the holy ghost and sayth.
And therefore the Apostles in the gospel are called witnesses:
and the gospel, a testimony. And to testifie, is to preach. Of
the whiche exposition such an argument maye be gathered:
the cause of thy worshipping, Iohn, is doubtles that excellent
reuelation and propheticie, vnto thee by me reuealed. But yf
I should therefore seme worthy to be worshipped, for that
there is in me an excellent spete of propheticie: by the like
reason shalt thou worship al thy betherne, in whome is the
same spete of propheticie, to witte the testimony of Iesu, the
true sayth. But where thou seest, and thy selfe art compelled
to graunt, the same to be very absurde, I perceiue it to be ab-
surde if thou shouldest worship an Angel.

The laste and strongest reason, whie he would not be wor-
shipped, is this: worship God. It is taken out of the authori-
tie and Lawe of God perpetuall and immutable, reuealed in
the. 6. of *Deuter.* and repeted of our sauour Christ in the. 4. of
Matth. if we would obeye the lawe of God, al culte and wor-
shipping and inuocation of Saintes had ben long sith ban-
nished and exiled out of the church.

Furthermore ther be other places also, which commend
the ministeries and vertues of Angelles, teachng neuerthe-
lesse to honour and call vpon God himself. Reade the good-
ly *Psalmes.* 24. and. 91. And yf any man liste to haue also the
consente of the fathers, let him reade S. Austen sayeng, that
Angelles must nother be worshipped nor called vpon, nother
ought there sacrifice to be made vnto them, nor churches e-
rected. The chiefe places be, of the true religion the. 55. chap.
against *Maxime* an *Arriane* Bishop, first booke, leafe. 77. *De*
trinit. dei. 8. booke laste chapt. 10. chapt. 16, 19, 20. To God be
the glory.

The description of Christe the Judge com-
ing to the laste iudgement.



AND I sawe heauen open and beholde a white horse, and he that sat vpon him, was called saturnal a true, and in rightuousenes dyd he iudge, and make battaile. His eyes were as a flame of fire, and on his head were many crownes: & he had a name written, that no man knewe but him selfe. And he was clothed with a vesture dypte in bloud, and his name is called, the worde of God. And the warriors which were in heauen followed him vpon white horses, clothed with white and pure silke. And out of his mouthe went a sharpe sword, that with it he should smite the hepten. And he shall rule the with a rod of yron, and he trode the winesatte of the seareceneesse, and the wyath of almightie God. And hath on his vesture, & on his thighe a name written: hynges of kinges, and Lorde of Lordes.

Whereto we haue hearde many thinges of the sondy punishmentes of the vngodly: and because it is manifest, that God taketh punishment of the mischeuous and wicked at sondy times, and diuersely, but most fully and most severely in that same laste iudgement, and from thence forth euermore, and S. Iohn hath once, twice, thysse begonne to treat of the laste iudgement, as in the ende of the .ii. and .iij. chapt. And yett hath euer differred, suspended and reserued to another place: at the last thinking it time, to set before all mens eyes a description chiefly necessarie, at the length he taketh it in hande, and nowe finisheth it vp as a matter of all other greatest. We annexeth therefore to a plentifull treatise of the tormentes of the vngodly, a moste full and euident description of the iudge moste rightuous and greatest, and of

that laste iudgement, and moste straite of all others, wherein moste fully and severely the paynes shal be executed vpon all Murckristians, and vngodly for euermore. This place (which is the fourth of this chapt.) and this treatise stretcheth vnto the .xii. chapter. The elocution is great, smelling of the propheticall maiestie, and Apostolicall perspicuitie, and efficacie. You shall finde not a fewe of this sorte in the prophetes, especially in the .24. 25. 26. and .27. chapt. of Esaye.

And verely this doctrine is verp profitable and necessary to be learned and vnderstande moste diligently of all and singular saythfull, as the which with muche diligence and moste plentifull aboundance was set forth to this ende of the prophetes and Apostles, but chiefly of the Lorde Iesus Christe him selfe, bothe in the Gospell, and also in this moste godly reuelation. For: unlesse thou be kepte in thy ductie for feare of the iudgement, and Judge to come, it is no maruell though thou runnest madde and perishest with this solithe and wicked worlde. In the treatise of the laste iudgement is seene the ende of all manne, life and death, felicitie and miserie, payne or torment, and unspeakable and heauie reward. We that remembreth these thinges well, abhorreth wickednes, and walketh in holy feare before God.

And we haue learned of the doctrine of the Gospell, that the same daie of the restoring of all, and oppression of the vngodly, and also of all vngodlines, is knowne to no mortall man, but to the father alone: and therefore to inquire of the houre and momente thereof to be most solitely done much more wickedly. Notwithstanding the good Lord hath shewed and signified tokens, which when we shall see to be fulfilled and accomplished, we might lifte up our heades, knowing that our redemption draweth nere. Beholde your redemption, sayeth he, not your torment. For: he speaketh of the godly, looking for their redemption fro heauen, at the returne of our sauour and redeemer our lord Christe: which shal also inflite to his enemies reuengement, as S. Paule saith in the .2. Thess. the .1. Therefore let vs not here be curiose, which search for thinges vnsearchable: but rather let vs watch and praye, after the holesome precepte of our sauour iudge,

and reuenger, let vs haue our loppes guided, and let lighted
burne in our handes, let vs loke for him stedfaste in faith, and
and soude in holy hope. Let vs rather take hede, that the care
of this world possesse not our hartes, and beware of bydne-
nesse and surfetting, and that we be not of the nombre of con-
uersation of them, whiche in the dayes of Noe and Lot, re-
garded worldly thynges only, dyspised heauenly, & laughed
them to scorn that gaue them good counsell, till the wrath
of God was kindled, and fell vpon them, when they lest lo-
ked for it. We see al tokens that are sayde shuld come before
the daye of our Lord, to be fulfilled. Let vs wathe therefore
and these thynges on this wise considered, let vs see and heare
with great and diligent attentiuens, what manner of iudge
of al shal come, and what that iudgement shal be of the godly
most wished for, to the vngodly horrible and with trembling
to be feared.

Heauen o-
pen.

First S. Iohn in the vision seeth heauen open. For by a
vision, to the ende all thynges might be more euident, he not
only telleth so great a matter, but setteth it also before eyes
to beholde: and that he saith, he saith of the reuelation of
Iesu Christ: lest any should obiecte and saye, arte not thou
a madde fellowe to talke thus of matters unknowen? For
what is he that knoweth, who or what that iudge shal be: or
els what that iudgement shal be? Therefore he telleth these
thynges from the iudge Christe himselfe, and by an heauenly
reuelation. For other places of the Scripture shewe, that the
Lord shal come in glory and maiestie: therefore with a great
and most shining brightnes of light, with fire and exceeding
great clearenes. For so it is sayde in the. 24. & 25. of S. Math.
in the. 7. of Daniel. And the. 2. Thess. 1. chapt. Therefore by the
opening of heauen is signified, that the whole world shal be
lightened with glory and brightnes, and that the same daye
shal be most shining and clere. Others vnderstande, that the
iudgement can not be fully percepued, but of the celestial re-
uelation. Whiche as I confesse to be moste true, so thinke I
heare some greater matter to be signified.

The iudge
cometh
forth from
iudgement.

Then followeth the description of the iudge, as of a noble
and froute warriour, consisting of many partes. The godly
vnderstande hereby, that the kepar, watchman, & reuenger
of the

of the church slepe not, whom the wicked belie, not to per-
ceive, what among the dy to the godly, nother to care for the
superstitious Christians, as they beine the. They see more
that they erre, if they thinke Christ at any time ouer sa-
urable, and to winke ouer long at the calamities of his see-
uantes. For now he cometh forth a iudge and reuenger.
There be many excellent descriptions of Christ in this booke,
as in any other: but this is most elegant & lively, whiche I
haue accordyng to my synalle talent, expounded by partes.
I thou shalt euer thinke of greater thynges, til it shal be geuen
to beholde them presently with our eyes.

Our iudge cometh on horsebacke, & that on a white horse: He rideth
on a white
horse.
that he receiveth the helpe of corruptible horses in heauen,
but thus he speaketh after the manner of men, that we might
imagine greater thynges. Conquerours ride on white horses.
Here is signified therefore, that our iudge shal be a conquerour
& a triumpher. Others suppose by the white horse to be signi-
fied his most pure humanitie. I vnderstand rather the white
cloud. For the same tolke him up from the eyes of his disci-
ples, what time he ascended into heauen of mounte Olivet. In
the same he shal come agayne to iudge. And like as viinges
are caried on horses and charettes: so the Psalmist ascribeth
to God cloudes as horses and charette.

2. Our iudge is & moste faithful & true. Faithful, to his faith: Faithful &
true.
ful. True in al his promyses towards the godly & vngodly.
They are disceined, & shal see themselves to be disceined at
the iudgement, so many as haue contemned the promyses &
the assignes of God as vaine, & esteeming thynges after the
success of this world, iudge the wicked to be happy and for-
tunate, and the godly to be wretched and miserable. Weres of
hath the prophete Malachie reasoned in the. 3. and. 4. chapt.
And seing the iudge is faithful & true, he iudgeth and figh-
teth in righteousness, so witte, geving every man his owne,
rewardes to the good, and punishmentes to the euill. This
hony doeth not iudge and fight, as the kinges of this world
are wont, following vanitie, and corrupte affections. And
Christ is said to fight, when he rewardeth the vngodly after
their desertes, the apostle: we must al, saye he, be manifest
before the iudgement seate of Christ, that every man maye

eccius such things as he hath done by his body, according
to that he hath wrought be it good or euill. 1. Corin. 5.

His eyes 3. The eyes of the Iudge are like a flame of fire. For as
like a flame of fire. man can escape, or hide him from the iudge of iudgement: as
of fire. he searcheth the secret of all, nother can there be any thing
hidde from his sight: so are his eyes terrible and terrible as
gainst the ungodly. The godly againe are by the sight of the

Psal. 16. lord fulfilled with all pleasure, ioye and gladnes. Flaming
Rom. 2. and these eyes are attributed also to Christ in the best vision
where you may see more. And the Scripture saith: where
testifieth, that the iudge knoweth all things, and the secret

of hartes. Thou dost solistly therefore, which knowest thou
hast wonne the selde, and to haue sinned unpunished: which
thou hast escaped the knowledge and iudgement of man.
There remaineth an other iudgment, when at the day of
of the wicked shal to their utter shame and confusion be reuol-

led before all the world. The sinnes of the godly are couered,
upon him through whose benefite they be iustified, and absolved
from paine and reuenge also.

4. Our Iudge hath wep many crownes upon his head:
for he alone gouerneth all realmes & nations. He also Daniel
hath signified in the 7. chape. he alone might properly be cal-
led *Africanus*, *Europaeus*, and *Asiaticus*, *Parthicus*, *Periticus*,
Germanicus, *Gothicus*, and other. Whiche our kinges haue
ful fondely challenged to themselves, affecting to be
marchie, where Christ alone is the true Monarch for euer.
This iudge & mighty Prince shal strike of the temple count
from the head of the Bishop of Rome. More, there shal be
none so mighty a king in the whole world, that can be able
to resist him, and make warre against him.

5. Our iudge hath a name written, which no man knoweth
save he himselfe. This shal be more plainly openned
Christ hath a name unspeakable, for he is the true God, &
eternal, incomprehensible and Almighty. This name knoweth
ely no man but him selfe. For firste the name of God is
greater, than that it maye be comprehended of any creature:
against the name of God is agreeable to no man, but to be
alone: for the name of God, in this signification, maye not be
communicat. For if we saye god, & besides him some other

name
knowne.

thing. Esay repeatedly saith. He is the Saviour, Kinge, Mo-
narch, and Iudge: which things all belong properly to him
alone, and are not common to others. Moreover the Lord
knoweth surely in the gospel: no man hath knowne the sonne
but the father: nother hath any man knowen the father, saue
the sonne, and to whom the son hath pleased to reueale. He
saith this, we see here imperfectly: and the glory of the diuine
manesse is so great, as euen now I sayed, that mannes ca-
pacity is unable to conceiue such a glory. No man therefore
saue God alone knoweth his name.

6. The vesture of our Iudge was sprinkled with bloude. This
whereby is signified victorie, and slaughtre of his enemies:
which shal none be added aboute the ende of the chap. And
he taketh this note of our iudge out of the 6. chap. of Esay. He
alludeth to conquerours returning from battayle, whose gar-
ments, & armours, are imbrowed with the blud of the slaine.
And becometh the iuste seueritie of the Iudge, and great
slaughtre of the enemies.

7. The name of the iudge is more expressed: which is of
the name of God. And the Iudge is called the
word of God. For the son is the word and speech of God, the
the creature made of the diuine substance: in whome the fa-
ther himselfe is expressed: and of whome as of the word the
same messenger of the lawe, we understand the word and word
of the father. These holy wordes of the gospel are written:
In the beginning was the word, and the word was with
God, &c. Therefore Christ the word was made flesh, the
Iude God and Iudge of all.

8. To the Iudge is added an Army, not of Angels only, with
whom he ofte repeated in the gospel that he would come with
iudgement: but of all the faithful, & sanctified, which he hath
not yet at laste freed from their hege. For firste of all
of the soules blome in the Church the Saints are se-
and the living also with the dead are chainged, and are raised
up to meete Christ in the Air. There, here in the cloudes and
broughte home, appeare with Christ the happy and blessed
soulders. And in the ungodly rise also, and they shal
be iudged at that day, are chainged with them that ease godly
in paine and confusion. But they seke to fight with Christ

3. Monarch
armour.

The name
of the iudge,
the word
of God.

1. John.
1. 1.

1. John.
1. 1.

in heauen, and in glory, and ſele incontinently unſprahable
tormentes. They come to paſſe doubtleſſe, and are fulfilled
which thinges are deſcribed in the .3. .7. .5. chapter of *Wyleme*.
Sainte Ihon therfore ſayeth, that this ſheweth to be in heauen,
not in Earth. He ſayeth howe they ſollowe Chriſt. For the
ſame ſaved the Apoſtle alſo, in the fiſt to the *Theſſalonians*,
the .4. Moreover he addeth that they were clothed, and appe-
ared not naked: and expreſſeth the honde of garment. They
were clothed (ſayeth he) in ſilke, whype and cleane. For ſancti-
fied in Chriſte obtaine righteouſneſſe and glory, are made
cleane and are glorified. And this ſenſe hath *Sainte Ihon* him-
ſelfe a little befoze opened to vs, ſayeng: ſilke is the inſtitu-
tions of Sanctes.

Sanctes
eng a glory
Ang.

A ſworde
out of the
iudges
mouth.

9. Out of the Iudges mouth procedeth a two edged and
ſharpe ſworde *discomos*, which cutteth on eyther ſide. It is
not ſharpe on one ſide, and blunne on an other, it cutteth on
both ſides indifferently. Whereby is ſignified a juſt ſentence
pronounced of Gods mouth againſt the wicked. For aga-
inſt them the ſentence of God is a ſworde, pearſing euen to
their heartes. Wherefore it is alſo called ſharpe. The iudge-
mente of our iudge is ſterighte and ſure, but yet juſt and
righteouſe. What that ſworde is, in the goſpell is declared:
verely that heauy and immutable ſentence, get you hence in
to ſperetueloſſing. *Matth. 25*. Whereupon it ſolloweth in the
wordes of the Euangelist: that with the ſame he may ſtepe
the heathen, to witte that he may damage, and put to perpetu-
all tormentes all unbelieuers.

The ſhall
cale the
with an
rog. rod.

10. And he ſhall rule them with a rod of Iron. By the ſame
ſpoken of ſpeech in a manner he ſayeth the ſame, that he ſayde
befoze. For they that would not receiue or acknowledge
with repentance the ſtaffe of inſtruction and diſcipline poſſe-
ſſed, ſhall ſynde in iudgement and ſele the Iron ſcepter, wher-
with he ſhall beate them all to ſhewes, ſome partes veſſell.
Noether ſhall any power reſiſt or preuaile againſt him. And
this manner of ſpeaking is taken out of the *Psalme*. 110. For
Sainte Ihon uſeth gladly the wordes of Scriptures to the
ende to make his booke more commendable, or more pleaſant
and acceptable.

11. He treadeth the wyneſſe of the wyne of wrath.

Againe

Againe he ſayeth the ſame, that he ſayde befoze: but by an
ther parable nowe uttered, & the ſame taken out of the ſcrip-
tures, to witte out of the .63. chapter of *Eſaye*. The effecte of
ſome is, he will powre out his wrath upon the vngodly, and
punyſhe them moſt extremely, with his almighty hande,
wherunto all thinges geue place, geuing their heads a blow.
See what is ſayde here of in the .14. chapter of this booke.

He treadeth
the wyneſſe.

12. Againe is ſhewed the name of this iudge, & in the name
is maieſtie & power of all others greateſt. He hath the name
written on his garment, and on his thigh. By theſe is decla-
red the true humanity of Chriſt, after the which he is exal-
ted, as the Apoſtle ſaith in the ſecond to the *Philippians*. And
to him is geuen a name which is aboue all names. Where he is
called King of Kings, and Lord of Lords, very God, Lord,
monarke, and iudge of all men. For ſo do the other Apoſtles
ſpeake alſo in the .2. .17. of the *Actes*. And there might ſeme
in this name of the Iudge, as it were a cauſe to be ſhewed,
wherefore he is here appointed Iudge ouer all. Becauſe he
is King and Lord of all. To whome be glory for euer. Amen.

King of
kings, and
Lord of
Lords.

The deſcription of the iudgement, wherin
punyſhment is taken of Antichriſtians and vngodly.

The lxxxvi. Sermon.

AND I ſawe an Angel ſtand in the
Sunne, and he cryed with a loude
voyce, ſayeng to al the foules that
fly by the mids vnder the heauen:
come & gather your ſelues toge-
ther vnto the ſupper of great God, that you
may eate the fleſh of Kings, and of high cap-
taynes, and the fleſh of mighty men, and the
fleſh of horſes, and of them that ſit on them,
and the fleſh of all free men, and bonde men,
both of ſmall and great. And I ſaw the beaſt
and the Kings of the Earth, and their war-
riours

Ag. iij.

riours

riours gathered together, to wage battayle against him that sat on þe horse, and against his soldiours. And the beast was taken, and with him that false prophete, that wrought miracles before him, with which he deceaued them, that receiued the beastes marke, and them þe worshipped his Image. These bothe were cast quicke in to a pond of fyre burning with brimstone: and the remnaunt wer slayne with the sworde of him that sat on the horse, which sworde proceded out of his mouth, and all the fowles were fylled with their flesh.

The description of the Iudgement, and punishment of the wicked
 Immediately after the description of the Judge, and a temporarily picture, a description no lesse euident followeth of the iudgement: that is to say, howe Christe hauing vanquished his enemies, committeth them to perpetuall torment. And the Apostle useth a propheticall phrase and eloquence, For by a figuratiue speech, al foules are called to the slaughter and feaste, that they might be filled with the flesh of the slaine. And first an allusion is made of such as slea wares and prepare a feaste, wherunto they may call their fendes, and make them there. Again an allusion is made, to the murder and slaughter of enemies, wherof wilde beastes and raring foules are fylled. Nothet is there any thyng hereby signified, but Christ shall ouerthrowe all the vngodly, and take punishment of the same. Before was sette forth a supper for the godly, wherewith they are refreshed and fulfilled. Nowe is prepared a feast of the soleinne slaughter, wherby the vngodly receiue no commoditie, nothet are they satisfied, but rather are slayne and deuoured, that is to say perished. For no man coulde imagine, that the wicked shall be ouerthrowen at ones, and after torred of wilde beastes, and gnawen of fowles, and so all punishment to make an end to gether. For so should their payne seme to be none at all. But by temporal pables, eternall thinges are figured. These are taken out of the prophetes, namely out of the 66. chapter of Ezechiel, and

and the 39. of Ezech. where are red in a maner þe same wordes what time he couereth & wrapperh the vngodly with calamities, I meane warres, and destructions, and with other torments as it were killeth them: but chiefly, when at the laste iudgement he committeth them to paynes euerslasing.

And this slaughter is declared of the Angel, standing in the sunne, & crying with a lowde voice. Wherby is signified, that in the daie of iudgement shal be soleinnely proclaimed with red the sunne, pettes, & shal be a notable daie. That no man can be ignorant hereof, but that al thinges herof shal be hearde of al mē. And therefore he crieth with a lowde and an audible voice. And he gathereth to gether, as it is in Ezechiel, the birdes and foules to deuoure huges, and men of al states, age, and sexe: that is to saye, that all these muste be called together, to suffer eternall punishment and destruction. Therefore he reciteth diligently kings, chiefe captaynes, stronge men, and of all sortes, to witte the persecutours of Christ, Antichristians, vngodly, contemners, and impenitent persones.

Here is shewed the cause of the damnation and destruction of the vngodly, whylest they enterpryse, indenuour, & attempte to thew. They are now assembled to fight a battaile against Christe, and his electe, that is agaynst the church, who: the braste, the liinges of the Earth, and their Armies, Captaynes and Soldiers, fightyng both spirituallly and corporally. And here needeth no longe commentarie. Reade the stories of the church for the space of these five hundredeth yeres, and see what is done at this daie of popes, Bishoppes, and Priues, and of the; counsellors and ministers. Parliaments are called, in thein are bloudy decrees and lawes made agaynst the gospellers. And a greuous persecutiō attempted agaynst the Gospel and church. The spirituall fathers cluster together, they consule, and crye out, that there muste a counsell be called. Wherefore I praye you: to the intente that nro doctrine (as they calle it) of the Gospel, maye be cutte vp, rooted out, and plucked up by the rootes. And therefore they stande alwayes ready to fight, are many times assembled against God & his annointed, to fight with the lord Christ, and with his chosen. Nowe a dayes ys at any time peace be concluded, and the moste bloudy warres of Princes taken

The cause of damnation, resulting of the church.

other in the composition of peace, or immediately after consultations are had, how to oppress the godly. But there is no other kinde of sinne more heynouse, than to impugn the veritie of the Gospell. And therefore is this the chiefest cause of the condemnation of the wicked at the same daye. It is accompted at this daye enoughe the chiefest vertues of Princes, if a Prince will geue no place to the preaching of the gospel, but the same shut out, wil defende and mainteine the church of Rome, with those doctrine, rites, and ceremonies falsely called olde. Suche are called right a good catholicks, most christen, and defenders of the faith.

The brasse
is taken.

But nowe is their damnation, and the maner thereof annexed. And the brasse is taken. And he speaketh of these notorious offenders in *apocalypsa*, as it wertz taken with the maner, and taken in dede beyonde their expectation. For in the middes of their enterpryse are they intercepted, whilst they be yet in great hope, & thinke verely to bring many thinges to passe agaynst Christ and his church, then in the selfe heate and wickednes of impugnings and persecution they shalbe comprehended. Whereupon also this is manifest, that persecution & impugning of the veritie that persueuer to the wordes ende. But who shal be taken: the beast and the false prophet, which wrought miracles. Touchyng these thinges, see what is sayde about the ende of the .13. chapt. The cause of eternall damnation is agayne here placed. For he hath seduced the worlde by his witchcraftes and crafty suggelunges, by his decrees and commaundementes. Whereof I haue spoken before oftener than once, as also in the .17. chapt. &c. The fellowship also of his condemnation is adioyned: so many as haue receyued the marke of the beast, and haue worshipped the beast. Wherof we wil now repute nothing. These thinges are declared in the .13. chapt. And albeit nothing can or ought to be proued by the pictures: yet is it neuertheless certain, that Papistes haue borrowed hercof those their olde papist thinges of the laste iudgement.

For we see the olde pictures of the laste iudgement, painted an hondred yeres agoe and more, to represent and exhibite to vs a great rabble of Priests, Monkes, and Pseudo, and al maner of spirituall fathers: but chiefly the ghosts of

kinges

kinges and Popes, which are hurried to helle, and burne in the bottomethercof with fire euertlasting. Whereupon it is sayde, that there go mo prestes than plowmen to the deucl, &c.

Furthermoze the damnation it self, and maner of torment, I take of the torment it selfe shal be fire. For S. Iohn sayeth: these two are cast quick into a ponde, burning with brimstone into a lake of standing water as be in some countries, for such is the description of helle, and of the extreme punishment, as is also described with *Esaye* in the .30. cha. *Tophet* was longe since prepared, the same is also prepared for the kynge, which he hath made bothe wide and depe, the inward part thereof is fire, great store of wood, which the blaste of the lord, or fire of sulphur setteth on fire. Not much unlike things are red in the .66. chapt. & in the gospel of Iesu Christ. Marke the .9. *Matth.* .25. and in other places in maner infinite. And the plague of *Sodome* is knowen to all men, *Genes.* .19. The laughinges therefore of the ungodly skynners dispised, the godly had rather beleue these thinges, than to proue them. For here is helle set open as it were for vs to looke into it. Let vs feare.

And two here are singularly named. For since they haue ben authours of all euilles, of right they muste be chiefe in paines or tormentes. For the wise man also hath sayde, trettel-ly, and sodely wil he appere vnto you, for it shal be a most harde iudgement to he that beare rule: and the mightie shal suffer mightie tormentes. For the Scripture also sheweth in an other place, that there be degrees of punishment, after the qualitie of the crime. And let vs not thinke here that the head is punished without the membres. For the whole body of Antichrist shalbe condemned to tormentes. All ungodly shal be punished, as hereafter shal be moze plainly, and in the ende of the .20. chapt. declared.

But that same is also especially to be noted, that it is saide howe they shal be caste quick into helle. For so is signified the resurrection of the dead. Here is signified, that in the iudgement the world yet remanynge shal be taken in the flesh, not quick, as yet dead but liuyng: which S. Paule expressech *1. Thessal.* .4. And we pronounce openly in the crede, saying: fro thece he shal come to iudge the quick and the dead: not only

Ag. v.

the

the lust and vnluste, but the dead, to witte remanynge in the flesh, and liuyng. Antichrist therefore shall liue at the daye of iudgement, & that not be extinguished before. The persecution of Antichrist shall indure, with all vngodlines, euen to the last daye. And like as Choe, Dathan, and Abyron, and the rest of the conspirators, were taken in the very crime of rebellion, and swallowed up quicke with their tabernacles, and all these thinges of the Earth openyng: so at the daye of iudgement thele gapping wide shall receiue and swallowe up all the vngodly, but chiefly the Antichristians. The which many now beleue not, but in that daye shall so finde it with vnspeakable paynes, and horroure incredible, and al we shall see it with these our eyes. Euerie one putteth truste in his owne secte, and hopeth to obteyne saluatiō in his superstition. But the thinges that we here at this presente, are tolde vs of the iudgement self Christ, as most certayne and vndoubted, and after a sorte are set forth to beholde.

And what shall be done at that iudgemente with the residue of the vngodly, and impenitent? shall the Antichristians only be damned for Antichristianisme? S. Iohn addeth: and the remnant are slayne with the sword, &c. For in the 25. of *Matth.* is pronounced by the mouth of the iudge: go into fire euerslastyng, prepared for the deuill and his Angelles. For I was hungry, and ye gaue me no meate, & so forth. For if they be to be damned by the iuste iudgement of God, which when they might haue done good to men, haue not done it: what I praye thee that come of them, which not only haue shewed no liberalitie to the nedye: but haue moreover spoiled such as had honestly and were liberrall, of their goodes: and they afterwards haue spent the same in liuyng riotously: and so haue brought them that were of honest substance into extreme miserie: and by this meane haue robbed the poore also, which were wont to be holpen through their liberalitie, of their helpe & succour: here are also comprehended, heetenes, Jewes, Gentiles, Mahometistes, and all other like.

At the end is expected, that all foules are filled with the flesh of the damned. The which we vnderstande to be crypted by a figuratiue speache: and yet not to be expounded after the letter, but by that maner of speakyng to be signified, that all vngodly

vngodly and impenitent persones shall be punished moste abundantly. *Primasius* expoundyng this place: we ought not, sayeth he, to vnderstande it so carnally, that we shoulde breue the Saintes (for by birdes, he expoundeth Saintes) to be satiated with the flesh of the wicked: but the equitie of Gods iudgement beynge to the Saintes reuealed, by the which redempyng the full number of the chosen, the residue he hath decreed to be damned, they are saide to be filled with this horrible ge of rightousnes, which in this life a man maye hunger or thirste for, but not persitly comprehend. And *Euseb.* also speaking of the vngodly: and they shall be, sayeth he, for the fulnes of sight vnto al flesh, here I suppose to be set the foresayde fulnes of foules. And by and by: and the foules maye be taken in the euill parte, for the Angelles that transgressed, which after they haue brought their followers to destruction, their euill desire accomplished, they are saide to be filled with the flesh of the condemned, takyng saterie of their damnation, vnto whome they were Authours of cruelties. Thus muche *Primasius*. But for my parte, as I doe not mislike these things, which are doubtes spoken truly, so thinke I that the same are not to be listred so nere, which spoken figuratiuely, and after the propheticall imitatio, seme to inclinate to other thynges, but (as I sayde a litle before) that all the vngodly should be destroyed, by the great power of God, and extreme tormentes. Therefore let vs feare God, to whom alone be glory.

Of the bright beritie of the gospel, which by the ministrie of the Apostles was spred abroad through out the whole world, & by a thousande pres.

The. lxxxvij. Sermon.



AND I saw an Angel come downe from heauen, hauyng the kepe of the bottomlesse pitte, and a great chayne in his hande. And he toke the Dragon that olde Serpent (which

the. 20.
chapter.

(whiche is the deuill and Sathanas) and he bounde him a thousande yeres: and caste him into the bottomlesse pitte. And he bounde him, and set a seale on him, that he should deceaue the people no more, till the thousande yeres were fulfilled. And after that muste he be lowshed for a little season.

The great Seing the greatest pointes of religiō and true godlines, **test force of** consiste in the true knowledg, and understanding of the **religiō con** laste iudgement, as I ofte admonish: to our great commodi- **tieth in** tie S. Iohn discourseth with so much diligence the treatise **knowledge** of the laste iudgement. And after his accustomed maner, to **of the laste** the intent all chinges that he propoundeth maye haue the **iudgement.** moze perspicuitie, he not only declareth the matter in wordes, but setteth them forth by visions as things present to be seene with the eyes: and that to the faithful. For to the vnfaithfull, all these chinges, although moste godly & diuine, seme flacke trifles and fables. But the wisdom of God shall laugh at them also, when he seeth her time: as he threateneth in the *Proverbs of Salomon*. And also soluteth certē questiōs, which are moued about this matter to be moued.

What shal And he sayde, how the beast with the false prophet and all **become of** his adherentes should be caste, at the laste daye into hell: but **them, that** where the firste parte is nother Antichristiane, nor yet Chri- **he nother** stian, but rather of their owne sense and arbitrement, to be a **Christians,** rule and lawe to themselves: such as be verely the *Nestorians,* **nor Anti-** *Iacobites, Georgians, &c.* Or those that be heptehen yet of gen- **christians:** tiles, mozeouer Jewes and Turkes: some man might ma- uaille, and demaunde, what shal be done with them, or what shal come of them? S. Iohn maketh aunswere: and the reu- naunte were slayne with the sword of him that sat on the horse, &c. Agayne where a godly man might maruaile, how they should be condēd, which bozne emongs the Turkes, heretikes, Jewes and gentiles, neuer hearde the Christian veritie. S. Iohn preuenteth this imagination, and by the be- gynnynge of the 20. chap. sheweth, with what a perspicuitie, and euidence the veritie of Chrystes gospel was

notified to the world: how also al force and potter was take **with that** away from the deuill, and that by the space of a thousande **a maiche** yeres: wherein the preaching of the gospel thundered conti- **of veritie** nuall: so that they be utterly inexcusable, so many as haue **Christ was** not receiued the gospel of Christ. For the preaching of the **set forth to** gospel was not obscure, but most cleere & manifest, nor shorte **the world.** and contracted, but published by the space of a thousande yeres, it was not receiued of a fewe little ones, but of al peo- ple and nations vnder the sunne. Therefore is it a grosse igno- rance of the Turkes, Heretikes, Jewes and gentiles. For although in times past the veritie seemed to haue ben nota- bly known, now it is not so: yet certayne it is, that the ma- iesty of the gospel hath ben so great in the world, that there is now also mention with al men therof: and by their owne mallice they hide their eyes, which understande nothyng of Christ. Therefore is that sayeng of the Apostle euen now of force also: of our gospel be hidde, in those that perishe is it hidde, vnto whome the God of this world hath blinded the mindes of them, which beleeue not, that the light of the gospel should not shine vnto them. *2. Corinth. the 4. chap.* Where **They that** upon the now gather, that none of them which are damned **are conde-** in the world, are damned with our deservynge. Which thing **ned are** the Apostle also S. Paule hath touched in the Epistle to the **isakey con-** *Romanes* in the 1. and 2. chap. Here therefore is a profitable **demned.** and necessarie place treated, of the famous preaching of the **the world** gospel through out the world, the course therof indurynge a **thousand yeres.**

And this treatise proceedeth in this order. First is thangel described, after his worke or effecte is declared. And laste is the sealing of the time. Touching the description of the An- gell, first in dede he is named an Angel, and cometh forth abroad: howbeit the whole state Apostolicall is hereby vnder- stande, in the which shyneth exceedingly S. Paule the doc- tor of gentiles nother is it inuaine, that the order of Apo- stles is signified by an Angel. For an Angel signifieth a mes- sager, ambassadour, or an Apostle. And therefore the prophet *Isaiah* called John the Baptist the vaintourer of our lord, an Angel: behold I sende my Angel before thee, &c. And mi- nisters of the church are as much as ones in this booke called Angelles.

Angelles. But in case the worthines & nobilitie of the name please the ministers, let the Angellieall protect. and excellent faith please them also. An ambassadour doeth and sayeth nothing, saue that which he hath receiued in commission, of him that sent him: so also let the ministers see saith nothing, saue that which he hath receiued of the Lord, in the Scriptures.

The an-
gell came
downe fro
heauen.

Secondly this excellent Angell is sayde to come downe from heauen, not that the bodies of Apostles came from heauen, but for as much as their vocation and office was geuen them from heauen. For the sonne of God, which came downe from heauen, chose the Apostles, and sent them forth into the worlde. Which thing is declared in the 10. of *Marth.* and 20. of *Iohn.* *Marke.* 16. and *Luke.* 24. And *S. Paul* sayeth to the *Galathians*, that he was called, and ordeined an Apostle neither by men, nor of men: but of God through Christ. Whereupon it appereth, howe greate is the authoritie of Apostles. For they be not they which speake, but the spirit of Christ and of the father, which speaketh in them. Therefore he that despiseth their doctrine, despiseth God the father & the sonne. They be moreover, that saye, how the gospel is a new doctrine forged of wittie men. Reade the 1. chapter of the first and later epistle of *S. Peter*.

After this the Angell is sayde to holde in his hande booke holdeth in two excellent instrumentes, the kepe and chapre. And he what is ment by the same. Doubtes by these two instrumentes *S. Iohn* vnderstandeth nothing els, but the faithfull, holp, & lively preaching of the gospel: by the which we are to passe, that both hell was locked from the faithfull, & the deuill was holden and kept faste bounden in chaynes, that he should not hurt the godly so much as he would, and seduce whom he liste. For so hereafter *S. Iohn* will expounde in his 11. chapt.

And the kepe of binding & loosing the apostles deemed of the Lord, in the 16. of *Marth.* and 20. chapt. of *Iohn.* And open by the preaching of the gospel the bottomlesse pitte, and helle it self to the vngodly, when they shewe vnto them their damnation in hell, for their vngodlines. They shute vp helle from the godly, whilst by the preaching of the gospel open heauen, and bring the faithfull to the topes celestiall. I haue spoken of the kepe & large in an other place, in chapre

is the sign of captiuitie. By the preaching of Gods worde Chayne. the Deuill is taken and bounde. Wherof it cometh to passe, that the common painters haue painted the Deuill bounden with chaynes to certen notable preachers.

So chinges that followe this kepe, and significatiō of the kepe, shal be better declared, whilst the effecte of the Apostles the deuo-
tely preaching is expounded. For he addeth: and he toke the Dragon, &c. And he repeateth the names of our enemy out of the 12. chape, where euery thing is expounded. Where you may also loke for the same. And the Angell did binde Satan, whiche is the ende and vse of the chapre, vnder that he should not be sicke him, and invade and distoye the faithfull. For ouer there followeth an other thing yet more vehement: and he sente him into the bottomlesse pitte: to witte he caste him headlonge into the bottom of hel, that he should not murder the faithfull. There followeth an other thing yet more greiuous: and he shutte him up, that he should not come out agayne. This is the ende and vse of the kepe. Further more he set a seale vpon him. But letters, prisoners, graues are wont to be sealed, and that so; truste and credit, lest any manne shoulde vndeceiue them, but that they mighte remaine shutte, sealed and safe. And all these thinges signifie a full and most prete victorie, which we haue obtained through Christ, by the worde of the gospel preached vnto vs, and communicated through faith. For eue for vs he ouercame, ouerthrew, bounde, locked vp, and sealed the enemy, that we mighte be safe and sure from him. Finally it followeth, which may declare a singular partes hereof: to the ende he should de-
ceiue the people no more, to witte by such meanes as he had shoulde no seduce them before the victorie of Christ, & before the gospel preached through out the worlde. For then were all thinges crasse the full of vngodlines and errours. Temples of Gods or Idoles were euery where, Idoles were worshipped, the same gaue oracles, Antres smoked with the blood of men & beastes. All wickednes reigned, Arte magick, witchcraft, parricides, whoredomes, were practised without plaint or remeance. No man can easily expresse, not in a longe oration, howe assiduously Satan had disceined the worlde, howe assurably

That he
shoulde no
seduce them
before the
victorie of
Christ, &
before the
gospel
preached
through
out the
worlde.

he reigned, and with what intricateness he hath bounden
him mankinde like a bondeslaue. Let him loose, who so hath
upon Grece, Italy, and Asia: & in the same, *Corinthe of Grece*,
Rome of Italy, and *Ephesus* the head cite of *Asia*. We shall find
abominations abominable, and will saye, that the deuill hath
reigned in them whols, and had dayly with newe gifts be-
witched the self wretches. But after that *Paule* alone (I will
speake nothing now of the other Apostles) came to *Corinth*,
Ephesus and *Rome*, and there had preached Christ: who can
not see, howe true is *S. Iohn* here saue the deuill bounden
and faste shutte vp? I am the brier in this matter most plea-
sant, for that I thinke I haue done enough, yf I shew only
some foote steps, wherein going ye maye come to a much
more ample consideration of these things. Hereunto apper-
taine those diuine wordes of *S. Paule*, which are red in the
26. of the *Actes*, spoken before king *Agrippa*, and the priuie
of *Syria* and *Festus* proconsull there. For this intente haue I
appered vnto thee (saith the lord to *S. Paule*) that I mighte
ordeyne thee a minister and a witnesse both of such thinges
as thou hast seene, and also of such wherein I shall appere vnto
thee after this, deliuering thee from the people and nations,
wherunto I now sende thee, that thou mayest open their
eyes, that they maye turne from darkenes to light, and fro
the power of *Sathan* vnto *God*, that they maye receiue for-
geuenes of sinnes: &c. In the. 1. chapt. of the *Epistle* to the
Colossians, as also in diuers other places, *S. Paule* sheweth,
that Christ hath overcome *Sathan*, and that the same Christ
hath redeemed vs, & brought vs out of the kingdome of dark-
nes into the kingdome and light of the sonne of *God*. There-
fore where the Apostles and ministers are here saide to binde
and shutte vp *Sathan*, it is by the waye of their ministerie to
be vnderstande. Euery man also maye iudge of the thinges
that haue ben treated hitherto, whether he haue profited in
the doctrine of the gospel, which he hath a longe time heard
in the temple. For in case thou thy self be as yet bounden
with the chayne of the deuill, thou hast not yet heard the
gospel, as appereth: but if thou seest that the deuill is
bounde with the chayne, and that thou rulest the deuill, and
the deuill not thee, the matter goeth well. Crie vnto *God*:

Christ hath
bounden
Sathan.

To be confirme this, and increase, that thou hast wrought
in vs: &c.

And concerning the time of this most shining trewth of the
gospel, it is sayde how it shall indure in the world a thousand
yeres. For he saith expressely: he bounde him for a thousande
yeres. And againe: that he shuld no more deceaue the people,
till the thousande yeres were fulfilled. I know that the opini-
ons of the expositours, touchyng these thousande yeres, be di-
uerse. I know, how the heresie of the *Chiliasles* or *Millenaries*
by *Papian* Authour hereof, as *Eusebius* reciteth in the. 3. booke
of the *Ecclesiastical* historie, was taken hereof. I will not here staie
about to confute the opinion of others, which also would be
ouerlong and tedious, and not of so great profit. I wil only
offer my owne to be reaped of the godly readers, than will
I leaue it free for euery man to followe that thinge, which he
shall thinke most agreeable to the trewth, and profitable for
the godly. And I vnderstande plainly and simplely, that
S. Iohn speaketh of a thousande yeres, whiche ranne on by
continuall course from the time of Christ, vntill the lasse cor-
rupting of the Euangelical preaching and church of Christ.

Rather am I very scrupulouse in searching out the terme
of the suppuration of these thousande yeres. Simplely I ap-
poynte the beginning of the reckening in the open preach-
ing of the Gospel, and what time the worde beganne now
to be receiued, and was now receiued of the Gentiles. I
suppose therefore that there maye be three termes by which
appoynted, whiche neuerthelesse shall come all to one reck-
ning. Differing litle or nothinge amonges themselves, or
hauinge small difference, not passage halfe a yere more or
lesse. Be mane therefore, yf ye please, beginne the suppu-
ration of the thousande yeres from the xxxiii. yere of Christes
birth, wherein Christ also ascended into heauen, and *Paule*
brought called to the ministerie, and drawing the gentiles into
the fellowshipe of Gods people by the preaching of God
his worde, began to restrain *Sathan*. And thou shalt come
to the yere of our Lord. 1014. and to the Bishopricke of *pope*
Benedicte the. 9. whiche after he came by unlawful meanes
into the chaire of *Saincte Peter*, as they calle it, practised

A thousand
yeres.

The begin-
ning of the
accapte of
a thousande
yeres.

Re

Arte

arte magickie, & was ioynd in leage with the deuill: of whom he was caried away also, what time he had sold his bishopricke befoze the Pope Gregory the 6. Reade the storie of Cardinal Benon, whereof is mentioned befoze in the 12. chap. and let reade other stories. Certayne it is, that the Deuill at those daies did occupie the Apostolical seate, as thei terme it. Reade the stories from Syluester the 2. and so forth. Thou wilt saue than, that aboute that time the Deuill brake into these agones, and seduced the people, especially by Popes. & beginne the supputation of the thousande yeres from that time, wherein Paule beyng bounde for the Gospell at Rome, testified that the gospell was preached through out the worlde. That was aboute the yere of our Lorde. 60. from thence accompyng a thousande yeres, thou shalt come to the yere of our Lorde 1060. when Nicholas the seconde was Pope, vnder whom it is written that the veritie was diuersely tempted and corrupted, and that Gregory the seventh dyd than also by his traifes and enterprisen trouble the whole worlde. & beginne the supputation from the destruction of Iherusalem, what time the Jewes cast of the Gentiles in great number churches and were receyued into the place of the Jewes ejected, whiche was the yere of our Lorde. 73. and thou shalt attayne to the yere of our Lorde. 1073. euen to Pope Gregory the seventh: in the whiche time not a fewe historiographers write that the Deuill him self reigned. Doubtes neuer maine hurt godlines, or more stoutely auanced impietie, than dyd this Gregory, otherwys called Hildebrande. Of him I haue spoken befoze in the 13. chap. Where also I admonished you, that Cardinal Benon dyd accompte those thousande yeres from the birth of the Lorde, and concluded in Syluester the second. It is euident therefore, that the gospell hath had a notable place in the worlde, nother hath ben quenched for the space of a thousande yeres: that is to saie, from the time of the apostles, vntill the yere of our Lorde was relieved 1073. or there aboute. What was done at that time & after, we shall heare when we shall come to that sapeng. And when the thousande yeres shall be fulfilled, &c.

Some man wil say, I cannot see that the preaching of the Gospell

Gospell hath continued in the worlde so long tyme, to witte a thousande yeres, For it appeareth by histories, that the doctrine of merites, satisfactions, and iustification of works, did incontinently after the Apostles time, lay their first foundations. We knowe that the intercessions of Sainctes, and the worshipping of relikes, were defended of Sainct Hierome, which departed out of this world the yere of our Lorde incarnation. 422. We knowe that the Bishop of Rome dyd immediately after the death of Gregory the first, take vpon him to be head and catholique Pastor of the church vniuersall. We knowe that aboute the same time, to witte aboute the yere of our Lorde incarnation. 630. Mahomet seduced a great parte of the world. We knowe that shortly after, arose that detestable contention about the hauing of Images in the churches of Christians. We haue heard that S. Iohn hath assigned to Antichriste yeres. 666. Finally, it is manifest that the Deuill hath by murder, parricide, and all kind of mischief reigned in the children of misbelefe. Wherefore thou sayest, I see not howe the Deuill hath ben bounden a thousande yeres: and locked in chapnes. I answereth that the things which are alledged hitherto, are true: yet neuertheless to be true, and so to remayne alwayes, which S. Iohn by the reuelation of Iesu Christe hath affirmed, that the Deuill shoulde be shutt up for a thousande yeres, and remayne bounden, till a thousande yeres were at an ende, And the same we declare on this case. The Lorde sayde in the Gospell. Nowe is the iudgement of the worlde, now shall the Prince of this worlde be caste out. And where as it is not lawfull to doubt of the veritie of Christes wordes, yet neuertheless he is not red to be so caste oute, but that he hath ben of greater force in the worlde, and hath bene called of the apostles themselves, the Prince of this worlde. Howe than is he sayde to be cast oute, and to rempte the godlie, to raigne, and to be caste oute of his Kingdome?

We is cast out of the church, and of the faithful, not that he cometh not againe, and tempteth, for alwayes he reuerteth, and setteth to plucke backe the redeemed (but for that he possesseth no more the full empire. For Christ now liueth, & reuiveth in the church and Sainctes. These, as S. Iusticius saith, be as

Howe the
deuill hath
ben bounden
a thousand
yeres.

Howe S.
Iohn sayeth
that he
possesseth
the
fulfillment.

sapiently from without) he is cast oute of his ancient possessi-
on, but he labourerth to recouer his olde habitatiō. And thus
was Sathan bounde, and shutte vp for a thousand yeares, as
he that possessed not the sapientfull of Christe through out the
worlde, nor ruled them at his pleasure, and after his malice,
although he hath tempted and vexed them. So was the ho-
ly ghost denied to be geurn, not that he was not in the worlde
and in the Prophets: but because he was neuer so plentifully
in powerd oute upon all flesh, as after the glorificinge of our
Lorde Christe. In the same sence we say, that death and sinne
are taken away from the sapientfull, and redden under foote. As
S. Paule therfore, which in the first chapt. to the Coloss. saide,
that we are translated oute of the kyngdome of darkenes, in
to the kyngdome of light: sapiently neuerthelesse to the *Corn-
thians*, that the God of this worlde, hath blinded the myndes
of the unfaithfull: so S. Iohn at this presente sapiently, howe
the Drupell is bounde and sealed, by the space of a thousande
yeares, and the very same sapiently afterwarde, the rest of the
dead reuiued not, til the thousand yeares should be fulfilled:
that is to say, in al those thousand yeares beleued not, which
set more by the beast, than they ded by Christe. And they we-
rely through their owne faulte, and instigation of the Drupell
beleued not, and perished. Therfore ded Sathan exercise his
force in them. Which to the faithful in dede is bounden, and
tyed faste, but to the unfaithfull free and ouer familiar. Whe-
nurse hell is shut to the godly, to the wicked open. Where-
fore also we confesse in the crede, hysse euerslastig, and not de-
ath of damnation euerslastig. For the faithful haue no hell,
or there is no hell prepared for them: but for the ungodlye.
For Christe hath broken hell, but for his faithful: to the un-
faithfull all thinges of hell are yet moste strange, and these
haue hell.

¶ Agayne the Drupell is sayed to be bounden, shutte vp, and
sealed: so; since the redemption of Christ, his power hath not
bene so great in the worlde, as it was before. Wherefore S.
Iohn expounerth himselfe, and sapiently: that he shuld deceaue
the people no more. What is this more? but that he shal not
so seduce them from hence forth, as he hath done hitherto.
Therfore albe it in the meane whyle he shal deceaue some,
yet

but in those thousand yeares he hath not raigned so fully, safe
ly: at large, as he ded before, and as it is permitted him after
those thousand yeares to rage. Therfore these things are spo-
ken by a comparison, and not absolutely. And the thing it selfe,
as I haue trauersed, that they are not to be vnderstand ab-
solutely, and after the bare lettre. Although therfore that Sa-
than hath in these thousand yeares also, blowen his poyson
vpon many, and hath troubled the worlde, yet this is nothing,
in comparison of those thinges, that haue followed after the
thousand yeares runn untill this day, and shall followe here-
after vnto the worlds end. In oulde time also he raigned full-
ly amonge the Gentiles through Idolatry. But a thousand
yeares fell downe their temples and Idoles, with all othere
instrumentes of vngodlynesse.

We reade truely, howe there were in the Apostles time *Teeten* ar-
that affirmed, that men are iustified by the lawe and woorkes. ticles of re-
Wherupon sprang vpon the doctryne of satisfaction and me- ligio assaye-
rites. But the same doctryne was confuted by the Apostle led.
Sainste Paule, aboue other Apostles, *Sainste Austen* also, and
after him *Bede*, moste constantlie haue defended the doctryne
of grace, and redemption by Christ. The same continued safe
by the space of a thousande whoale yeares. But afterwarde,
Feres getting the upper hande, the doctryne of satisfaction
and mannes merites ded prynciple: wherupon was utterly
obscured the doctrine of Iesu Christe, concerning the free re-
missiō of sinnes, & imputing of righteousness. Ther grewe vpon
an opinion with certen of Sainctes, making intercession of
prayeng in heauen for their worshippers. The reliques be-
gan to be worshipped ouer soone. Neuerthelesse such as wer
illumined claue fast to the onely intercessour Christ, and ho-
nored not reliques. But after those thousande fatal yeares,
many attributed more to Sainctes, than to the very holy one
of Sainctes. We see what is done at this day. The writings
of *Monkes* and *Feres* testifie, how much the worshipping
of creatures hath increased within these. iii. hundred yeres,
or therabouts. Who wyl deny that exceeding many haue
ben deceaued of hereinnes? But who can gather thereby
that the Gospell hath bene utterly loste, & that Sathan hath
raigned fully.

The Synagogue of Rome hath ascended in to the topp of Mount Zion, and will be called the head and Pastour generall of the whole catholique church. Wherby the East most constantly resisted, and so did other partes of the world also. At the lenger after a thousande yeares, he made his braffe most impudently, that the fulnesse of power was giuen him, which he got by hoke and crooke, and after usurped the same. Mahomet seduced many, yet neuerthelesse the Patriarchall churches persisted, and the East honoured Christ, likewise South and North, so that the thousande yeares againe had their lighte, nother hath Sathan in these ragd so much, as he hath since those yeares were complete. Doubtlesse since the Turkes begane to rule and raigne, all matters of religion growe euery daye worse and worse. And the warre into the Holy land ded very much hurte to religion, and gaue greete courage to the Saracenes and vngodlye: wherof I shall speake afterwarde. And Images beganne to be sette up in temples, and to be defended. But the Wistors resistie that the same was done with greete difficultie, and hardlie could the use of them be obtayned, all good men moste constantly resisting. And what time they were now admitted, yet were not the Idolaters so slacke mad, as now they are now, and haue ben ceren yeares past. Wherefore it is rightly sayd, howe after a thousand yeares, Sathan shal be loosed from his chaynes, which before also moued the vnbelievers, yet specially rageth more furiously.

So I haue assigned to Antichrist a ceren numbre of yeares, to wit. 666. Wherof we myghte vnderstande the name of Antichriste. But therefore it soloweth not, that the Deuill was than quyte lowed, or the light of the Gospel utterly extinguisht. For the Apostle in his time, speaking of him: The miserie, sayeth he, of iniquitie nowe worketh. Antichriste therefore hath his seedes, he hath his beginning, he hath him rising up, his growying and increases. But after a thousand yeares, he went to worke moste impudently and moste boldly, which before also had vttered his maliciousnes: but now moste venemously of al he spaweth oute his popson, oppressing Winges, and all that speake neuer so little against him. We knowe moreover that in these thousande yeares past,

The Deuill hath reigned in many by murder, perurie and inuincible and unspeakable euilles. But if we consider what hath ben done since those thousande yeares, and what is now at this dape: you will saye those ages of the thousande yeares to haue ben Golden and Silver worldes: and ouer now for these five hundred yeares to be of brasse, Iron, lead, and claye. Lactantius in the seventh booke of *Instit.* the. 15. chapter towards the lasie ende of the world, sayeth he, the state of worldly matters muste needs be altered, and iniquitie preuailing, to incline to the worse: so that these our times, in the which iniquitie and mischief is growen to the highest degree, yet in comparison of that vncurable euil, maye be accounted fortunate and in manner Golden ages. For iustice shall than ware so thinne, vngodlines, couetousnes, rousines and luste shall be so common, that if there shal be than happie any good minne, they shal be a praye to the wicked, and euery where vered of the vnrightheous. And euil minne only shall be welthie, and the good courtroyled in all veneration and miserie. All rightes shall be confounded, and lawes shall perishe. Than shall no man haue any thinge, save that which is eyther euil gotten, or euil kepte. Goldenes and violence shall haue all. There shal be no faith in men, no peare, no humanitie, no shamesfastnes, no reuety. And the remnant which are red there. By all the which our dapes nowe seme to be painted liuely.

But what is that, which is annuerd, that the Deuill must be lowed for a litle season? semeth this a litle season, which he lowed a continuall nowe five hundred yeares? And this place we require so, as that same in the gospel: unless those dapes were son. Shortened, no Redye should be saued. For it is euident by stories, that nother the Deuill, nor Antichriste, hath intoped that his kingdome longe quere. For euermore, and in all ages haue sprung up some holy and learned meime, which being humbled and comforted of God, like Enoch and Hebe, haue resisted the vngodly and vngodlines, and haue maintained the true religion. Wherby consciences afflicted of Antichrist haue receyued comforte, God of his mercy so tempering our rage, that the chosen shuld not despayre in so great temptations, errors and darkenes.

The corruption of
the last age.

He muste be lowed a litle season.

Therefore both Sathan and the Pope could inslope their matters but a small season. For immediately after the thousand yeres sprang up the Walden, whiche constantly impugned the Pope, and his ongodlines. The lord hath reposed vpon ceten hinges, emoges whom be the *Frederikes Germanes Emperours*, *Leois* of the house of *Sauier*, & many others. The Popes also haue ben at dissencion emoges themselves, whilist many haue ben chosen, and euery one of them wil be the vicar of Christ, and so teare at that ecclesiasticall body of theies with Schismes. There rise up agaynst these preachers earnest & vehement, *Mycliffe*, *Husse*, *Hierame* of *Prage*, and diuerse others. What is done at this day, & hath ben now these 30. yeres and moze, agaynst superstitions, and idolatrie, agaynst the Pope, and al his clergie, the Papistes themselves trie out and al partes of the world can testifie. Therefore to the Drull towed a little season, The Lord Iesus treade him vnder our feet shortelp.

¶ What those thousande yeres shall be, and of the certayne felicitie of soules after the death corporall, and of the first resurrection, and seconde death.

The lxxxvii. Sermon.



And I sawe seates, and they that late vpon the, and the iudgement was geuen vnto them: and I saw the soules of them that were beheaded for the witness of Iesu, and for the word of God, which had not worshipped the beaste, nother his Image: nother had taken his marke vpon their foreheades, or in their handes: and they liued and raigned with Christ a thousande yere: but the others of the dead men liued not agayne, untill the thousande yeres were finished. This is the

first

first resurrection. Blessed and holy is he that hath parte in the first resurrection. On suche hath the seconde death no power, but they shal be the priestes of God and of Christ, and shal raigne with him a thousande yeres.

By these S. Iohn declareth him selfe, expounding what those thousande yeres shal be. For suche doubtles, as very many, (amongst whom are accounted also the *Millenaries* of *Chilaster*) do imagine with themselves, in the which they see, there should be tranquillite vpon earth, and in the which yeres the saintes here in Earth shal raigne corporally with Christ in most exquisite pleasures and ioyes. For S. Iohn himselfe confuteth this opinion, whilest he sheweth, how the saintes should be beheaded of the beaste and of his Image: and that the others which remaine in death, should not liue agayne, or receiue the gospel of Christ. It is manifest therefore that the beaste, & his Image shal be in those thousande yeres. It is euident that the Gospel of Christ shal by those thousande yeres so shine, that Sathan should be so straitened in chappes, that neuertheless all should not receiue the gospel, nother should there be quiet tranquillite: but that the saintes for Christs vertue should suffer persecution of the beaste, and that many should not helue the gospel, but rather withstande the same and perishe. Yet that the Drull in the meane time shall not haue so great power, as he hath alwayes since the thousande yeres were finished: nother that the gospel should in those thousande yeres be so darkened, as it was after corrupted and depeined. And he toucheth with all green opinions right notable and necessarie, and openeth the same, to witte what should be the state of them, which they are killed for Christ, or certe Antichrist: woe to for that their soules do not slepe til the iudgement, but liue with Christ in heauen. He teareth into peces of the first resurrection, and seconde death. Thus vnto them that mannaile, where the soules of the dead that becomen, and what they shal do in the heuens after the corrupting death, he sheweth, and do in the heuens as in equisite to knowe delectably.

Here is declared what those thousande yeres shall be.

Ac. v.

Therefore

These of the that be beheaded. Therefore S. John seeth seates, and those that sitte on them. And who be those that sitte? he addeth by an exposition, and saith: and the soules of them that are beheaded. For by an exposition it is taken, as though you should saye, they that sit on the heavenly seates, were the soules of them that are beheaded. Soules are not beheaded, but bodies: the soules remaine in their state and life. Wherefore he saith the soules of them whose bodies were beheaded or slayne. And here lette vs note, that S. John speaketh not of the bodies reassumed, changed, or repayed againe at the last iudgement, but of the soules deliuered from the bodies of the martires. For he speaketh of soules loosed from the bodies, before the iudgement, accordyng as euery one in his time liueth here in this worlde, and is called from hence by death. For *Arcus* also Bishop of *Cesarea* expoundeth this of the soules of *Martires*: yet thinketh he not neuertheless that no man should be saued, vnlesse he die by the tyrantes sword. For he addeth this moreouer: or verely he nameth to be beheaded tropicallly, which haue mortified their members, that are on Earth. Whereto he. And we also haue shewed before, that first and chiefly the holy martires are rewarded with eternal life, secondly all they that haue honoured God with, and haue done penance, and crucified their flesh with all the conuulsions thereof.

Beheaded And he saith exp:ressly, that the saintes were beheaded, not for theste, murder and mischief, as also *Saints Peter* teacheth, 1. *Peter. 4.* But for the worde of God and testimony of *Jesus Christ*. The word of God, *λογος* is the very sonne of God our Saviour: and the testimony is, that holysaime gospel, and the very preaching and professing of the same. Like as by the conference of Scriptures we haue declared before. They are reckened moreouer among the *Saintes*, which haue not worshipped the beast, &c. And such are the *Martires* beheaded or slayne, for that they haue worshipped God, but the beast and his Image would they not worship. Howbeit al are not slayne, that reiecte *Antichrist*, and therefore particularly as a peculiar member he rehersed the also. And wher it is to worshipping the beast, and his Image, and to receiue his marke, &c. I haue declared before at large in the chapter.

Rept. For the lette vs see, what their state is, that these chief beheaded for *Christ*, and abhorre *Antichrist* with all his inchauntments: they liue, saith he, to witte by saith in this present worlde. As *S. Paule* saith also: I liue nor I nowe, but *Christ* liueth in me. And of that same life followeth his euertlasting, in an other worlde. Wherefore S. John hath assured, and they reigned with *Christ* a thousande yeres: to witte all that whole processe of time. Not for that they reigned nor liued with *Christ* afterwarde, but for that their soules hitherto, or to the iudgement, haue not slept, but haue liued rather in Heaue a blessed life. The which also from the beginning he declareth by an other notation. For he seeth a state (by *ovs*) set, and the soules sitting in them. And by a figuratiue speech he signifieth, that certain seates, and honourable places, are prepared in heauē for the blessed soules, as also the *Lorde* him self saith in the gospel: In my fathers house are many mansions, and nowe I goe to prepare you a place. He calleth the seates thrones, alluding to the royall crowne of kinges. But of these celestial seates, we must conserue, greater, diuine, and spiritual matters. They sitte in them not for that they doe nothing els but sitte on a cushion: but they reigne, triumph, rest, liue, and haue fruition of the comforte, ioye, and glory euertlasting. This I saie is the manner of the soules and spirites to sitte. He addeth moreouer, howe to those soules was geuen iudgement, verely for that they are exempted from iudgement, and come not into iudgement (euen as our saviour saith) but haue passed from death to life. It is also declared in an other place, in what sense the saintes are sayed to sitte upon the seates, and iudge the worlde: where it is manifest in dede, that all the iudgement of God is geuen to the sonne. It is euident therefore by this vnfallible place of scripture, that the soules of saintes slepe not after the death of the body, vntill the laste iudgement, but to liue in Heaue with *Christ*. But at the iudgement they shall retourne to their bodies repayed againe, and to gether with their bodies shall be crowned into blessed seates. And this is the state of the happyfull. From this hope lette vs neuer suffer our selues to be anathemized. In my *Decades* I haue discoursed more at large of the soules separated from their bodies

Of S. Paul
of soules
after death
before the
iudgement.

A double
death of
John the
3d. pope.

and haue shewed that they do not sleepe.

And here I can not reſtrayne, but muſt needs ſet forth one recte that whiche D. John Fucciſius, a learned man diſtinguiſhed, and one that hath red much therewith in the .10. booke of his *Chronologie*, vnder the yere of our Lord .1332. in theſe wordes: aboute this time the moſte hoily father Pope John, the .21. of that name, fell into this heresie, which alſo he profeſſed openly, and taught that the ſoules ſawe not God beſore the laſte daye. For ſo had his father taught him, deceaued by the viſions of *Tenebris*, which were commonly caried abroade in wytyng. And Pope John ſent two preachers to Paris, to witte a couple of ſerres one of the order of preachers, an other *Minister*, which might profeſſe his errour there. But one Thomas a preacher of Englande reſiſted the Pope ſtoutly, whome the Pope committed to priſon. And the King of France called a Synode in his palace, in the ſoſteſt *Flamin*, where all that were aſſembled ſubſcribed againſt the Pope. Then the king ſent Ambaſſadours to the Pope, reſpoynding him to recante his errour, and that he would deliuer Thomas out of priſon. Which enlarged the priſonier: and alſo (as it is ſayde) following the admonitiōs of his frendes, at the houre of death repented. So much Fucciſius. It is a ſhame therefore for ſome, which at this daye in ſo great light of the goſpel dare renewe that moſte foliſhe errour affirming that ſoules ſeparated from their bodies lie ſnooring. I know not in what doctrine or doctour, nother to ſele any thing, till at the daye of Judgement they be loyned againe to their bodies, and riſe againe.

The rem-
nant of
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The
Scripture
ſpeaketh
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whom doeth
he meane by
the remnant
of the dead?
ſurely all the
that deſcende
of Adam,
are dead. As S. Paul right wel
declareth in the .3. chapt. to the
Romanes. But we haue hearde
how ſome though ſaith haue
receiued Chriſte, and ſo beynge
quickened, haue theſe that
liued for Chriſt, and would
not worſhippe the beaſt, nor his
Image,

Image, ſtom is added to this membre: but the remnant of the dead, which are nother regenerated through ſapth, nor would beſtow their life for Chriſte, but had rather worſhip the beaſt and his Image, theſe I ſaue for their unbelefe liued not. For without ſaith there is no true life in this worlde. We ſpeake nothing here of the vital or naturall life. And we ſaye that life is double or of two ſortes, to witte the one ſpiritual, which is of ſaith and of the ſpēte of God, and of Chriſt, whiche is by ſaith receiued and liueth in the hartes of his, and his life in him. For the Lord him ſelfe ſaith: he that eateth me, he ſhall liue alſo for me. The other life is euertlaſting, to witte of an other worlde, in the whiche we ſhal ſee God as he is, and ſhal be as he is, liuing in God and with God for euermore. Contrariwiſe death is of two ſortes, ſpiritual, whereby waunting Chriſte, and his ſpēte, and void of ſapth, we liue in ſinne. The Apoſtle ſpeakynge of this death, ſaith, that a wicked one liuing wauntonly, beynge a liue is dead. And the Lord alſo to the diſciple, that would retourne home, and burie his parentes, ſaith: ſuffer the dead to burie their dead. There is alſo a death euertlaſting, that is euertlaſting wretchednes and miſerie, which followeth the ſpiritual. Per ſee what we haue ſayde of double death in the .3. chapt. of this booke, in expounding the Epiſtle to them of *Sardis*. Wherefore S. John here ſignifieth, that there ſhal be many in theſe thouſande yeres, which ſhuld not receiue the goſpel with a liuely ſaith, and therefore ſhould remayne in death: as the Lord ſayde in the .8. of John. Therefore they erre ſhamfully, which ſuppoſe that all nations in the whole vniuerſal worlde ſhal come vnto an ouer of ſapth, and moſt aſſured grace in this life.

And S. John himſelf againe expounding himſelf ſaith. This is that firſt reſurrection. Whiche I maye vnderſtand by the which menne receiue Chriſt by the true ſapth, and riſe from ſinne in the newnes of life. Of this the Apoſtle ſpeaketh muche in the .6. to the *Romanes*. The ſame to the *Ephes.* out of *Eſay*: awake, ſaith he, that ſleepeth, and riſe from the dead, a Chriſt ſhal giue vnto thee. Therefore be they not peruersers of the firſt reſurrection, ſo many as nother acknowledge their finnes, nor be regenerated, nother are quickened by ſapth in Chriſt, nor riſe againe with Chriſt in the newnes of life. The ſeconde

A double
life & double
death.

Of the
firſt
reſurrection
and the
ſeconde.

reſurre-

resurrection is that vniuersall resurrection of all flesh: where in shall all menne arise in dede, but with vnlke state for the faithfull rise vnto life euertlastyng. the vnfaithfull to death euertlastyng. Whiche the Lord him selfe also hath repected out of the. 12. chapt. of Daniel, in John the. 5. chapt.

The effecte
of the first
resurrectiō

And he sheweth by occasion, and after an Apostolike manner, a threfolde fruite or effecte of the first resurrection. First sayeth he, blessed and holp is he, which is partaker of the first resurrection. He is bleste, sayeth he, happy, and heyre of celestially and eternall life. holp: that is to saye purified, sanctified, and iustified. For sayth in Christe doeth sanctifie, and make blest. Than in such a be thus sanctified the seconde death hath no place nor power. And the firste death, is the death of sinne: therefore is the seconde death eternall damnation. See what I haue spoken hereof before in the. 2. chapt. of this booke, in the Epistle to the church of Smyrna. Finally the faithfull are made the priestes of God and of Christ, the electe I meane, segregated, notable, excellent, bothe of God and Christ moste deely beloued, which in eternall life might offer eternal prayes to God. It is repected agayne, and they shal raigne with him a thousande yeres. And this signifieth, that all Sainctes shal raigne with Christ for euer, but chiefly the soules, euen also before the iudgement.

Primasius Bishopp of Trice expounding this place: it is not spoken, sayeth he, not only of Bishoppes and Priestes but like as we cal all christes, by reason of the mystical christe or ornament: so are all priestes, for that they be members of a Priest: of whom the Apostle S. Peter: an holy people, sayeth he, a royall priesthood: thus saith he. But this whole place of the burying and loring of the Deuill, of the thousande yeres, and of the firste resurrection; and seconde death

S. Austen hath wel and diligently for his time, and for so much as he coule see discouraged at large in the. 20.

booke De ciuit. dei. I propounde these thinges of mine to be diligently considered of the faithful. Let every mā holde that which he shal thinke most consonant to the trewth.

To the lord our God be praise & glory, now and evermore. Amen.

What shall be done when the thousande yeres are expired, of the worlde decreaured, of warre and greuous persecution of the godly, and of the euertlastyng payne of the wicked.

The. lxxxix. Sermon.

AND when the thousande yeres are expired, Sathā shal be lowsed out of his pryson, and shal go out to decreaure the people, whiche are in the foure quarters of þe Earth, Gog and Magog to gather them together to battaile, whose nombre is as the sande of the Sea. And they wente vpon the playne of the earth, and compassed the tentes of the sainctes aboute, and the beloued cite. And fire came downe from God out of heaue, and deuoured them. And the Deuill that decreaured the was caste into a lake of fire and brimstone, where the beast and the false prophet were and shal be tormented daye and night for euermore.

He declareth hereby, what shal happen after those thousande yeres. And he sayeth chiefly two thinges, that the deuill shal be lowsed out of his pryson, þe he maye decreaure the people in the worlde, and maye assemble Gog and Magog vnto battaile. To the which agayne he annexeth other two, a moste cruell persecution of the church, and payne of the wicked, and euertlastyng damnation of the deuill and his members.

And the seducing of the world must agayne be repounded by þe figure Sinedache. For the scrise of the scripture will not permitte to understode, that there shuld be no godly leste at that tyme. For we beleue all that there is a church, & that an holy church, & shal be alwayes in the worlde vntil the iudgement. And we haue heard moouet in this booke, how many thousandes are sealed & they shoulde not perishe, And also that

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the

the dragon must be lowed for a little season, time as therefore we reade in the gospel, that Sathan is cast out, and his kingdome taken fro him: where neuerthelesse S. Peter warneth a sapeth, that the deuill goeth about like a roaring lion, a preyeth whom he may deuoure: verely so: that the greatest force of Sathan is for the faithful infringed, by Christ that mightie champion and noble conquerour, the Deuill not withstanding going about and aspying agayne to the Empire, and to be restored to his former place: so at this present we vnderstande, that Sathan lowed after those thousande yeres, raungeth now abroade more frely, exerciseth greater authoritie, seduceth more people in the worlde, and ruleth further, than he hath raygned these thousande yeres: yet so that there shall be neuerthelesse in the worlde a fellowship of Sathans dispersed and vned miserably. For immediatly S. Iohn saith, that the beloued cite of God is besieged of the enemies. Therefore that the church be in the middes of the enemies. Wherefore al that same place must be expounded not of the veritie & religion wholy extinguished, but of the more large & ample power and seduction of sathan the old serpent.

The drail Wherefore he saith, that when the thousande yeres shall cometh out be expired, the Deuill shall be lowed out of that his prison, of prison. wherinto through the power & might of Christ, or preaching of the Apostles he had ben quire. For the chapie ones broken, to write the sincere doctrine and preaching of the gospel corrupted and deprauid, he came out: and to this ende he came out, that he might deceaue the gentiles, that is to saye al people and nations, which are dwelling in the four quarters or partes of the Earth, I meane in the whole vniuersall worlde: and to the ende he mighte allure Gog and Magog, namely fierce men, barbarouse, wofull, mocking and contemning the true religion, addicted to robberies, and grieuous unrightinges, and regarding only extortion and naughtines, that he might drawe, I saie, suche men to vnrightrousnes, and kepe them still in ceroues. For such doth *Bychill* signifie Gog and Magog to be. But those which through the graine grace be not such, that not be deceauid of Sathan: but grounded on Christ, al perfecter in the doctrine of prophets and Apostles, and shall rightly worship Christ, shall all the

Antichrist, and al naughtines in the worlde.

But that a deuillish deceaung hath passed through the world since and nere, since the thousande yeres expired, experience teacheth, and histories witnesses of times testifie. For it is playne, that during those thousande yeres, there were famous churches of Christ in the East, which not withstanding to haue ben destroyed within these five hundred yeres we lament. Therefore the wicked and abominable secte of Mahomet began five hundred yeres after the birth of Christ, and from that time forth was auanced by the Saracenes, but preuailed at the last after those thousande fall yeres. For howe great is the power of Turkes nowe in Affricke, Asia, and Europe, no man is ignorant. And Papistrie had his beginning and proceding ouer soone: but after a thousande yeres it was of full force. For Bishoppes of Rome through the abuse of excommunicating haue oppressed euermost mightie Emperours & Kinges. For who knoweth not with what shameles boldenes the popes haue withstood both Kinges and Keyfars, Henries, Friderickes, Lewis, and many other princes, whom theire lewdenes hath vned, vanquished, and overcome? After muche and greuouse contention the Popes retoyred to themselves the consecrating of Bishoppes. Thei vsurped moreover the church goodes also, by the which (such a force hath lady monie) they might do in the world what they liste. For by this meane Papistrie receiued strongest sturues. Moreover after those thousande yeres was reysed up & established that *Sod Mayzim*, of whome also *Daniel* maketh mention, which brought also a greates strength vnto Poperie. I meane transubstantiation, and the horrible polluting of the lordes supper, and manifolde abuse of the holy mysteries. And of the force hereof increased an infinite nombre of priestes and filthie Pottes. For after those thousande yeres at the length came up the secte or order of Iacobines, Celestines, Silbertines, of Grape seeres, blacke seeres, white seeres, and many other seeres, and monstrous Monkies, which haue craftely croopen in the fauour of all princes, to thynke they might knowe al their secrettes by particular confession. Than began all thinges more impudently to be set forth & sold in the church, than euer before. Super-

What deceaung
that be in
worlde shal
ter 5 thousande
yeres.

The Sod
Mayzim.

sitions and unprofitable & hurtful ceremonies overflowned; For we have sene thierie peres sins and more, how much increased dayly idollrie and idolatrie, worshippinge of creatures, and abuses innumerable about the same, pilgrimages to dumme Idolles, and an infinite nombre of the same sorte. I recite not that holy matrimony waxed now vile after those thousande peres, in so much that ministers of churches were prohibited to marie. Than waxed whoredome rife, rape, and aduoutrie, and yet more filthie thinges than al these, &c. I pad ouer here verp many thinges: this only I reherse, of we compare the rites, ceremonies and superstitions of Papistrie with the heptien gentilitie (as I haue partly shewed here and there in my worke) we will sape that Papistrie passeth farre all gentilitie. For in case, the false opinion and perdition ones taken awape, we doe waie what Papistrie is in it selfe: you will graunte, that there was neuer such a corrupte thing in the worlde. Full rightly therefore saith S. Iohn, that Sathan is broken loose out of prison. On the which prouerbe he signifie matters extremely corrupted, nothing to be done in his place of decent order, but althing confused, all touned up side downe, at the will and lustie of the euill spere.

We say in
Englethe
hell is broken
lost.

Gog and Magog are expired Sathan shuld gather Gog and Magog to battaine. On the which wordes doubtes S. Iohn hath alluded the prophetic of Ezechiel, which we reade in the .38. & .39. chapt. Ezechiel seemeth to haue prophesied of the warres of Macedonia and of Antiochus, speaking hercof by a propheticall phras, and an hyperboticall amplification. The Prophet saith that Gog is the lande of Magog. And euident it is that Magog was Iaphetes sonne, whiche dwelt at Mounte Canaanus, and extended his Empire to Ethiopia and Egypte. And afterwarde out of Asia, and that out of the Eastie partes, Antiochus Epiphanes made warre on the people of God. The same was a figure of Antichrist: as all expositours doe confesse. Wherefore it appereth that S. Iohn bringeth forth these his things by waie of comparison, as though he shoulde saie: like as in times past the people of Gog and Magog did sore molest and afflicte the people of God: so in the times of Antichrist,

Antichriste, moste greivous warres shall arise, wherewith the church of God shalbe shaken and layde wast. And saith verp that the hoste of these distroies shalbe innumerable. We addeth after the maner of the Scripture a parable for perspectiue: as the sand of the Sea. And also by an other phras of speaking he signifieth, that the enemies of Gods people shal be bolde, and ready to ouer runne the whole world, and auenome all thinges with warres. For he saith: And then wente upon the playne of the lande. As much to say, as they being swifter & bold, shal rane ouer al the world. Euery where, & through out the wyde world shalbe cruel warres.

For most purposely he addeth: and they compassed about the tentes of Saints, and beloued Citie. And meaneth that the church of God shal be moste greivously plagued with those Gogicall and barbarous warres. For in times past Iherusalem was called the chosen and beloued Citie: but after she reiected the worde of the Lorde, she was nomore beloued of God, but rather reiected and hated. Therefore Sancte Iohn speaketh of the Catholique church, which Sainct Paule also in an other place oute of Esaye nameth, Iherusalem that is aboue. The same is also called the tentes of Sainctes. For the saythfull are in the church as it were in tentes, fighting against Sathan, the worlde, sinne, and flesh. And where he saith, they compassed about the tentes of Sainctes: he sayeth some what more, than if he had written, they assailed or besieged, or assaulted the tentes of Sainctes. For they compassed them about, which geue the assaulte rounde about, and were them moste greivouslie, as though they were already taken, that no hope can appeare to any man, no refuge or waie to escape.

And doubtlesse if we confesse these things with Histories, we shall finde that the church hath ben many times assailed with cruel warres: but neuer yet with crueller, than after those thousande fatall yeares. I meane the holy warre as they terme it. Whereof haue written at large William Arch-bishop of Tyrus, the Abbot of Dispurge in Chronike, Item Beneditte Coltes, and Paulus Aemilius in the fourth booke de reb. gestis Francorum. Spallpe Volaterane in the thienth booke of Geographie in Calesyria and Palestine.

The church
about
the tentes of
Sainctes
beloued of
God.

The church
plagued
moste
greivously
by 6 holie
warres.

Historiographers report many things of the battell of Troy. Others suppose that those of Assyria and Babilon were greater. Many extol the warres of the Persians and Macedonians, as in very deed they were horrible. The Romans have also their warres Punicall, Mithridaticall, Cauda, Cimbricall, and Germanicall: but I suppose verely that the warre, which they call Holy, was more cruell than all these, more bluddy and sore, and of longer continuance. In this have joined together in maigntie battayles, with multitudes of men innumerable, in a manner all nations and people of the whole world inhabited. Wonderful & monstrous slaughters have been made. There have died more hondreth thousands of men than can be credited. It hath continued moreouer many yeeres, yea more than the fourty, or any warres that ever were in the world. Furthermore it was done with most hostile myndes. And the which maketh most for this purpose, in this war were exasperated the Oryental Sacernes, Turkes, Egyptians, Babilonians, and other barbarous nations, that they bent with an unquenchable hatred against the christian religion, and wente aboute to plucke it up by the rootes, and a great parte thereof have plucked up, and cease not to do yet at this day. That same warre therfore moste greivous of all others, was cause of the persecution of the faythfull in the East and Weste. And to the intente I may note somewhat hereof, and may rehearse, for those that be ignorant in stories, it is playne, that under that Chyld of perdition Pope Gregory the. 7. there were many & most famous churches in the East, and that Patriarchall churches yet safe: but whylest this Pope aboue all others, dealt wickedly against Christ the son of God, and his holy church, like as we read in the time of Salomon, that after he had revolted, many enemies arose against him, and that moste cruell: so in the wicked

In the tymp of pope Gregory the. 7. the Turke invaded Antioch, at the whiche time the Emperours of Grece are sayd to have ben dispatched of the East countre. And the Turkes marching so forward, are sayd to have invaded and vexed first, the straits or ports of the Cassiane hilles, and the countre of Armenia, aboute the yere of our Loide. 764. Whereof there is now no time to speake.

After

After Solymen succeeded Belchiaroke the Turke the Prince, whom others call Belzer, which also invaded Grece it selfe, the Emperours of Constantinople despised. Alexius, which then was Emperour is sayd to have demaunded aide of the westerne men against the Turkes. And also one Peter an Heremite (whom ceren historiographers blame most greivously, not without cause) coming oute of the East, and running through oure the Weste, crieth Alarime. Urbane the seconde, whom some call Turbane, and disciple of Gregory the. 7. called a great counsell at Cleremonte in Fraunce, wherein he propoundeth a question of the recovering of the holy lande, and deliuering the Lordes sepulture oute of the hands of the Infidels. That counsell putteth me in remembrance of that which is described in the. 8. booke of Kinges the. 22. chapter, under Achab and Iosaphat, for the recovering of Ramoth Galaad, oute of the hands of the Syrians. For ther was in this also a deceauning spirit, there were Achabbes, there were Iosaphats, and many other thinges like. And to the intente not to make many wordes, a journey is decreed against the barbarous infidels of the East. This was done in the yere of our Loide. 1095. In the meane time Peter the Heremite bestowed him a pafe, and gathered ceren thousandes, which he ledeth through Hongarie in to Asia. And immediately after, followe the unlucky captaines Folkemar, and Gottschalke priestes, which by the way destroying all with fyre and sword are slaine. At the last Godfrey and Baldwyne most noble Princes, with ceren excellent Captaynes and noble warriors, with an innumerable multitude of men transported into Asia: which they saw was done in the yere of our Loide. 1096. And within .4. yeares space at the moste, or thre, they had taken by assault or surrendre, the Cities of Nice, Hieraclea, Tarsus, Antioch, and Hierusalem. The Abbot of Walspurge reporteth that there was so much bloude shed in the Citie of Hierusalem, that in the very temple it selfe, the horses stode up to the knees in the blood of the slayne there. The same man telleth of a notable battayle foughten at Hsialon, in the which aboute fiftene thousand footemen, and foure thousand horsemen of Christians, overthrewe and discomfited Solymenne of Babilon, furnished with an hondreth thousande horsemen,

The countre of Antioch.

The fynde booke in to the holy lande.

A notable battayle.

S.iii.

and

and four hondred thousand footemen, and that there were
flayne in that battaile, about an hondred thousand men. And
this journey of Godfrey was the first enonges the woorthy
votages of Syria or Asia.

2. After this volage followed others mo, and that best furnished. For whilst the victorie and good lucke of them that
went firste into the East was highly extolled and commen-
ded through out the West, William Prince and Duke of Nor-
wickers beinge put in greete hope, leadech also about an hon-
dred thousand footemen in to the East countreie. The yeare
of our Lord was accompted. 1101. But of so great a nombre
scarcely one thousande are written to haue returned home
in safetie.

3. After in the yeare of our Lord. 1147. through the exhor-
tation of Barnard Clereuall, Lewis Kinge of Fraunce, and
Conrad King of Germanie, and Fredericke Prince of Swa-
land, toke their journey in to the East, which led with them
an Armie almoste innumerable: but the same died in a ma-
ner all, scarcely the Princes leste on lyue.

4. In the yeare of our Lord. 1189. whatt time the Citie of
Ierusalem was taken by the Soldane King of Persia, where
the Christians had kept it onely about. 89. yeares. The Em-
perour Fredericke surnamed Barbarousse, Philippe Kinge of
Fraunce, Richard King of England, and other Princes most
puissant, leuied an exceeding greete Armie of Christen peo-
ple, to recouer the Citie and Holy lande: and verie lychely
transported their Armie in to Asia, but after had moste euill
lucke. For the Emperour Fredericke was drowned: and the
whole Armie, as *Vissburgens* testifieth, died of the plague.

5. The fift (and that famous indeede) volage in Syria made
the moste mightie Kinges Philippe of Fraunce, and Richard
of Englands surnamed Coeur de Lion. The same was done in
the yeare of our Lord. 1191. Whom self they returned with-
oute any woorthy exploit done, wauntinge not a fewe of
their menne.

6. And *Palmerius* a Cronographer: Henry sayeth he, the
sonne of the Emperour Barbarousse, sent an Armie in to Syria:
which returned agayne the nexte yeare. The Christians
therefore beinge destitute of ayde in Syria, losse utterly all the
dominion

dominion, that they had leste. He seaketh these things in the
pere of our Lord. 1198.

7. Agayne in the pere of our Lord. 1213. Pope Innocent the. 3.
of that name sendeth his letters publicke to al the faythful of
Christ, wherein he exhorteth them to take armour agaynst
the infidels, whiche possessed the holy lande. If any manne
haue leasure, and list to reade the letters, he shall finde them
in the Chronicle. of Wispurg. And not longe after in the yeare
of our Lord. 1215. he holdeth a generall coucil in Laterane,
wherein warre is decreed agaynst the Easterlinges. And al-
so *Honorius* the. 3. aboute the pere of our Lord. 1217. treateth
and confirmeth the same thinge. Whereupon many Christen
Princes, mette at Acon, whiche some time was called *Pto-
lemais*, and made mortall warre upon the Easterlinges.
Wherein they toke the noble cite *Damietta*. Yet nother the
ende nor scuite answered so great enterprises, and coses,
perils and losses.

8. Therefore *Fredericke* the. 2. an Emperour moste excel-
lent, hopping to doe some good, marcheth also with an enge
and well furnished armie into the East: whiche they saye
was done in the yeare of our Lord. 1234. In the meane sea-
son whilst he doeth valeauntly in the East, the Bisshope
of Rome *Gregory* the. 9. of that name, takinge an occasion (I
use the wordes of *Vissburgens*.) of the absence of the Empe-
rour sente a greete armie into *Apulia*, and toke awaye the
landes of the Emperour. Whiche was absent in the seruice
of Christe, (whiche is moste wicked to be spoken) and kepte
them thus subdued to his owne use, and by no meanes wold
suffer those whiche had taken the holy crosse (that is to saye,
whiche should go a warfare to the Emperour) to take ship-
pinge or passage, but letted them to his power aswell in *Apu-
lia* as in *Lombardie*. And more such stuffe, whiche they maye
reade that haue leasure, in the same. Wherefore the Emperour
consequend, his matters there lesse prospered, to falle to a co-
position with the enemye, returned, that he mighte recouer
such thinges as the Pope had taken from him.

9. And no longe time after, to witte in the pere of our Lord
1248. Lewis Kinge of Fraunce with his bretherne *Roberte*
and *Charles*, and a moste puissant army, sayleth into Syria:

St. iiii.

where

where Robarte is slaine, and Charles taken of the Soldans, he hardely deliuered at the laste, and with a fewer escapeth.

The same king Lewis of Fraunce, in the yere of our Lord 1270. imbarketh him self with his three sonnes at Marceller, to saile into Affricke. The plague light vpon his Armie in the enemie's lande, wherewith both the father and the sonne died, and the whole Armie receiued an exceeding greuous calamitie.

And againe, although they had but euill fauoured lucke in the warres against the Barbarians, yet was it neuertheless treated againe in the counsell of Lions vnder Gregory the 10. about the yere of our Lord. 1273. of recouering the holy land. But Palmerius in the yere of our Lord. 1291. Where many thousandes of the Christians, saith he, were slaine in Syria by the Saracenes, at the restie for feare fled out of the countrie. And the Chronicle of Kinges of Fraunce. *Acemlinus*, saith he, made here an ende of the holy warre (to witte in the yere of our Lord. 1291.) Ptolemais in the Castle being destroyed by the Soldans. It is manifeste therefore that this Barbarous and gogical warre hath lasted aboute. 195. yeares. So longe time as I knowe no other warre in the world that euer was made with such obstinate mindes, with so great armies, and so muche shedding of mans blood. We see in the meane time the tentes of saintes, and the citie of God beloued, to witte the faithful church through out the world in the East especially, and in the west also, to be most greuously afflicted, and more than oppressed and destroyed, a fewe smal remnantes outly remayning: that not with out cause we may perceiue that the lord saied in the gospel: but when the sonne of man shal come, shal he finde any faith in the Earth?

The moste holy and wise Prophet of God Daniel smeth to haue foresene and prophesied al those thinges, as he did at the restie concerning Antichrist, which after he had spoken at large of the power of Antichrist, & worshipping of the God *Mazim* against the Apostles institution, he adioyneth in the 11. chapt. And in the time of the ende, to witte the ende of the world and laste iudgement approachyng, shal seeke vpon him, namely vpon Antichrist, the king of the South, and the king of the North shal fall vpon him like a whirlewinde, with charrettes and horsemen, with a strong and greate Raule, and

Here is a
place of
Daniell
treated by
the waie
21. chapt.

shall invade his realmes, he shall ouerflowe with armies, to witte innumerable, and he shal passe through, that is to saie, he shal overcome all like a conquerour doing what he listeth. For we haue perceiued, that the armies sent into the East by the counsellors, and motion of the Bishop of Romane molested by Sea and lande the Turkes and also the Soldans of Babylon & Egypte. What will be saie that Daniel shal sing as it were with his finger the war called: *Th*; addeth: he shal come also into the chosen lande, and *Th*; be the lande of desire: namely Ieruzalem, which some time is called the chosen, delectable, and pleasaunt lande. *Th*; and shal falle in the warre verely, that shal be made for the recouering of the holy lande. It followeth in Daniel, these shal be deliuered out of his hande, Aedom and Moab, & the Princes of the children of Ammon. For those nations are not red to haue ben so destroyed as the restie were, by the Saracenes, and after by the Turkes, so; that they framed themselves to them in time. Daniel annexeth, and he shal laye his handes vpon realmes, nother shal the lande of Egypte escape. For it is euident, that the same also was possessed of the Soldans princes of Babylon, and of the Emperours of Turkes. It followeth, and he shal haue the rule of the treasures of golde and silver and all the precious thinges of the Egyptians. By the which the prophet hath signified the inestimable treasures and riches, and excellent maiestie of the Soldans, and Turkish Emperours. All the which thinges, euens as the Prophet hath sayde, experience proueth to haue ben, and as yet to be fulfilled. The Prophet addeth, finally the Libians and Aethiopes shal be in his iourneies. Which shoulde translate hath translated. He shal passe also through Lybia and Aethiopia: or as others haue translated it, they shal be in his waye. And he meaneth that those regions shal be open to those Barbarous Soldans and emperours of Turkes, by leage, vicinitie, and amitie. *S. Hierome* expounding this place: when Egypte, sayd he, was taken, those landes were also assayed. Wherefore he saith not, that he toke them: but passed through Lybia & Aethiopia. Whether sense of these so euer thou thougest, thou shalt not erre, as I thinke, fro the trewth. And Daniel addeth the byre from the East and fro the North shal trouble him,

This is a
place of
Daniell
treated by
the waie
21. chapt.

In so much that he shall goe forth in a great furie to disleoue and kill many. The which *S. Hieron* sheweth muste be vnderstande of Antichrist. The Pope of Rome affirmeth that the seates Patriarchall are subiecte to him, as *Hierusalem*, *Antioche* and *Alexandria*, and the holy lade to be his right. And he heareth, out of the East, and out of the North that al those parties are possessed of the Soldanes, and Emperours of *Turkes*; he calleth therefore great counsellors, and decreeth to wage agaynst them. He heareth moreover that *Constantinople* is taken, that the *Rhodes* is wonne, *Dalmatia* subdued, *Bulgaria* and *Hongarie* vanquished, &c. Agayne therefore he summoneth counsellors, he armeth kinges, he leadeth forth soldours, he moueth warre, and decreeth that warre shall be made for the recouering of the holy lade, and to roote out the *Turkes*. So verely this *Gogmagog* warre is not yet ended or appeased at this daie. Whereby it cometh to passe that an infinite multitude of men are slayne on eyther side. Furthermore at the ende of this Prophecie, the prophet sheweth, and as it were with his finger pointeth, the palace or seate of Antichrist, by *Antiochus* figured before: lesse any manne should

The State not know, where Antichrist were to be founde. And he shall a palace of plante, sayeth he, or site the tabernacle of his palace betwixt *Antichrist* two Seas: to wit the Adriaticall Sea, called now the goulfe of Venice, and the Tirrhene or Tuscan Sea, in the mounte of desire of holines: that is to saye in the pleasaunt and holy hille. We haue hearde certainly, that the palace of *S. Peter* is preferred both before mounte *Zion*, and also *Sion*. There sitteth the most holy, in the seate of holines. There is most full remission of all sinnes. There is the mowther, & supreme head of all churches. There is the high courte and iudgement, from wher we make no man appeale. There sitteth the king of kinges, and high Bishop, whiche so farre excelleth in brightnes and Maiesie the Emperour and other kinges, as the sunne doeth the Moone and Starres. There is thought to be perfect holines, and al the treasures of Christ and of his Saintes. Therefore saide *Daniel* rightly, that Antichrist shall dwell in the noble and holy hille, namely in the seven hilly Rome: as we hearde also in the. 17. chape. Finally he prophesieth also of the ende of this most puissant prince, Antichrist, & sayeth:

And what time he shall come to his ende, no man shall helpe him. For Christ coming to iudgement, shall thrust him out of his seate. And *Daniel* in the. 12. chape. following describeth the iudgement. To Christ alone be glory.

Let vs consequently procede to adde to a fewe thinges, concerning the paynes of the vngodly, and the euerlastyng condemnation of the Deuil and his members. *S. Iohn* and sic came downe from heauen, and deuoured them. And the prophet *Amos* in the. 1. chapt. calleth Gods vengeance, fire, as the others do also. Wherefore *S. Iohn* significeth, that the vengeance of God shall falle vpon all the enemies of the church. In times past also sic coming downe from heauen burnt up *Sodome* and *Gomorrah*: and also consumed the enemies of *Helix*. And although corporally sic doeth not alwayes falle from heauen, yet shall the persecutours of the church neuer escape unpunished, in that they haue vexed the Saints of Christ. Doubtles if we will beholde and consider, what was done in that holy warre, and what chauncely haply, we will saye that the vengeance of God is most present bothe agaynst the *Turkes* and the *Papistes*. But if any man vnderstande, that aboute the ende of the world sic shall rage and consume the wicked, as also *S. Peter* mentioneth of sic and burning out of the prophetes. 2. *Pet.* 3. I will not be agaynst it.

Last of all he toucheth also the euerlastyng damnation of *Sathan* and all his members. For where the *Lorde* sayde in the Gospel, of the blinde leade the blinde, bothe that falle into the ditch: it followeth, that both *Sathan* the deceauer, and the people of him seduced, shoulde be caried together to hel: where *S. Iohn* now placeth, and as it were togeth to gether the deuil, *Gog* and *Magog*, the *Saracenes*, *Turkes*, briefely all nations deceaued, the Beast, and false Prophet, and all the Antichristians. We see therefore, that the iudgement of God is righteous, the which to describe, he recourmeth now agayne. And we admonished before, by this speache, they shall be tormented daye and night, &c. The perpetuall of damnation to be signified. From the which the *Lorde* our God deliuer vs: to whome be glory for euermore. Amen.

- 1603, 161, in the
name, and by name
of the Lord: in
the name of the Lord
of the world

**The Judge, and laste iudgement is descri-
bed, with the resurrection of the dead.**

The. XC. Sermon.

AND I saue a greate white seate:
and him that sat on it, fro whose
face fled awaye both the Earth
and heauen, and their place was
no more founde. And I saue the
dead, both great and smal stande before God:
and the booke were opened: and an other booke
was opened, whiche is (the booke) of life, and
the dead were iudged of the thinges whiche
were writte in the booke, according to their
dedes. And the Sea gaue vp her dead, whiche
were in her, and death and helle deliuered vp
the dead, which were in them: and they were
iudged euery mā according to his dedes. And
death and hel were cast into the lake of fire.
This is the seconde death, and who so euer
was not founde written in the booke of life,
was caste into the lake of fire.

The order S. John had begonne to speake of the vniuersall and laste
of disposi- iudgement, about the ende of the. 11. chapt. And resumed the
tion of this same to be finished in the. 19. chapt. Where we hearde, that
place. Antichrist should be throwe downe out of his seate and glory
into helle. Where chaunced a question to arise of the, whiche
although they cleaue not to Antichrist, yet are they accom-
panied with Christ, what shal become of them at the last iudge-
ment? That same when he had solured, and shewed the equi-
tie of Gods iudgements, he retourneth as it were with an
after longe to the description of the generall and laste iudge-
ment, and compediouly describeth the same: and that more
generally now, than before in the. 19. chap. Where he somewhat
chiefly

chiefly to haue treated of the destruction of Antichrist: yet so
that he shewed after a sorte also, what should happē to the o-
ther vngodly. Now he handleth more generally the self same
iudgement, shewing that al shal be iudged herein, and secretly
forth the same wholy as it were patnted to be sene of our
eyes. For after his wonted manner he expoūderth al this mat-
ter by an heauenly vision, that he might not seme only to tel
the thing to our eares, but also to shewe it forth to be sene of
our eyes, to thintent it might be more depely printed in our
mindes. And al these thinges are most certen and vndoubted
(as I also admonished you before) reuered of the iudge
Christ him self. But the iudge and Lord himself can be igno-
raunt in nothinge of this matter. Noether can we perceiue
that S. John hath hitherto ben deceaued or abused in any
thing that he hath set forth to vs, but hath hitte rightly al and
singular pointes, as we see, that can resist his propheties to
be fulfilled: whie than should we so muche as doubt oures of
suche thinges as are spoken of the iudgement? Therefore let
vs reuerie these thinges, and not be emonges the mockers,
whom the Apostile S. Peter prophesied should come a saue:
where is the promesse of his coming? doubtles this mat-
ter is of greatest importaunce, the foundation and rote of our
faith. Here are to vs expoūded not a fewe articles of our sin-
cere and catholicke faith, chiefly these: I beleue that Christ
shal come to iudge the quicke & the dead: I beleue the com-
munion of Sainctes, the resurrection of the fleshe, and life euer-
lasting. Let vs therefore be diligent in hearyng and marking
these thinges, lest we be accompted of their nombre, whiche
heare with out any fruit the misteries of the kingedome of
God: but lette vs rather prepare our selues to goe mete the
iudge, to the ende we maye with the wise virgins, enter with
the vnpdegreome, to the mariage, and ioyes euerlasting.

And the description or demonstration of this vision hath
these thinges chiefly: what the iudge shal be: who shal be
iudged: how they shal be iudged: of what sorte shal be the re-
surrection of the dead: and of euerlasting damnation: finally
who shal be properly damned. Which thinges I shal in order
according to the grace that God hath geuen me, declare as
placely as I can.

**The consi-
deration of
the laste
iudgement
is of great
importaunce.**

**The princi-
pall artic-
les of this
place.**

What

¶ What iudge at the last iudgement. What manner of iudge there shall be, we haue vnderstand in fore: at this present he is shadowed by certe notes or haten. These things agree with the same vision, which is described of Daniel in the .7. chapt. Where by the waie we see againe how this booke hath his testimonies of the prophetes, of whō it is comended to vs, like as John also expoundeth to vs the prophetes. S. John seeth a seate, and that white & great. For the iudge him self sayde, that he would come in gloire & maiestie, to witte with great light. And we beleue also that his iudgements are righteous, iust & white. And Aretas an expositor sayeth: the seate is great, because he sitteth therein, of whō the prophet sayde: great is the Lord, & great is his power, &c. And in the seate as iudge of al, & that moste righteous, he sitteth, furnished with all power & vertue. For al this signifieth the worde of sitting. They that are to be iudged stand, he sitteth. Therefore he calleth him that sitteth, as you would say iudge. For other name he geueth not. But we beleue, that at iudgement is geuen to the souer, and that he is appointed iudge ouer all. S. John therefore seeth, and also sheweth vs to beholde the Lord Iesus Christ conuynge in the cloudes of the ayre, & righteous & mightie iudge. S. Paule also in the .2. to Titus calleth him a great God: not that there is one great god, and an other little God, but that the maiestie of our Lord Iesu Christ that at that daye moste evidently be seene, and the lord him selfe that than shewe him selfe to the world with greater gloire and power, than euer heretofore.

¶ From whose sight men shal be reckoned. The same shall appere also moste seuer and moste iuste. Whereupon S. John sayeth figuratiuely, from whose face men shal be reckoned away both heauen and Earth. For if those things which haue not sinned, dare not come in the iudges sight, but seke as it were to saue themselves by flight: where I prophecie that shall appere the vngodly & sinner: And doubtes the prophet Malachie also: who, sayeth he, shall abide the daye of his conuynge: or who is able to stande, when he shall appere? So in the sixte chapter we hearde, that heauen fled backe, and was folden vp like a scrolle, that the mountaynes also and hills fled, and that kinges and princes and other men hidde themselves in caves: and sayde to the hills and rockes folle vpon vs hide vs from the face of him that sitteth on the seate.

and from the wrath of the lambe, &c. And whiche wordes al though be described the effecte of a desperate conscience out of corrupt doctrine: yet the same shall appere chiefly in this iudgement, what time the seuer and moste righteous iudge shall appere. A muche like figure is red in the .18. Psalme. Where is added, and their place was no more founde: it is answered to amplifie the matter, not that heauen and Earth shall be no where, but for so muche as they dare not (whiche is spoken by a figure) appere in the iudgement of God. So al these things therefore is signified, that the vngodly being destitute of all counsell, shall not knowe at that daye whither to tourne them, or what to doe: but trembling and despairing to be viced with unspeakable tormentes before the seate. It might be thought in the meane season, that S. John signifieth this also, howe heauen and earth should at the coming of the iudge be renewed. The whiche also the Apostle S. Peter more plainly expresseth in the .3. chapt. of the seconde Epistle, whiche neuertheless referreth and applyeth al those his sayings to the same sense that we haue touched before. For he sayeth: seying than that all these things shall be dissolved, what ought you to be in holy conuersation, looking for and hastning the coming of the day of God? Aretas of Cesaria: the sight of heauen and earth, sayeth he, signifieth no chaunging of place, (for whither should they flee?) but flight & fleeing from corruption to incorruption, and the laste coming of the lord, under the which this mortal body of ours shall putte on immortallitie, and the face of the Earth shall be renewed. This sayeth he, a like phras of speech is had in the .11. of the Apocalipse, of the Angelles cast downe out of heauen: neither was their place founde any more in heauen, &c.

Nowe toucheth he also who shall be iudged, verely the Who shall be dead. For he sayeth: and I sawe the dead. And shortly after be iudged, we shall heare, that the dead shall be reysed vp. Therefore they shall be iudged that rise from the dead, neuertheless the liuing are not excepted, whome the Apostle sayeth most manifestly shall be iudged in the .4. of the first to the Thess. But these he nameth not at this present, the dead he nameth: for that the resurrection of the dead is more hardely beleued: & more easily be trusted, that those which remaine in fleshy should be iudged.

All men are
iudged.

at that daie. And verely the soules neuer die, the bodies die. Therefore where it is sayde here, that the dead shal be iudged, we meane that al those, which are dead at that daie shal come in their owne bodies to the iudgement of Christ. And al men must be iudged. Wherefore S. Iohn seeth great and smaller: that is to witte, men of all sortes, state, sexe and age. Kinges and princes are not excepted, the common people shal not escape, nother children, nor olde folkes, men nor women. All these seeth he standyng before the face, or iudgement seate of God. The guilty or accused, or to be accused shal be set before the iudgement seate of God. And S. Paule also testifying expressly of this matter: we must al, sayeth he, appere before the iudgement seate of Christe, that euery one may receiue in his body, accordyng to that he hath done, whether it be good or euill. 2. Corinth. 5. chapt. but after a diuerse maner appere both good & euill. For the wicked as guilty are brought to be iudged and punished, and that their guiltines may be openly knowen to al creatures. The good, for as much as they be iustified and quitte, & haue now no more guile nor crime by reason of Christes satisfaction, appere in iudgement with glory, ready to iudge the vngodly after theiir faith and manner, and not to be iudged of any. And this thinge is singular that, he sayeth, that we shal be iudged in the sighte of God. For who can appere in the sight of the tremblable God, and see consuming all thinges, saue he that is purged with the bloud of Christe? and what shal we thinke can be hidde or escape the sight of God, seying all thinges?

Both men
shall be
iudged in
the last
iudgement.

S. Iohn moreouer declareth, howe the dead shoulde be iudged: booke, sayeth he, are opened: and an other booke is opened, &c. Therefore by the booke, after by the booke of life: that is to saye, of such thinges as are written in those booke, the dead are iudged. For the Scripture ascribeth vnto God the maner of men, whereby men are wonte to write for themselves remembraunce, lest they shoulde forget thinges: but with God al thinges are ones and alwayes present, he nother forgetteth, nor remembreth: not withstanding the Scripture ascribeth to him both. Howbeit God is sayde to forgette, when he helpeth not, or punisheth not: agayne he is sayde to remembre, what time he helpeth or punisheth. In Malachie the

The for-
getting &
remembryng
of God.

the vngodly saye, howe God hath no care of mens matters, nother dooth he for the godly, no; yet punisheth the wicked. But immediately answer is made: than thei that feared the lord spake euery one to his neighbour: the lord gaue eare and hearde & a booke of remembraunce was made in his presence, &c. No followeth. Therefore thei booke opened, that is to say, the secrettes of al men brought to light, or made manifest, the lord shal iudge what so euer hath ben thought, saide, done, or lefte vndone. The booke also of consciences (for the conscience is in stead of a thousande witnesses) shal be opened in iudgement, God reueryng and iudging al thinges. For S. Paule speaking of the gentiles: they, sayeth he, shewe the worke of the lawe written in thei hertes, thei conscience also bearyng witness, & thei thoughtes accusing one an other, or also excusing, in that daie, wherein the lord shal iudge the secrettes of men, accordyng to my gospel, through Iesus Christ. And these are in dede the booke which shal be vnclosed in the iudgement. Whereof it appereth, that the iudgement shal be done with most expedition, nother shal euery man be reasoned with all, by booke written to make the iudge weep, as the ignorant might imagine hereby.

But what is that singular booke of life, which also shal be opened in the iudgement: of þ booke of life is spoken in the. 3. cha. of iude. There you may see. To be bryefe, the booke of life hath but one article: he þ beleueth in the sonne of god hath life euerlasting. And therefore men are iudged of this þ is writte in the booke of life. For they that beleue are saued: they that beleue not, are already iudged, that is to saye are most assuredly damned.

And for as much as saith sheweth it selfe by workes, incontinently also hidde in the harte bewapeth her self by workes: therefore S. Iohn addeth incontinently, accordyng to thei workes. For man in the Scriptures is likened to a tree. And the tree is iudged of the fruite, whether it be good or euill. A tree hath a growing or increasing life which in latin is called, *Animus vegetatus*, & a nature or disposition, bringyng forth fruite after his nature & kinde. But that soule *vegetatus* & that good dispositio, bringyng forth in no good fruite, þ is to saye good workes, is a liuely faith in Christ, where the same is, there the man is regenerated, & hath a good disposition: therefore

Every man
is iudged
of his
workes.

therefore shal he not schearse by reaso of his good dispositiō, but bring forth good fructes. Therefore after our woorkes we shal be iudged al. For the iudgemēt must be open & manifest: but faith appereth not, but in woorkes. For it is y^e gifte of God, & is of it selfe inuisible, to witte a sure truste in the promyses of God. And it is sene in woorkes. Wherof it followeth not, that men are iustified by woorkes also, & not by faith only: but that by woorkes faith is declared, which purifieth & iustifieth, that afterwarde we may be able to bring forth y^e woorkes of rightuousenes. It followeth, how in iudgemēt no pretence, no hypocrisie shal be allowed. For many say they beleue, whiche declare their faith by no good woorkes. We learne herof, y^e no boke shal be of force at the last iudgemēt, save the booke of God, or the booke of consciēces, wherein god writeth to his finger: finally the boke of life writte of God before y^e woorkes were made, through his diuine predestinatiō, wherby he hath predestinated vs, y^e he might adopt vs for his childre by ihesu. And the rest, which S. Paul reciteth in y^e .1. to the Ephes. Therefore shal the hurtefull bookes of Iewes, Christians in title only, and Turkes, as the Thalmud, decretalles and Alcorane perishe. These shal be of no force at al in the iudgement.

Of the resurrection Now he retourneth to y^e dead, of whō he had made mencō before, & lest any mā shuld saie: how shal the dead be iudged, of y^e dead. which were drowned in the sea, which were swallowed up of fishes, & deuoured of wilde beastes, which were consumed by fire, or in the earth, were brought into dust: he preuenteth & declareth, that the bodiēs of the dead rise agayne, & being restored come to iudgement, & saith: and the sea gaue vp the dead, y^e were therein: that is to saie, which had perished in the Sea. And by these wordes also hath he touched the manner & meane of the resurrectiō of the dead, & hath sent vs withal to the .1. of Genes. The manner of y^e resurrection is gods omnipotēcie, as S. Paul also witnesseth in y^e .3. to y^e Philip. For god by his omnipotēcie riseth vp, & calleth those things y^e are not, that they may be. Of this thing seme vnto thee new or impossible, beholde y^e beginning of things, & therof esteeme y^e small restitution. Was not y^e Sea or water frō the beginning? but is it writte to haue had any fishes frō the beginning? none at al. But God cōmanded that the water shuld be replenished wth fish. And did not straight at gods cōmandement all manner

of fishes appere, wherof before there was not one? what maruell is it then, if god in the end of things, cōmand the Sea, & other elements also, to yeld again their dead, & they obey their maker? Verily the Lord in the gospel saith, that they which are in their graues also, shal heare the voice of cōmandement of the sonne of God, and shal rise agayne. The bodiēs moreover of them that dye, are turned for the most parte in to the same elements from whence they were taken oute. There is that purifieth in the earth, and is cōuerted in to earth. There are some consumed with fyre. There are some that perishe in water. Some hang in the ayre, and are there consumed. But at the Lordes cōmandement, by what kynd of death so euer they perishe, they shal rise agayne to the iudgement whole. Arias also Bishop of Cesaria perceiued this and sayed: he reciteth these things, to the intent he might declare what the fi- nall and vniuersal resurrection shall be. For where many be- leuynge not that the same shall be, do say, that it is by no me- ane possible, to be in those bodiēs, which haue ben long cor- rupted, and broughte to that poyncte, that they be not at all: this sermon now correcting this, sayeth: Like as the bodi- es, when they were not, began to be, not by a certen chaunce, or of themselves, but of the four elements, namely of Water, Fyre, Ayre, and Earth: So also being reasonably returned agayne vnto the same, may be of the same cōposed agayne. &c.

And for a further declaratiō he addeth agayne: and death and hell gaue vp those, which were in them, dead. For he vnderstandeth by death, any kynd of death, as though he shulde say: death is selfe restorēt to the Iudge & iudgement, whom somer, after what sort soeuer he hath dispatched. Death there- fore is sayed to be as it were a person, which holdeth the de- ad in himselfe, or in a prison. And hel hath yet but a fewe bo- dies (for some we read to haue gone down to hell quick) but the soules of the wicked. The saue retourn to their bodiēs, that the whole man may be iudged, body and soule. Others by hell, after the hebrewe phrase, vnderstande a sepulture or graue. Agayne is repeted, that the whole man shal be iudged body and soule, after euery mannes woorkes.

As much hubero of the resurrectiō of the dead, wherof in our beha- uour we haue treated more at large. In the

Thou.

Death and
hel gaue vp
them. &c.Of eternall
punishment.

laste place followeth of euertlasting damnation, and who be properly condemned. And hell, sayeth he, and death are cast in to the lake of fyre. Whereof hath ben spoken before. And hell here signifieth not the place of punishment, but those that are inhabitants of hell, to witte whose soules are per- deined in hel, or appointed thither. Death also signifieth those that are deade in sinne, and they which from the spirituall of tēpo; all death, go straight way to death euertlasting. Where- upon is immediately annexed. This is the second death, by the which verely they that are dead to Chyiste, are adicted to perpetual fyre, and that lyue to Antichyrist and the world. Others expounde these thinges herof, that after the iudgemēt the Sainets shal nother be buried any more, nor die. Which S. Paule affirmeth also out of Osee in the firste to the Corin. the .15. chap. Aretas and Primasius make with vs. For Aretas saith: and he calleth death and hel, those that haue comitted thinges worthe of punishment, as fulfilling the numbre of the second death. And Primasius, by these names, sayeth he, he signifieth the Deuil (because he is authour of death, and paynes in hell) and also the whole fellowship of Deuyles. For this is the same, that he spake more playnely before, by the way of preuēting: and the Deuil, which deceaued them, was caste in to the lake of fyre and brimstone. And that which he added there more obscurely, sayeng, and the beasie & the false prophet, here more playnely. So much Primasius. And who knoweth not, that the meynbes musie followe the head; all vngodly the Deuill, the head of all vngodlynes.

Whych as not writte in the boke of lyfe. And moſte euidently he expreſſeth, who properly at the iudgement, are addicted to fyre euertlasting: they that are nother wyſen, nor found in the boke of lyfe. Therefore shall the on- ly saythfull in Chyiste, in whome they are predestinated vnto lyfe euertlasting, shall be ſaued. All others, of what religion ſo euer they be, or what ſo euer kynde of lyfe they haue touch- be it neuer ſo ſteapre, shall periſh. Others referre theſe wordes to ſuch as are leſſe a lyue at that daye. For we beleue that the ſon of God ſhall iudge both the quicke and the dead. Doubt- les whether they be willing, or whether they be dead, certain- ly is, that no man ſhall be ſaued in any other, but in the ſap- of Jeſu Chyſte, all the reſydens ſhall be damned. And this is the

to the ſmall end of the good and ſhall. To Chyſte Jeſu iudge of all, and redemer of the ſaythfull, we prayſe and gloiſe for e- uertmore. Amen.

That the worlde ſhall be reneued, the Sainets glorified and made bleſſed: and what that felicitie ſhall be, and howe receyue.

The .XX. Sermon.



AND I ſawe a newe Heauen and a newe Earth. For the firſt Heauen and the firſt Earth were baniſhed away, & there was no more Sea. AND I ſaw that holy Ci- tie newe Hieruſalem, come downe from God oute of Heauen, prepared as a bryde garniſhed for her husband. And I heard a great voyce from the ſeat, ſayeng: beholde, the Taberna- cle of God is with men, and he wil dwel with them. AND they ſhal be his people, and God himſelfe ſhall be with them, and ſhal be their God. And God ſhal wipe away all teares from their eyes. And there ſhall be no more death, nother ſorrowe, nother ſhal ther be any more payne. For the ould thinges are gone. And he that ſat vpon the ſeat, ſaide: behold, I make all thinges newe. And he ſaid vnto me, wyte: for theſe wordes are ſaythfull and true. And he ſayed vnto me, it is done.

I admoniſhed you aboute the beginning of the .15. chap. of this booke, that the fiſte parte of this worke began at the .15. chap. and treated of the iudgements of God righteous and juſte. And ſo much as the iudgements of God are of two ſortes, in this that he requyretly the euill according to the

St. ill. wickednes,

The .1. r. chapters.

The order

richednes, and rewardeth the good with rewards: I saye
howe this place consisteth of two parts. For first I saye that
S. Iohn most plentifully created of tormentes to be visited up
Antichrist and all ungodly: secondly of rewardes, especially
in the end of the world to be imployed upon all saintes. For
oftentimes have we heard in this booke that the soules separa-
ted from the body, are immediately after the corporall death,
taken up in to lyfe euclaking, but that the felicitie of all most
complete, chaunceth to the faithful in the ende of the world,
what time the bodies now raised againe, receive the rewardes
of glorie euclasting. And this place is created through out
all the 21. chap. & beginning of the 22. cha. And in the
former parte he hath set hel in a manner to be a curse &
euclasting tormentes as it were to be long present. So in this
later part he unlocketh after a sort, or openeth heauenly seile,
that with the eyes of faith, we shal be able to see what hope and glorie
abundeth for S. Iohn. And with all comfort deceler expounded
the article of our faith, I beleue last euclasting. And againe
for the more perspicuete he declarer these things by a vision.
Which others no bre the seculer & laste. Therefore all things
figured spiritually, not carnally to be understood and taken.
Doubtles the matters are everlast under stand, even after the
letter: howbeit we must thinke of spiritual matters, and gra-
ter altogethers, than the speech of man can attain to. For we
know as taught by the doctrine of the Prophets & Apostles,
to be alwaies true that is said: the eye hath not seen, nor the
eare hath not heard, nor ascended in to the height of man, those
things which god hath prepared for them y love him. 1. Cor. 13.

I beleue
last euclasting.

The chiefe
articles of
this place
of the blessed.

1. Cor. 13.

And the chiefe points of this place be these. First he sheweth
that y world shal be renewed. Secondly he signifyer that
the Sainctes shal be glorified & blessed. And declarer in gene-
ral what that same felicitie shal be. And in conclusion he confir-
mer these things by many reasons, moreover he describer
the place, the court & palace of the blessed, and shewer the
glorie and felicitie of Sainctes. The which in the beginning of
the 20. chap. he finisher by exceedingly well, under the figure
of a river & tree of lyfe. And loke as he hath for the most part
borrowed all his things out of y booke of prophets, the which
S. Iohn also with his revelation lightener; so hath he also

the potent borrowed out of the 63. and 66. chap. of
Ezekiel, and the last chapters of the same.
Of the renewing of the world he speaketh plainly, as do-
eth also the apostle S. Peter in his later Epistle, the 3. chap. that
all things which shal be purged by fire, & not wholly aboli-
shed & annihilated, but should doubtles be purified from all
corruption: for Aretas he signifyer not, that he hather the
thing of the creature, but a renewing of the better. These
sayes S. Iohn expresser, that he shal be a new heauē, & a new
earth, wherunto he adder by exposition: that the first heauē,
& the first earth are vanished away: to wit they are changed
in their qualities: so y the corruptible things are now gone,
created for corruptible uses. For even so is the Sea no more,
also doubtles subiect to corruption, but changed into better.
S. Anselm and his scholar Primasius suppose that the trouble
some state of the world (signified not seldom in y scriptures
by the Sea) about the ende of the world shal cease. Heade y 17.
chap. of the 20. booke De ciuitate dei. Expounding this place, he
reasoner likewise at large of this renewing of the world, in
the same 20. booke De ciuitate dei. 18. chap. & other places. I
thinke were in this matter to put any ale at this time: if any
had thing appere therein, that it be reserved vnto y day, in the
which we shal see all things euidently. And I suppose y these
things concerning the renewing of heauē & earth are not chere-
fully spoken, y so ther shal any place be prepared for vs, which
we shal inhabit again in these inferiours partes vnder hea-
uē: for we beleue y we shal rise up into heauē, & go into y clouds
in the cloudes, according to the doctrine of the apostle. 1. Thess.
4. But for y our minds are thus confirmed, that the faithful
shal undoubtedly be renewed & glorified. For if heauen and
earth, made for man, be renewed & purified: who wil doubt
now, that men themselves shal be in posse the selfe clarified?

Of the re-
newing of
the world.

1. Thess. 4.

For consequently word S. Iohn declarer, that the Sainctes
shal body be renewed & glorified, & placed in blessed seates: & made be
signified per generally what y glorie of sanctes shal be. After glorified,
he wil declare more at large and severally all those things
most diligently. For he hearer an angel sayen: come I
wil shewe thee the bynde the roie of the manee, &c. The same
most figuratively he namer a chere, & that most holy, & new
city.

Ierusalem. And a cite signifieth alwey the place & habitation, as them that dwelle in the place, I meane the cite yea the felices. This cite therefore is not only the place of the blessed, but also the very communion of saintes, in olde time prefigured in the cite of Ierusalem. But he putteth a greates difference betwixte this of our newe, and that visible and corporeall Ierusalem. For he casteth oute holy: that other in the laude of *Poiesime* was prophane, polluted with the bloud of Christ, y. s. phetys and Apostles, & for the same cause destroyed worthly. Our is also called newe. For the communion of Saintes that be renewed at the same daye. And therefore by interpretation followeth, coming downe from heauen: not that the habitation of Saintes after iudgement shall againe be in earth: but that the glory and renewing that be granted from heauen of the diuine maiestie & power, is also *S. Luke* is red to haue sayde, every good gifte and every perfect gifte is from aboue, coming downe from the father of lighten. And *S. Paule* also in the .4. to the *Galath.* saydeth that the true church is the heauenly Ierusalem. The same in the .1. *Corinth.* the .75. as he firste man, sayeth he, of the earth earthly, the seconde man the lord himselfe from heauen. Such as that earthy by wng, suche are they also that be earthly: and such as that heauenly was, such are they also that be heauenly. And as we haue borne the Image of the earthly mā, so that we beare also the Image of the heauenly. Therefore sayd *S. Iohn* most rightly, that the church of Saintes cometh downe from heauen, to wiste to heauen receauing her glory. For againe by a demonstration: prepared of God, sayeth he, as a byde garnished for her husbande. For the Apostle in the .2. to the *Corinth.* the .5. We know, sayeth he, that yf our earthly mansion of this tabernacle be destroyed, we haue bildyng of god, a mansion not made with hande, euerlastyng in heauen. And anone: he that hath prepared vs for the same to God. We remoueth from his saintes al corruptiō, but geneth and teacheth to be purified with al giftes of the body, that so they may be garnished with helpe, and maye dwell in the euerlastyng byde chamber with their bydegrome Christe. Wherefore this garnishinge consisteth in the abolishinge of all corruption and mortallite, and in the gifte of incorruption, immortallite,

lastite, and glory. Of the purifying and bechping of the byde speaketh the Apostle *S. Paule* also in the .5. chapter to the *Ephesians*. And in this worlde beginneth the purging and tellyng, and finally at the ende is finished most perfectly. For than that the church haue nother spotte nor wrinkle, al corruption verely wiped awaye, and al glory receyued. And here learne by the waye, that the Saintes are prepared of God: therefore saluation to be of mere grace.

And he proceedeth to declare yet more playnly, what the glory that be: whereof in this worke he hath ben occasioned to speake oftener than ones. Blessednes chiefly consisteth in two thinges. For God will geue vnto his Saintes all that good is, and wil take from them al euill: and so that these for euer inioye the souerayne good, and felicitie most perfect, and that without any payne and miserie. *S. Austen* in the ende of his booke *De ciuitate dei*: howe great, sayeth he, that that felicitie be, where no euill that be, no good that want: and this declaration of eternal felicitie hath her partes, whereby she is made manifest. For firste a voyce, and that a great cryd from the Throne: beholde the tabernacle of God with men. The conjunction of God with holp men, was in time past prefigured by the Tabernacle of wittnesse, whereby God testified that he would be in the middes of his people. And the same that he at the ende after the iudgement perfourme most abundantly. And therefore that voyce annereth: and he will dwell with them, and they shall be his people, and God himselfe with them, and will be their God. The whiche *S. Paule* setteth to haue uttered more succinctly and briesfly, and God shall be all in all. For what so euer is good, what so euer is faire, what so euer is pleasaunt and delectable, what so euer the minde of mā can imagine to be wished for, briesfly what so euer apperteyneth to the true and perfect felicitie, and blessed life. That same shall that great God almightie be whole, and that shewe in him selfe most fully. And like as al and singular menne do inioye vnto a pleasaunt saretie the amiable brightnes, and hole some heate of the sunne, that neuertheles the sunne loseth nothing by the same: and albeit that al men vse the sunne in common, and every man neuertheles haue the same as proper and peculiar: right so in an other

What that be the eternal felicity.

In the presence and fruition of god that be al good.

world we shall use that eternal light, and ioye everlasting and unspeakable. Whereof incontinently shall followeth things more plentifull.

And then, like as God in himself gructh to the glorified al goodnes, so will he remoue al euill from the same: so that they be not only deliuered fro calamities, but the same shall neuer retourne, nor be feared more. The which in moste plentifull wise he declareth, by wordes borrowed out of the oracles of the prophetes. God shall wipe away, sayeth he, al teares fro their eyes. Which kinde of speech he used also in the 7. chap. vercelly taken out of the 15. and 65. chap. of *Esaie*. And *Dauid* also in 126. *Psalme*. Then that some in teares, sayeth he, shall escape in gladnes. He seemeth to haue alluded to mootheres, which wipe the eyes of their tender and deere childre crying, to comforte the sorrowfull, and cheere the their hurt or brayssed. Therefore if the Sainctes haue suffered any payne or greite in this world, when they shall come into an other world, it shall be requited the, and provided, that they shall fele no more aduersitie. The lord sayde also in the gospel: vercelly becelly I saye unto you ye shall wepe and lamer, but the world shall reioyce; and you shall be sorrowfull, but your sorrow shall be turned into ioye, &c. In the 16. of *Iohn*.

Consequently he declareth yet more fully by naming of the calamities, that the sainctes in an other life shall be deliuered at ones from al euill: and death shall be no more. For they shall be rewarded with life everlasting. Therefore shall there be no more feare of death, which is in a manner more bitter than death it selfe. The same affirmeth the Apostle in the first to the *Corinth*. the 15. alledgyng the testimony of the Prophet *Isaie*. There shall be no mourning nor sorrowe, which drieth up the bones, although most full of tuper. For the ioye of Sainctes shall be perpetuall. There shall be no clamour, no complaine, no expostulating or vmbayding. For whie, there shall be no iniurie, no mallice or enuie. This worlde sounderly and redoundeth full of the clamorous and cries of poore wretches. But in the blessed seates shall be no miserie. There shall be no payne (or any) labour, sickness, we-rines. The cause hereof, for the olde thinges are gone. There is nowe an other life, yea and that a moste diuerse manner of living.

hoping, from that which we line nowe. Therefore what so euer is of tyme, and subiecte to corruption, shall there be taken away: as the Lord saide in the Gospel, the children of this worlde doe marrie, and are married: but they that shall be accounted worthy to attayne to that other worlde, and resurrection from the dead, shall nother marrie, nor be married. For they can dye no more: for they are egall with Angells, and be the children of God, thus they are the children of resurrection. *Luke*. 20. chap. Out of eternall life we haue spoken more in our commentaries vpon the 12. of *Matth*. And the Lord him selfe in *Iohn* collecteth the same of all, and saith. Home he maketh all thinges newe. Therefore in the world to come we shall thinke of no carnal nor corrupt thing, but all brautuly.

But the mindes of the faythfull are greuously tempted in this matter, the Devil suggestinge, that the hope of the faythfull is vayne, and that is a thing moste solistie, to counten good thinges presente and certayne, for gloze vncertaine. There be innumerable others of the same sorte, which come to the minde of manne, and trouble and shake the faith of eternall life. The Lord therefore the faythfull laboure of his Iesie they should fele any hinderaunce in this behalf, comforteth these thinges grauely and many waies: declaring the hope of the faythfull to be moste certayne, and al thinges to be vndoubted, which are or shall be taught of eternall life, of the felicitie and gloze of sainctes. And he placeth this affection as it were in battayle rape, after he hath certaynly collegeth the forme of felicitie, wherunto by and by he will adde further thinges after the vision relabited.

And here is to be vnderstand, that the certentie of the blessed life is shewed moste expressely of al by these wordes: and belayde unto me, write, &c. And nevertheless by the same wordes. Also no make reasons of the veritie be gathered. And first in deede he sayde: *I Iohn saue*. And we knowe *Iohn* to be an Apostle and witness of the trests, whose testimony it is vawofull to distrust. Saying thus, I haue got a man, saue the things that he saith, which he receiued, to be true of the same. And a witness.

led out of the Throne, to wit of the xxiij. *Et ecce & species angelicall, & of the whole heavenly hoste. And who can doubt of their testimony, whiche already are in blessed eternall life. They know, and haue experience what the felicitie is, therefore they speake and testifie that is tried and knowne.*

3 Moreover he him selfe that sitteth in the Throne, speaketh and testifieth, saying: beholde I make al thinges newe. God so true, and in him is no leasing. And saying he testifieth so plainly, that life euertlasting shal be: and we see him declare it also, of what sorte it shal be: no place for doubtfullnes here: after is relinquished.

4 And the thinges that he hath shewed and declared of the happie life, he commaundeth immediately to write. Thinges are written for a perpetuall memorial of the thing, which we knowe to be true and substantial. For writings of testimonialles whiche are written or made and sealed, by the lawe of nations, and common custome of men, haue the force of an vndoubted testimony. But such letters or testimonialles are made and sealed at the commaundement of God. For God commaundeth S. Iohn to write those same, which are caught of the blessed life: and therefore they be true, vndoubted, and infallible. So he himself immediately annexeth and saith: for these wordes are saythful & true, stable & sure, & vnmutable what can be spoken more euidēt than these: here is also the authoritie of holy Scripture established. But he addeth another thing almost more vehement: and he sayde vnto me, it is done. By the which maner of speaking is signified, either

5 that the ende is comen, and all thinges accomplished, like as it is used in the .16. chap. or else that the thing which is spoken, and beleued to come, to be so certaine, as though it were done already. We Germanes so ofte as we will signifie, that the thing whiche we haue purposed, or promised and saide, to be sure, we are wonte to saye, *Es ist gemacht*, it is done. Let vs therefore beleue assuredly these and all Gods wordes. Moreover let vs geue our lord God moste hartie thanks, which with so great faith and diligence susteyneth & comforteth our hope: and hath commaunded these miseries of our saluation to be put in writing, and published to the whole world in all ages. To him be glory for evermore. Amen.

It is furthermore declared, that the hope of the euertlasting and blessed felicitie and glory to be eternall and vndoubted.

The. xcij. Sermon.



I'm Alpha and Omega, the beginning and the ende. I wil geue to him that is a thirle of the well of the water of life freely. He that overcommeth, shall inherite all thinges. I will be his God, and he shal be my sunne. But the feareful and unbeleuing, and the abominable, and murtherers, & whoremongers, and sorcerers, & idolaters and liars shall haue their parte in the lake, that burneth with fire and brimstone, whiche is the seconde death.

Vnto all the former cometh now the sixte testimony of the certentie of the true felicitie of the saythfull, taken of the very nature of God. For he pronounceth of himself and sayeth, I am & and &: And immediately by exposition, the beginning and ende. This he toke out of *Esaye*, with which the lord sayeth oftener than ones, I am firste and lasse. And here let no man imagine that God is firste in order, reseruing the beginning to the consequences, as though he had a beginning: or that he is called the lasse or ende, as though he should ones haue an ende: but the contrary rather in this fourme of speaking is to be vnderstand, to witte that God hath no beginning, no ende, but to be euertlasting, of whom al thinges haue their being, & by whose decree al thinges haue an ende: where he himself endureth for euer, and his verie neuer fade: like as in an other place the prophet sayeth, and the Apostle also. And so:asmuch as he is eternall, without beginning and without ende, which liueth alwayes, and al thinges that hee quickeneth, and preserveth in life: howe I praye you should

God is beginning & ende.

should not he quicken the faithfull? So certayne therefore is the life, saluation and felicitie of the faithfull, as it is certayne that God is life, and that in dede life euertlasting. For he is euertlasting, & the life of the faithfull. Of the phrase of speech, I am & and, I haue spoken in the first chapt. and thied Con-
 cision of Sermon.

God hath
 promised
 euertlastig
 saluation.

The seventh testimonie of our vndoubted saluation is re-
 ken of the veritie of God, and his promises, & hath a certain
 cosynage with the former. For that which God hath pro-
 mised, the same also can he performe with no paine. We hath
 promised, a blessed life, most assuredly therefore will he per-
 forme the same to the faithfull. And he allegeth the promise
 of God in dede at this present, & bringeth in God speaking
 to Iohn and to vs also in these wordes: to him that this I
 will geue of the wel of liuely water: that is to saie, I, that am
 life and eternal, and euen eternal life, will geue the faithfull to
 drinke the water of life, that is to saie I will quicken him,
 preserue him in life, and deliuer him from death and all euils,
 and wil reward him with all heauenly giftes. Who can here
 doubt of the veritie of him that promiset, especially since
 this place of this promise is red in mo places than one. Da-
 uid in the. 36. Psalme singeth plaine: thy mercie, O lord, reach-
 eth vnto the very heauens: and thy faithfullnesse vnto the
 cloudes: thy rightousnes is like the strong mountaynes,
 thy iudgements are like the great deepe. Thou lord, sauest
 both manne and beast. How excellent is thy mercie O God?
 And the children of menne that put their trust vnder the shad-
 dowe of thy winges. They shal be satisfied with the plētuous-
 nes of thy house: and thou shalt geue them drinke out of the
 riuer of thy pleasures. For with thee is the wel of life, and in
 thy light shal we see light. Full many of these thinges are in
 the Prophets, and are expounded of our sauour him selfe
 in the. 4. 6. and. 7. chapter of S. Iohn. Where he sheweth,
 that he geueth water, and wholesome drinke to the faithfull,
 whiche at the length shoulde sprynge vp into life euertla-
 sting. Most certayne it is therefore, that the faithfull are
 quickened by Christ: and therefore, the blessed lyfe of the
 faithfull is, and shal be most assured and certayne, as promi-
 sed by so many expresse promises of God. Of this matter of

life we had some thinges in the. 7. chapt. of this booke towarde
 the ende, and shall haue certain plaine matters in the begin-
 ning of the. 12. chapt.

But in the meane while and by the waye, he sheweth and
 declarerth vnto vs, after the Apostolike maner, who willing
 to declare vnto vs the maner of our saluation, howe
 eternal life is communicated to vs, to witte free, freely, free-
 ly, to witte notwithstanding for the doubtfulnes of speech,
 or vnderstandyng of wordes we expresse not properly the
 force of the greke wordes. They are iustified sayeth the
 Apostle in the. 3. to the Romanes. freely through his
 grace: that is to saie, by the mere mercie of God, by no me-
 rite of manne. For the same Apostle in the same Epistle to
 the Rom. the. 6. chapter. The reward, sayeth he, of sinne is
 death: and where on the contrary side he shoulde haue sette,
 and the merite of rightousnes eternal life, for this merite
 he placeth rather, and the gifte of God is life euertlasting.
 And aduertly incontinently, through Christ Iesus our Lord.
 Therefore S. Iohn sayeth rightly, that eternall life happen-
 eth to the faithfull freely: that is, by the free grace of God,
 through the merite of Christ, and by no deserte of man. For
 if we coulde by our workes & rightousnes deserue eternall
 life, than Christ had died in vaine, for naught. There
 was no cause why he shuld die, seying we might of our selues
 haue be saued. There is no effecte, nor merite of Christs pas-
 sion: such effecte verely as it is in very dede, & by the blood of
 Christ alone we be purified. For if there were or had ben an
 other meane of saluation, Christ needed not to haue ben inea-
 nated & haue suffered. And that this vocable freely, ought af-
 ter this waye and maner to be expounded, many other places
 of Scripture proue. In the. 10. of Ioh. the lord saith: freely,
 freely, haue you receiued, freely geue. The lord wil not haue
 his Apostles to receiue any recompence for the gifte of healing.
 But speaking of the ministrie, he saith: the workman is
 worthy his hire. In the. 15. of Ioh. the lord saith: they haue
 hated me without cause. Doubtles without my deserte,
 or vnderfetched of my parte. In 2. Corint. 11. the Apostle saith,
 that he preached the gospel to the Corinthis freely, for
 he took no reward or recompence thereof. And in the. 2. to the

The *ssal.* the .3. chapt. nother haue I taken, sayeth he, byrad of any man for naught, *I saye*, to be choise, where S. Iohn sayeth, that life is geuen to the faithfull free. *I saye* he clappeth al thinge of our saluation to the grace of God, and merite of Christes passion and plucketh it from mans merittes. And the same affirmeth *Eseye* also in the .55. chapt. rebuking fowly menne, spending their monie aboute thinges of naught. Here ought therefore to cease the fautes of indulgences and pardons, and holy thinges in the church. Let the Pelagians hepe silence.

What is required of them that be iustified
 Nowbeit lest any by the free preaching of the grace and merite of Christ, agaynste the deserte of man, should gather, that the blessed life chaunceth to idle folkes, sleepers, and ceasing fro all good workes: and that God alone worketh, and we worke nothing: but only to suffer the operation of God in us, and for the same cause nothing to be required of us: he p;euenterh, and first the lord sayeth that he will geue to them that are a thirste to drinke of the water of life. There is required of us therfore sayth, and a seuerel desire of godly thinges: not that faith is oures, but is geuen of God. For by this ste to signifie the saythful desire of a godly ma, the lord himselfe is authour in the .5. of *Matthewe* pronouncing them blessed, which hunger and thirste for rightuousnes. And also in the .6. of *Iohn* the lord himselfe vnderstandeth by drincking to beleue. Faith therfore is required of us, that is that we shuld thirste for the water of life. The which self thing also the lord graunteth by his spieite and word, as els where we haue declared. And he sayeth howe he is freely iustified must fight also; not fight onely, but must overcome. Therfore the virtues of charitie be required, wherof is spoke in the .2. and .3. chapt. of this booke. Whereto is most frequent mention made of this fight and victorie. And God will than acknowledge such as labour thus valeauntly for his childre, to them will he shewe him selfe a father, and take them for the heires of all their fathers possessions. They are bastardely childre, which beinge idle bragge of faith, prayse God with their mouth & workes, and denie him with their dedes. We see therfore that both muste be preached in the church: that we be iustified and be iustified freely, & so being iustified must worke good workes, to herunto

herunto notwithstanding, as to their merites they ascribble our saluation, but to the mere grace of God through Christ.

Wherunto consequently and on the contrary parte he re-citeth, who be excluded from the felowshipp of the blessed life and of the blessed, compiling a register of sinners and of wicked men, such as he hath compiled also about the ende of the .9. 11. and .12. chapt. And such as the Apocrite hath in another recited to the *Corinthians*.

And we suppose that in S. Iohn his time these finnes were moste common, not sufficiently knowen, as apperteyned. For any also at this daye iudge more lightly thereof, than xene godlines permitte. And we doubt not but that in this register, whiche in eight kindes or membris is compassed, are conteined al other like finnes and wickedneses. But we vnderstande that helle fire is assuredly dewe vnto them for their finnes committed, whiche nother haue any faith at all, nother can by any meanes be perswaded to repente, and tourne vnto God. For in the first Epistle to the *Corinth.* the .6. chapt. We were, sayeth he, suche, but ye are purged by the bloud of Christ, and with the spere of our God. Therefore if we haue beene suche at any tyme, lette vs repente: or in case we be fallen into these finnes agayne, lette vs rise up, and tourne to the Lord, which calleth vnto him sinners, and promiserh pardone and grace. But to be to the incurable, wallowing alwayes and without repentance in the waye of iniquity.

And we shal touche severally right partes of this register. Firste are placed the fearefull. But the lord himselfe was affrayed, and euen quaked for feare of death: the Sainctes of God haue feared also, and often fled for feare: yet are they not for this cause condemned in the Scriptures. Therefore an other feare is ment, to witte that same immoderate feare, by the which compelled, we do for feare of menne, that thing whiche God hath prohibited: and we our selues conuicte in our owne consciences, vnderstande that we sinne in so doing: or what tyme through carnall feare we leaue vndone that thing whiche God hath commaunded vs: briesely, when we more feare men, as printers or leagefellowes, or enemies, or any other men what so euer they be, than our lord God him selfe.

self. And therefore the Lord himselfe in the gospel saith: feare ye not them which kille the body, and can not kill the soule, &c. *Matth. 10.* The same in another place saith: he that denieth me before that aduocate generation, I will denie him also before my father in heauen. Doubtes it is a foule shame to feare more almoste wicked manne, than moste holy God. But men offende in this behalfe at these dayes most greuously. For some attribute so muche to wicked and cruel persecutors, that euen for them they will commaunde to peruerre the preaching of the Gospel, or to keepe silence altogether. There is that will sette more by the King, Prince, &c. Baron, Citizen, or plowman, Bishop or Abbot, or some flattering priore, or vile massmongering priest, and will fayne and dissemble for his fauour, rather than he will freely confesse the trewth, and feare and glorifie God to be feared only. Vnto them saith *Esaye*: saue ye not conspirator, and be not affrayde of terrour of the enemies, neither be you discouraged. But rather sanctifie the Lord of hostes: let him be your terrour, let him be your feare. He that be the stumbling stone, and the crosse in the 8. chap. of *Esaye*. For unless we put awaye this vayne and wicked feare, and goe about to finish the Lordes worke vaine, constantly, and without feare, we shall surely be caste downe to hell. Let thynke meine thinke hereof, and calle upon the Lord, and take vnto them the spere of strength, and of bolle and godly boldenes: and do the worke of the Lord not negligently, but diligently, valauntly, and constantly: who is greater than is in us, saith *S. Iohn* in his Canonically, that is he that is in the worlde.

Unbelievers
gers.

Unbelievers are not weak in the faith, modeste, & feare God: but such as beleeue not gods word, promising, commanding, threatening, neither follow God, nor his Christ: but rather follow straunge Gods, had rather beleue fables, & haue withdrawen their hartes from God. And of these is there a great multitude at this day which notwithstanding haue al in their mouth, y they beleeue God by his word, but they beleeue not the preachers: thinking verily y their incredulitie is thus sufficiently excused. But where the preachers shew nothing els but the word of God, they can not but conuince gods wrath.

volunt

Doubtes then dispise the Sermons of the preachers.

In the like place followeth, that the countenances of them that are denie God, are to be abominable, & detestable. For *Beelzebub* signifyeth abomination and stench. We note therefore abominable and detestable men, to whom al religion is a mockerie, which deride God, and his word, and blaspheme all holy things, the children of *Beelzebub*, vncurable, and spurners. These although they knowe the truth, yet they knowe it to their owne condemnation, seeing they contemne it knowe, and with dogs and hogs retorne to their vomite and wallowing in the mire. Whom also the Apostles haue noted. *Peter* in y. second epistle the 2. & 3. cha. *S. Paule* in the 3. to *Titus*, and 12. to the *Hebrewes*. *Iudas* Thaddaeus through out the best parte of his epistle: *S. Iohn* himselfe about the end of the 22. chap. reciting in a maner the same register, calleth them dogges. And would God we wanted examples at this daye of abominable men, and such kinde of dogges. But there is no cause why we should maruaile hereat, considering that too late in the time of all other most corruptible and *Loth* *Isaiah* the 24.

Of *Homicides* they be sondry kyndes. For we kill with the hart, mouth, and he. Whiche of you may see the possession of the 2. commandments, chiefly *D. Musculus*. But I thinke the world had neuer a more notable, more cruel, and more shameles murderer, nea parricide most verely, according to y word of Christ in the 8. of *Iohn*, the first begotten child of the Deuill, than the Synnopp of Rome. For he in a maner at all times, for these fure hundred years and more, hath blowen the trumpet to all the greivous warres of Europe, & Christendome: and agayne hath graunted comendacions, especially warreing for the Sec of Rome, most large & ample pardons, and promised heauen to them that die in that warfare: at the which, being many of them excellent men, had not the great mercy of God ben, he had destroyed both the body and soule.

Then *S. Iohn* the comprehensy synners, and heauenly the lowest kind, to the end we should understand the highest, and vnder an rape, adulterie, incest, and Sodomitical: nother that we should exclude here glotony, drunkennes, and all kinde of vices, and nothing of voluptuousnes.

Wo. ii.

Where

Where doubtles we see that *S. Paul* under the vocable of
 whoied one, comprehendeth all such lust and riot. But in due
 time to reprehending is made so common, & every most chaste
 full to hairemonger is admitted to the altar: a married priest
 that keepeth holy matrimonie is expelled from the same. For
 the which we may thanke *Syrin*, and other *Popes*: whom
 the *Epistle* hath greuously noted, in the first to *Timothee*.

So; ceteris 1. Of *So; ceteris* is spoken in the 9. chap. of this booke, *S. Iohn*
 hath *apoc. 19. 10.* and he meaneth magicians, witchcrafters, sor-
 cers, wizards, and by dwelling creatures louenmakers. The las-
 tin men understand them also, that geue popson to drink.

Idolaters. Idolaters be worshippers of Idoles. And marke it so,
 that the *Papists* at this day, deny themselves to be Idolaters.
 For what other thing is an Idol, but a shape or image made
 of any matter visible, representing the forme of God or a
 Sancte, but without spirite? An Idol therefore is an Image
 of wood, stone, or metall, representing the shape of God the
 father, of God the sonne, or of *S. Peter*, &c. *David* describeth
 an Idol, & sayeth the Idoles of the heathen are siluer and
 golde, euen the worke of mennes handes. They haue mouth
 and speake not: eyes haue they and see not, &c. *Psal. 115.* And
 I wolde sayne knowe what the Idoles of the *Papists* dif-
 fer from these? Concerning worshippinge of them, they can
 not deny, but that they worship those Idoles of wood and
 clay. For they attribute to them holy names, and euen the sa-
 crech name of God, to be communicated to none other, saying
 this is (pointing to stone or wood, that is, an Idol of wood)
 God & father, this is God & son, this is *S. Peter*. I tremble in
 my minde, whyles I report these things: especially since the
 lord himself hath said, whom wil ye make me like? *Esay. 40.*
 And *S. Paul* calleth this plainly, consistering foloweth: and
 expressly denieth & godhead to be like a stone artificially polli-
 shed: *Ro. 1. 23.* Againe these Images, which they call their
 gods & sainers, made in mens handes, they bring into the chur-
 ches, namely a place of worshippinge, and set them upon the
 altars: vnto these they go on pilgrimage, fall down before
 them and worship, kisse them, offer oblations to them, and
 hang Jewels on them. And moreover attribute to them also
 a parte of the heauenly doctrine and instruction, saying that

the vnlearned sort are taught and admonished by these. And
 what is to worship, of this be not? Let them se therefore, whe-
 ther they can herein excuse themselves before God and men:
 and prouide rather to saue their soules. How be it all these
 thinges they wypp away as it were with one word, and say:
 we worship not the signes, but the things signified. Than if
 the signes were taken away, wold ye returne to the Idoles
 on pilgrimage? do ye not thinke it done in a manner to God
 himselfe, that you se done to the Idoles? do ye not punish
 an Image breaker, as a traitour againste & diuine maiestie?
 For he thal not seme to haue cut a sunder wood, but to haue
 defiled God himselfe. Therefore ye acknowledge somewhat
 more in this wood, than wood alone. For you thinke & some
 diuine thing is hid therein: and therefore is this wood accomp-
 red of you no comon wood. Which thing you declare also by
 sundry tokens otherwise. Moreover & gentiles excused them-
 selues after the same maner, saying, that they worshipped the
 thinges, and not the signes. But this seemed not a sufficiēt ex-
 cuse vnto godly men: as it is to be red in *Lactancius* and *A-*
thanasius in their booke againste the gentiles. But God hath
 at one word confuted you and saied, who hath requyred these
 thinges at your handes? if any will exhibite to me worship,
 let him worship after the prescripte of my moste holy lawe.
 They worshippe me in vaine, teaching the doctrines of men.
 These thinges haue I declared somewhat more at large, to the
 intent that such as wil yet hear any reason, and in whom the
 word and lawe of God hath any place, might know & auoide
 that grosse and mortall sinne of Idolatrie.

And I praye comprehend men that are lighte of their tuing,
 scoundrelers, taletellers, whisperers, deceauers, couetouse
 persons, theues, usurers, byblers, and al maner of hypocrites
 and slipperie persons. For as God is veritie, so loueth he ve-
 ritie, simplicitie, constancie, integritie. This vice of speng re-
 igneth at this daie farre and wyde. For there is the lesse, or
 rather no faith at al in the earth. The Lord be merciful to vs.

And touchyng the lake or ponde, burning with fyre and
 byrnes, and of the second death, I haue spoken before in
 the nouentie and twentieth chapters. And els where. And he
 signifieth, that all these and the like shal be cast downe of

the Lozde into the euerclasting fyre of hell. For he putteth here part for inheritauce, as also in the euery Psalme: he shall rayne vpon the vngodlye soye and byrnstone, and this is part of their cuppe: And in the .24. of Mathew. And shall put his part with hypocrites. And we say also, he hath not obtained his righte: or he is punished as he is worthy. Like as Saintes therfore obtayne the Kingdome of Heauen by inheritauce: so are euercasting tormentes in steade of inheritauce to the vngodlye. To the Lozde the righteouse Judge be prayse and glorie. Amen.

Here is set forth a goodly picture, a description of figure of the blessed seate, and of the heavenly lyfe and glory euercasting.

The. xxiij. Sermon.

AND there came vnto me one of the seven Angelles, which had the seven byalles full of the seven laste plagues: and talked with me saying: come hither. I wil shew the the byrde, the lambes wyfe. And he caried me away in spirite to a great, and an high mountayne, and he shewed me the greates Citie, holy Hierusalem, descending out of heauen from God, hauing the brightnesse of God. And her wyning was lyke to a stone most precious, eue a Jaspar clere as a Cristall: and had great and high walles, and had twelue gates, and at the gates twelue Angels: & names writte, which are the twelue tribes of the children of Israel: on the East part three gates, and on the North syde three gates, and towarde the South three gates, and on the west syde three gates,

gates: and the walle of the Citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

S. John retourneth to the description of the citie celestiall, & describeth whiche in the begynning of this chapter he had attempted. We hath inferred certen thinges in place righte necessarie, touchyng the certayne hope of the saythfull: whiche after he hath finished, he semeth afterwarde to vlocke and set open Heauen, that the godly, with the eyes of sayth, mighte as it were loke herein, and see cleerly what is the hope and glory of Saintes to come. For vnder the tyte of a moste beautiful citie, he setteth forth a picture or description moste euident of the blessed seate, or palace & citie of God or of the euercasting countreie and church triumphant. We shal not here saue and forge to our selues thinges earthly and corporall, but spiritual and celestiall. For the sprete of God will haue us by occasion of tempozall thinges, with our mindes to ascende to eternal, and by tempozal thinges, more excellent. Therefore are al thinges figured, with amplifications, hyperbolies, and ful of ocher figures. We shal therfore imagine in these sarre greater thinges: as we are wonte to do, what time we reade or heare such thinges as our lozde hath taught vnder the parables of weddinges and feastes.

And firste is declared vnto us, who is the shewer of this godly and wonderfull vision: that is to saye, who is the opener of the misteries, verely an Angell of God, and the vnderstander of the mysteries, whiche before in the .17. chapter to the same John sayde, come, I will shewe thee the danuation of the greates whoye, &c. For it is the same God, whiche punissheth the vngodly, and geueth rewardes to the godly, and denounceth vnto menne by his ministers those his righteouse iudgementes. Moreover sith we see them to be moste certen, and partely also accomplished, whiche he shewed before of the iudgemente of Rome: who would not gather, that the same shal be also moste certayne whiche the same nowe vttereth and sheweth of the euercasting glorie of the saythfull? And gathering a some of the thinges whiche he will shew him, he setteth before and exhorteth him, to follow him,

sapeng: come, I wil shewe thee the byrde the wyse of the lade. Of her hath ben ofte times spoken before. He signifieth the congregation of Sainctes, coupled by fapth to our Sautour Christe. And not only sheweth to Iohn (and in the same to vs al) the spouse: but the glory also graue her of God. The meanning therfore is this: come, I will shewe thee, what shal be the glory of the church of Christ in the life to come, what shal be the state of the life euertlasting. Certes he speaketh also vnto many thinges of the church, but chiefly of her glory in the world to come.

The maner of the reuelatiō.

Thā toucheth he also bysely the maner of reuealng. For he addeth, and he toke me vp in sperte into a greete and high mountayne. Therfore like as in the fourmer visions he was caried awaye in sperte, his body remayning in *Pathmos*; and as we haue red and admonished before, that suche maner of visions and reuithmentes happened to *Ezechiel*. euen so sayeth he now also that he is caried awaye in sperte, & in minde to haue sene the thinges which the Angel shewed. Wherefore if we will also reade or heare these thinges to any profit, we must liſte vp our mindes, and be caried up in our sperte, and thinke, that al these thinges must spirituallly be vnderſtande. *Aretas*: rightly, sayeth he, in the mountayne was shewed the heauenly life & conuerſation of the Sainctes. For with them is nothing earthly, lowe or abierce: but all thinges loſtie and high. This he. Certenly what time in the Gospell the Lorde Christe would exhibite to his diſciples a certen taſte and ſayp of the glory to come, he conueyed them vp into a ſtounte, and was tranſfigured before them: which thing *S. Mattheue* affirmeth in the. 17. chapt. to haue chaunced to *Peter*, *Iames*, and *Iohn*.

The citie of God & great citie.

And now he annereth the vision it ſelfe, and generally and bysely deſcribeth or ſhadoweth the bleſſed ſeate and glory of the life to come: afterwarde he amplifieth the ſame more largely, particularly, and as it were by partes, and ſo endorged and beautified he ſetteth it forth as it were to be ſene of the godly. And he calleth the heauenly cōuerſie, and habitation of ſainctes, the great Citie. For it is the citie of the great king, and in it ſhal dwell an innumerable nombꝛe of the bleſſed, and of Angelles thouſandes infinite, and ſhal haue the ſeſſion

ſeſſion of greete glory: nother is there any feare, leſſe the place ſhould not ſuffice ſo great an hoſte of men and ſpieres, or that it ſhal be ouer ſtraypte. Great is ꝑ citie of God, which is weclly able to receiue all good men aboundantly. In the goſpel of *Iohn* the Lorde ſayeth: in my fathers houſe are many manſions, and ſo forth. the. 14. chapt. The ſelfe ſame place is called holy *Ieruſalem*. For like as no filthines ſhal there be eſpied, ſo ſhal there no vnſeane perſone there appere. Of the heauenly *Ieruſalem* is ſpoken before. *Thomas of Aquine*: ſayeth: She is ſayde to haue deſcended from heauen, ſo that what goodnes ſo euer the holy church hath, the acknowlegeth her ſelfe to haue receiued it of the grace of God. But of this matter I haue ſpoken in the laſt Sermon. And the citie of God, I meane heaue, hath the ſeates of God and the bleſſed, the glory of God, that is to ſaye the diuine maiſtie and brightnes, and what great thing ſo euer the minde of manne can thinke or imagine, or in all thinges the vnſpeakable excellencie of God, ſuch as nother the eye hath ſene, nor the eare hath hearde, nor yet hath aſcended into the harte of manne, *1. Corinthe*. the. 2. chapt. Theſe thinges hath he ſommarily, and generally touched hitherto.

Haunging the glory of God.

And coſequently he declareth by particulars and at large that celeſtiall glory, and bleſſed ſeates. For what thinges ſo euer are ample, what ſo euer are in cities commendable, the ſame are playnely ſounde in this our citie moſte excellent, as the largenes, ſtrength, maiſtie, ſurenes, excellencie, beautie, pleaſauntnes and plentie of thinges. Theſe thinges I ſaye, and al other like do wōderfully excell in the citie of our god, and in our fathers houſe: and where as theſe thinges are on this wiſe ſet forth and amplified moſte liberally, yet ſemethe there nothing at al ſayde, in caſe a mā conſider the vnſpeakable maiſtie of the glory celeſtial. But al theſe thinges are alledged of the Lorde by *S. Iohn* to this ende verely, that we ſhould be taken with the deſire of ſo worthy a life, and ſhuld thinke in our tribulations, and troubles, that the afflictions of this preſent world are nothing, beyng compared with ſo excellent & ſouerayne glory: finally that al are madde, which beginne to doubt of the eternal hope of the ſaythfull. Very many thinges of this ſoyte are red alſo in *Ezechiel* in the. 40.

The citie of God moſt ample & large.

To what ende theſe thinges are ſpoken.

chapt. and after. We will touche every parte of this treatise, vsing neuerthelesse a succincte breuie, lest we should be tedious to any man. And verely he toucheth the principal and moste commendable thinges of Cities, and in them sheweth that the cite of God excellith.

The light
of this
cite

In cities and houses the chiefest prayse is, if all thinges be light and clere: for darkenes is horrible & vnpleasante. Therefore is an excellent light declared to be in the cite of house of the lord. There is added a parable, whereby is shewed the excellencie of this light. It is like a most precious stone, suppose a *Jaspar*, as it is commonly called, or a *Chrysolithe*, or some like stone moste brighte. And *S. Iohn* him selfe addeth more, as it were a *Jaspar* stone like a *Christal*. This is a newe manner of speaking, but it hath a maruillous grace, if we vnderstande it rightly. For a *Jaspar* is greene, a *christal* is bright. He semeth therefore to saye, howe that celestial brightnes is continually greene, & why chereth neuer: that is to witte that the heavenly light is euerclasting, & in it selfe after a sorte warping greene, and in growping greene waxeth bright and reioyseth all heavenly dwellers. For hereafter followeth: for the glory of God hath lightened her, & the Lambe is her light. This brightnes and most ioyefull light the Lord in the gospel of *Iohn* promisetht in sundry places: and the whole blessed life, of this not the lesse parte, is called commonly blessed light, & light euerclasting, or light of heauen. He semeth to haue ben prefigured in the golden candlestick of the tabernacle, &c. For if it were not hard for our Lord God to geue vnto precious stones wonderfull colour & brightnes: yf he illumine this world full of naughty men with moste goodly lightes, the Sunne Moone & Starres, what a lighte I praye thee, maye we thinke to haue in heaue, where no man shal dwell but the beste, and of God most verely beloued? Of this light muche mention is made with *Esaie* and in the *Psalmist*.

the walles
of the cite.

Walles in Cities are moste notable and excellent, in case they be high, thicke, and strong, able to abide all forces of enemies, and defende the Citizens from al injuries and to keepe them in peace and securitie. The heavenly walles therefore, are both great & strong, and also high & vnpregnable. Verely is signified, that the protection of *Saintes* in heauen shal of

God

God be most safe and sure, so that the *Saintes* shal be in perfect securitie, and exempte from all feare. There shal no man trouble or take awaye their ioyes: as the lord in the. 16. of *S. Iohns* gospel hath affirmed. For there shal be perpetual securitie, and gladnes in heauen moste perfect and euerclasting.

Moreover in the walles are placed gates, by the which we go into the cite. In the wall therefore of the heavenly countrey shal be twelue gates, that is to saye, a most large entryng into eternal life shal be open on euery side. And we beleue, that there is no other waie to heaue, no other porte or gate, or any other doore or postern to remaine, than the onely & sole *Christ* *Iesus* our lord: as he himselfe hath taught in *Iohn* the. 10. & 14. chapt. But forasmuch as he hath appointed *Angels* or *prophets*, & *Apostles* also, porters of heauen, to whome he hath committed the keyes of the kingdome of heauen: & these do bring the chosen, and lette them into the heavenly countrey, many gates verely are red to haue ben and be. And for a further declaration is added, that in euery gate was an *Angel*, in nombre twelue. And we haue hearde in the beginning of this booke, that *Angelles*, are gods ministers, and pastors of churches, sent of God for the saluation of man, I meane that they might bring them by the worde of veritie, and holy ministerie, through faith into life euerclasting. Moreover we reade how the soule of pore *Lazarus* dyng was caried by *Angelles* into the bosome of *Abraham*. Whie shan should we maruell that *Angelles* stande at the gates? For by the true and onely gate *Christ*, they bring in the faithfull into the heavenly countrey.

And agayne for a further declaration is annexed, and in the gates were names written, which are the names of the twelue tribes of the children of *Israel*. For the Lord would signifie, that he vsed the industrie of *Patriarches* and *Prophets* of all tribes, in opening heauen vnto man: and agayne that all the chosen of al tribes appertayne to the fellowship of felicitie. We shal see therefore in heaue the *Patriarches* and *Prophets*, and all the *Saintes*, which before the coming of *Christ* are written in the registers of the heavenly: like as the *Apostles* also sawe *Moses* and *Helias* talking with *Christ* in the Mount. Wherefore not without great cause wrote the *Apostle* to the *Hebrewes*, you are comen to the mount *Sion*,

and

The gates
of the cite.

Twelue
Angels at
the gates.

In 6 gates
were names
written
of the tribes
of Israel.

and to the citle of the living God, to the celestiall Hierusalem, and to the multitude of many thousande Angelles, and vnto the congregation of the first borne, which are written in heauen. And the reste which is red in the. 12. chapt.

The situation of the gates. And he toucheth also the situation of the gates. For he assigneth thre vnto euery parte of the cite. Neither doeth he this without consideration. For our sauour himselfe saith in the gospel, that they shal come from the East and from the West, and shal reste with Abraham, Isaac and Iacob, in the kingdome of heauen. *Aretas* also searcheth here the mystrie more diligently, and supposeth that no man shal enter in by these gates, saue he, which both acknowledgeth the eternal trinitie of God, and also understandeth the mystrie of the crosse of Christ. For he saith howe the twelue tribes are diuided by the Trinitie of the fourfolde figure of the worlde, &c. Whereupon *Aquinas* also: who so euer are saued, saith he, they are iustified by the sayth of the holy Trinitie published in the foure quarters of the worlde by the Apostles preaching.

The foundations of the Cite. Now sheweth he also, that the foundations of this cite are most sure and unmovable. For the walle of the Cite, saith he, hath twelue foundations. Touching the foundation of the church and our saluation haue spoken expressely *David* in the Psalmes. *Esaie* also in the. 28. chapt. our Lord and sauour in sondry places of the Gospell. *Peter* moreover in the Actes, and first epistle: likewise the Apostle *S. Paul*, which saith, any other foundation can not be layde, than that which is layde, which is Christ Iesus, 1. Corinth. 3. More than are layde here twelue foundations: Doubtes Christ remaineth one and a sure foundation. Wherebeit in as much as in placing and reuealing him, the Lord hath used the ministration of the twelue Apostles, for this cause the cite is sayde to haue twelue foundations. Not that the Apostles are in dede the foundations of the church and our saluation, but in this that Christ that true foundation, was by the twelue Apostles made knowne to the faithfull, and as it were layde vnder, whereupon the belouers haue builded themselves by the Apostles sayth. Whereupon he saith purporely, & in those twelue, the names of the lambes twelue Apostles. For the gospel also, which is bothe in deede and vnderstandably Iesus

Christ

Christ alone, is called also of *Iohn*, *Mattheu*, *Marke* & *Luke*, of *Peter* and *Paul* because it hath ben preached by them. And we vnderstande hereby not only the church, which was before the coming of Christ of Patriarches and Prophets, being receyued into heauen to reioyce in God: but also the church Apostolicall, I meane that all men in the whole world, which haue beleued the Apostolicall doctrine, shal liue with all the Sanctes in that heauenly countrey: all the which we shal bothe see, and with them also shal glorifie God for evermore.

Primasius Bishop of *Vind* dissenteth not much from this our exposition, expounding how the Apostles are called foundations. For thus hath he left written: where we know, that the church hath one only foundation, that is to saye Christ, we ought not to be moued, & here he saith the hath twelue. For in Christ haue the apostles deserved to be the foundations of the Church: of whom the Apostle an other foundation, saith he, can not be layde. Besides that which is layde Christ Iesus. In him are also the Apostles sayde to be light, sine he sayeth vnto the, you are the light of the world: where Christ alone is the true light, which lighteth euery man coming into this world. Christ therefore is the light illumining, and they the light illumined. And after a few words the same *Author*. Here it becometh, saith he, to acknowledge the twelue Apostles to be foundations, yet called in the only foundation Christ Iesu. Whereunto appertineth also, that he hath not concealed the name of the Lambe. The Apostles therefore be foundations, but in one foundation Iesu Christ. And Christ alone without the Apostles is rightly called the foundation: but the Apostles without Christ, could by no meanes be called the foundations of the church. These thinges *Primasius*, which *Aretas* Bishop of *Cesaria* declareth more briefly and plainly, and saith: they are in dede called foundations, for that they haue layde the foundations of the christen faith: and gates, for that by them that is to witte by their preaching, three maye be sounde nome, that maye bring them to the christen sayth. Thus much he. Doubtes the Apostle *S. Paul* in the. 2. to the *Ephes.* calleth Christ the foundation of Apostles and Prophets, which verely in preaching they haue

haue layde, and to the whiche they haue leamed, and by the which also they are saued. To him be glory.

Et agayne is described the seate of the euertlasting countie in heauen.

The. Xciii. Sermon.

AND he that talked with me, had a golden reede to measure the cite with al, and the gates therof, and the walles thereof. And the cite was buylte foure square, & the length was as large as the breadth of it. And he measured the cite with the reede. xii. M. furlongs and the length and breadth, and height of it were equal. And he measured the wall therof 144. cubites, after the measure of a manne which the angel had. And the building of the walle of it was of Iaspur. And the cite was of pure gold, like vnto cleare glasse: & the foundations of the walles, & of the cite were garnished with al maner of precious stones. The first foundation was a Iaspur, the seconde a Saphyre, the third a Calcedony, the fourth a Smaragde, the. v. a Sardonie, the. vi. Surodos, the. vii. a Chrysolite, the eight Berall, the. ix. a Topas, the. x. a Chrysoprasos, the. xi. a Iacincte, the twelfth an Amatis. And the twelve gates were twelve pearles, & euery gate was one pearle, and the strete of the cite was pure golde, as a thorne we mining glasse.

He proceedeth in describing the blessed seates, and that the of the world to come, vnder the Image of a most goodly and

most

most excellent cite. We shal vnderstande al thinges not after the letter, but after the spere. All thinges are sayed for our comfort, and to the ende we should stoutely contemne this world, & the pleasures therof, & the furies of persecutours: & should alwayes desire so great, & the same euertlasting good thinges promised vs, we haue heard in the description, praecur fewe foure singular thinges of this heauenly cite as it were of a lively picture, what a lighte it hath, what walles, what gates also, and foundations. Now in the fift place followeth, what is the widenes, receipte or largenes of this Cite. For herof are cites commended. And necessarie it is, that the greatest numbere of Citizens, should haue the largest or greatest Cite.

Therefore cometh forth a meater of this cite, an Angell he messenger sent to Iohn from heauen, holding in his hande a reede, that is a long polle or measuring rod, not of wood, or leed, but of golde. And by the measuring he would we shuld esteeme the quantite of the blessed seate. In the meter therefore and in the measure we shal not neede to seeke any greates misteries. For the eternall wisdom and prouidence of God hath prepared seates for his chosen: and that in a golden order, that is to witte most purified, which is signified by the golden reede or measure. For the iudge in S. Matthe. promoueth the Shep to take the inheritance, prepared from the beginning of the world. He alone knoweth also, who be his.

The situation of the cite is declared, planted in a square, a square whereby is signified the strength and stableness of the blessed or squares in heauen. For the place is no ball, nor velle, or globe, rolling or vnto, and easie to rourne. Rather neede we to doubt of the certentie therof. For hope shameth no man: and he that beleueth in Christ, shal neuer be confounded.

Moreover the length, breadth and height of this cite are equal. Every side, in his square, hath twelue thousande furlonges, which make in al fourtie and eght thousande in the whole circuite. Touching the furlonge, what & how much it concepneth, I see that leasened minne varie. Plinie in the. 2. booke the. 13. chap. attributeth to a furlong an hondreth & 25. paces, that is to saye, fye hondreth & 25. fote. If ye now compute these thinges, & diuide them into miles you shal finde that

that the citie is most ample and large. There be some that taken it. 150. Germane miles. Whereby I suppose to be signified, that the place and space is great enough, what innumerable multitudes so ever of Angelles, of blessed spirits and men that sitte into the blessed seate, and dwell therein. As also the lord in the Gospel sayde: In my fathers house are many mansions. In the .30. chap. of *Esaie* about the ende is shewed, that there shall be space and place enough in heile also for the wicked. And the equalitie on euery side declareth, that men of people or nations shall haue no prerogative. For whether so ever thou be of the East, or of the Weste, whether thou be Greke or Barbarian, so that thou be a faithfull, thou shalt be receiued of the Lord. For in the gospel equalitie is declared, whilst the peny is payed not onely to him that wrought in the vineyarde al daye long, or half the daye, but vnto him also, which came into the vineyarde in the euening.

Equalitye.

The height.

The height of the wall is doubteles vnumeasurable. Whereof we gather, that the blessednes is most sure: and that none can come into the same, but by the gates. For no manne can climbe ouer such an height, no mā can scale those walles, whether he be enemye, that would moleste the: or hypocrite, which goeth aboute as it were by stealth to winne heauen.

The thickness.

Where he saith, and he measured the walle thereof, an hondred and .44. cubites, it can not surely agree with the suglonges: therefore must we nedes vnderstand it of the thickness of the walle. By the which againe is figured the strenght and securitie of the blessed. It is added, how the Angell had mete with the measure of a man, which the Angell had: that is to saie, that the Angell measured the wanted cubites, and suglonges to men accustomed. Wherefore this Angell had the same measure in this meting, which is commonly used of men. For so would he signifie that the place of eternall felicitie should be determinate and certayne. For there shall be after the resurrection bodies true and determinate. As there be any other misterie herein, perauenture it is the same, which the Lord spake of in *Luke*, namely of the blisse of the faithfull in an other worlde: they be egall with Angelles, and are the children of God, thus they be the children of the resurrection. If any man wil accompte these nombres more exactly, and

Luke. 10.

these higher misteries, I will gladly geue place. I suppose here rather celestiall thinges to be figured, than either Arithmetical nombres, or geometricall propositions to be taught. Nevertheless I can willingly graunt, that those artes helpe to the vnderstanding of the Scriptures.

In the sixth place he treateth of the matter of this heavenly Citie. For Citie is comended of the stuffe and matter. The saying of *Cesar Augustus* is well known, who is sayde to haue spoken of Rome: I founde it of bricke, I leaue it of marble. And the citie builded of stone, are iustly preferred to those that are of timber, and such as are builded of free stone squared, to them that are made of rough stone. But what is the building or matter of the citie celestiall? That same he declareth by five partes of members. First the walles are of Iaspere. Let no man here forge to him self carnal thinges. The Iaspere is greene. The celestiall Citie alwayes sheweth, Gods his protection neuer faileth.

The matter of this citie.

the walles.

The citie it self, that is to say, the buildynges in the citie, the palaces and houses, are pure golde. For al thinges be purified in the eternall countrey. There is no uncleannes, no euill affectiōs, there shall be no trouble or payne. As the lord sayde also in the .30. chap. of *Matth.* Disputing agaynst the Sadducees. Therefore like as golde is most tried and pure, so shall the celestiall habitation be most cleane. Therefore must the bodies also that shall dwell in heauen be clarified or glorified. Verily, that this golde most pure is not glasse, but in brightnes sheweth represent most pure and thynning glasse. For in heauen al thinges are cleere. There we shall be seene face to face. There we shall most perfectly know al thinges.

Habitable ones.

And first he saith generally that the foundatiōs of the citie, are beautified with al manner of precious stones: after particularly he reciteth by name the stones, which are most excellent. Doubtes nothing is more precious, nothing more excellent, than Christ the foundatiō of our saluatiō, than the apostolical doctrine, whereby we are induced to knowledge of Christ and of our saluatiō. And he setteth in order .xii. stones, to shew that we should vnderstand, that there is not one precious stone alone placed for the foundatiō, but a rowe of our sorte in such a length, as the side is square, and so consequently likewise in

Foundations.

all partes of the square. For the first order therfore is placed a Jasper stone, that is to saye, in the first place of the foundation Jasper stones are set in their ranke: agayne in the next rowe upon the Jaspers are laid Sapphires, through out the whole space, in such length as the foundation was, & so consequently the other stones were couched and layde in order. Wherby all the which is signified, that the foundation of our saluation is both most excellent and sure. Which we ought of right to sermone by, thā by the price of all the Jewelles in the earth. And there are founde men godly & beneficiall, which bestowynge, or sellyng these earthly Jewelles, according to the Apostles doctrine in the. 1. to Timothee. the. 6. prepare for themselves a good foundation in another world. There are also fooles, which are ouer much in loue with Jewelles, & many times in stead of precious stones that ruste very much beyng polished, they buy glasse. Full too; the doubtes to be deceaved. Verily precious stones haue their vse & vertues, nother more they make of God in vaine. But we must alwayes remembre that sayyng of the wise man: all thinges are not mete for all men.

Precious
Ivies.

4. By the register of precious stones he seemeth to haue al-
luded to the precious stones that were set in the attire of the
high bishop, in the. 28. of Exod. Prother doubte I, that S. Iohn
take these things partly out of the. 54. of Esaye, which place
S. Hierome expounding, sendeth the that desire to knowe more
of stones to Epiphanius, & to the. 37. booke of the Natur. Hist.
of Plinie. Aretas in his commentaries, applyeth the twelue
precious stones to the. 12. Apostles of Christ. There remaine
moreouer the writings of Bede upon this place: out of which
take Thomas of Aquine such thinges as he hath in his commen-
taries upon the Apocalypse. I see not howe I can with any
great seuerte say longer in this treatise. Wherfore I referre
the curiouse reader to these Authours: it is enough for me to
haue shewed, that by these costly Jewelles is signified the
excellencie of the foundation of our helth and saluation.

The gates

Moreover in the fourth place is declared the matter of the
gates. They were of one whole pearle euery of them, where-
of the price is exceeding great. The gate of heauen is Christ,
and the porters of heauen are Apostles as is declared be-
foye. Therfore are the gates most precious and most strong.

In

In the. 11. chap. of S. Mathewes gospel, Christ himself and the
saluation that is of him, are compared to a Pearle, which the
merchant selling al that he hath, buyeth for himselfe, thinking
himselfe rich enough, if he may haue this Pearle.

9. In the fifth place is also described the Strete, what it is. *Strete:*
In the Cities here in Earth, the stretes are many times my-
re, though otherwys the cities be neuer so famous & noble.
Where they be notable, they are paved with stone or brick:
but the Strete of our Citie, is paved with golde both cleane
and bright. For in heauen is founde no nopsomenes, no ob-
scure darkenes. All these thinges doubles are spoken moste
beautifully: but yet must far greater thinges be vnderstand
and imagined: and we must indeuour with all our myght,
that the thinge which the tynge of man can not vter, nor our
mynde here for the greatnes & excellencie conceaue, we may
at the length beholde the same in heauen presentlie, and may
experience the same in those our glorified bodies, through the
Jesus Christe our Lorde.

Furthermore yet is described the eter-
lasting countre in heauen.

The. xxv. Sermon.



AND I sawe no temple therein. For
the Lorde God almightie and the
lambe is the temple of it, and the
Citie hath no neede of the Sunne,
nother of the Moone, to lighte it.
For the brightnes of God doth lighten it, and
the lambe is the light therof. And the people
which are saued, shal walke in the light of it: &
the kinges of the earth shal bring their glory
& honour vnto it. And the gates thereof shal
not be shut by day. For there shal be no night
there. And they shal bring the glory & honour
of the Gentiles to it. And there shal enter into it

Fr. H.

none

none but clean thing: neither what former wor-
keth abomination, or maketh lyes: but they
which are written in the lambes booke of life.

The Apostle proceedeth in the description of the diuine or ce-
lestiall Citie, to comfort and kepe the faithful in all tempta-
tions and afflictions. Therefore in the seventh place he dis-
cusseth of the temple. For in famous Cities there is no small con-
sideration and prayse of churches. This is manifeste by all
notices of stories places and times. What temple is then in
heauen? none at all. For *S. Iohn*: and *I* sawe, saith he, in the
citie of God no temple. This place repugneth not with those
things which are in the .11. and .12. chapters of the temple
in heauen. For the temple is there exhibited in a figure and
vision, not that there is in dede any temple in heauen: but
that thus mighte be signified Gods iustice and certayne sal-
uation promised in the Scriptures, like as we haue in those
places declared.

And what is the cause, that there appereth no temple in
heauen? The diuine reuelation answereth: for *I* Lord God
almightie, and the lambes the temple in that our heauenly
coſtitue. The use of temples is this. The Lord first insinuating
the tabernacle, after the temple, would haue it testified that he
will be present in the middes of his people, a father, Lord, and
defender. And therefore as thei saied in the scriptures to come
vnto the Lord, which came either to the tabernacle or temple
of the Lord. The temple moreover was erected for preaching
and prayse and the external service of God, for receauing of
the Sacraments, or offering up of sacrifices. But the Saints
in the heauenly countie haue no neede of all these things. There-
fore thei neede no temple. Therefore is no temple sent in heauen.
For the Lord god nowe sheweth himselfe to them to be inuoi-
ed of *I* same, the sanctes at now in him, wherefore thei neede no
house of his presence. We are taught by doctrine what God is,
what is his will, and *I* we be saued by *I* lambe: but now that
we se god himselfe face to face, and *I* saluatiō is comen by the
lambe of God, what needeth there a temple in heauen? For
prayer we require life and loyes euertlasting: now since these
are happened to the electe, what needeth any house of prayer?

The

The Saintes nowe withoute any temple, offer by eternall
praises vnto God. And seeing that sacrifices and sacraments
haue no further place in the euertlasting countie, *I* se not why
there should be any temple in heauen. We rest, and kepe in
heauen, an euertlasting Sabbath. This place moreover pro-
ueth, that Christ is very God, coequall with the father, as to
whome he is ioyned inseperable in all glory. Neither is the
holp ghost seperated from the father and the sonne, which
is where is saide to dwell in vs: for the which cause, we are
called the temples both of God and of the holp ghost, of the
Apostle, in the first to the *Corinth.* the .3. and the second *Cor.* 6.

The right place of this description is repeated of the light
celestiall, and that not without great cause: yea and the same
light is agayne comended in the .22. chap. For in buildinges
there is nothing more excellent than light. Otherwise with-
out light, all things are blinde. Furthermore he saith not,
that the Sunne and Moone shulde be no more: but that the
Citie of God shoulde not neede those lightes. He sheweth the
reason: for the glory of God hath lightened it. And the glory
of God, is the diuine, celestiall, and unspeakable brightnes of
his vnapprochable light, which he inhabiteth, and according
to his good pleasure, communicateth to the chosen. The Lord
Christe (which here is called the lambe, for the miserie of re-
demption) illumineth the blessed. For by him we are clarified,
and inuoy that eternall, moste beautifull, and celestiall light.
S. Iohn hath borrowed this place out of the .60. chap. of *Ezay*,
where we read: The Sunne shall not be there, for the lighte
of the daie. And the brightnesse of the Moone shall not shyne
there: but the Lord shall be to the cher a perpetuall light, and
thy God (shall be) thy brightnes. Furthermore the seates of
the blessed, are thoughte to be fixed aboute the Sphere of the
Sunne and Moone, and also the brightnes of Saints to ex-
cell farre the light of the Sunne and starrs. The same hath
Ezay testified also in the .24. and .30. chap. To God almightie
and light eternall, be praise and thanks geuing, which hath
prepared so great things for vs, and geueth vs gifts such as
no tongue can expresse.

He sheweth in places mo than one, who are partakers of
that light, or who be Citizens of this celestiall citie, and what

The light
of the citie,
God.

Who be
Citizens of
this Citie,

to the state of the Citizens. All nations & people saved, are citizens of the eternal cōferte. Here are two things to be noted. First, that gentiles are made inheritours of glory, and that without any choice. For here excelleth not the Jewe, nor the Serke, nor the Roman, nor Barbarian. Agayne yet not all without respect, and confusedly obtaine euertlasting light, but the saved only: that is to say, whom Christ hath saved and redeemed from sin, the Deuill, Antichrist, and from the curse and the world. And Christ sweeth the elect and faithful. They therefore shall in dede be partakers of light. These are the citizens of the countie euertlasting. But what is their state and inheritance? They shall walke in the light of God the father & the lambe: that is to say, they shall haue the fruition of the light and of God himselfe, to their ioyfull sweetnes and fill. For it is a figuratiue speech, to walke in the light, for that which is, to ioyfull light. Verily in the 88. Psalm is red with a figure not much unlike: *Lord Christ shall walke in the light of thy countenance.* And againe: *Thou shalt make known vnto me the sure path of life, the fulfilling of thy word is in thy sight, a gladnes in thy right hand for euermore.*

Things are
in 6 courts
of heauen.

But especially the places in heauen, and in that Palace diuine, are for Kinges. Kinges are gouernours, and capitaines of the people, as they be, which are called *Princes* and *Princes*, gouernours, Magistrates, rulers astool of the polinque, as ecclesiasticall gouernement, Doctours, maisters, teachers, Artificers, and Parentes. For their dutie is, vertuously to gouerne their subiectes, scollers, or childre, to keepe them vnder awe or discipline, to chastise, and direct them to the duties of life and all godlines. This if they do, they shall haue a two: this place prepared in heauen. For Daniel saith also in the 12. chapter. *But the teachers shall shine as the brightness of the firmament: and they that bring many to righteousness, as the starres euertlastingly.* O therefore, O happy are you, if ye bring many to execute the office of righteousness. But too be to you *Princes*, and teachers, and maisters, and Parentes, if herein you be negligent. There is prepared for you in hell a place most horrible and miserable, as also Ezechiel hath testified. But if *Princes* haue their place, and the same right honourable, in heauen, wherefore do the *Knights* teach,

teach, nabe whie do they lie, that a Christian can not execute the office of a Magistrate? For here are Kinges mentioned to be in heauen, not only as men, but as they were Kinges, that is, as they were good Kinges, and executed their office duely, and not forsaking their place, haue liued a private life. For it followeth, they shall bring their glory and honour vnto it. And what is that glory, and what is the honour? it followeth againe: and they that bring the glory and honour of nations into it: that is to say, they that bring into heauen with them, the very nations, their people and subiectes, who they haue holpen in their godlines and salvation, in teaching, correcting, defending, alluring or drawing, &c. And these be their glory and honour, for S. Paul in the 2. to the Corinth. the 1. chapter, saith, for we be your glory, as you shall be ours also in the day of our Lord Iesu. And againe in the 1. to the Thess. the 2. chapter, the same Apostle saith: for what is our hope, ioy, or crowne of reioysing? are not you, in the sight of our Lord Iesu Christ, at his coming? for you are our glory and ioy. Full well therefore saith, *Aguino*: S. John speaketh after the manner of conquerours, which bring their spoiles into Cities. Therefore he saith that *Princes*, preachers, and parentes bring with them into heauen such as they haue wonne, which to them shall be an honour and glory. These things awake let vs thinke vpon, and do our duty imputed vs of God, which we perceive in the euertlasting countie to haue so great reward. For it shall be the greatest glory that maye be, to stande with so many wonne in the presence of the eternal God, Father, and as saintes. Contrariwise the greatest shame to stande with so great a multitude of men lost, and that lost through our fault and negligence. Heade what things are written in the 1. chapter, of the booke of wisdom, &c.

In the tenth place followeth the custody of the gates celestiall. Certainly in great Cities there is great and diligent watching and warding: & heede taken to the gates, that they be shutte and opened in due time and season. But in heauen there shall neede no such carefulnes. The reason is. The gates are not wont to be shutte in the day, but at night. But in the euertlasting countie there is no night, therefore are the gates

The gates
are not
shut in the
day.

never faile. There is doubtles no night, but continual day. There is no treason, no Ambushes or wayte laide, no perils or daungers: all thing, in generall are safe, peacable, quiet, sicher and sure. The same thinges are red also in *Esaie*, but some thing in a diuerse sense. *Aretas*: here is a double understanding, saith he, for eyther he meaneth that there shal be peace and securitie, and that so great, that it shal not nedere hepe the cite by shutting of the gates. Or els that thre also the godly gates of the Apostolical doctrine are open for all men, vnto their learning, which haue more perfection, &c. Certaily they shal nedre no teachers nor guides, which see all misteries now presently, & are brought into heauen itself.

The clea-
ness of the
heauynly
cite.

And especially cleane in Cities is highly commended, if there shewe or appere nothing that offenderh the sight, hearing and smelling, which is lothsome to loke upon, and to be abhoyred. And in priuate houses the chiefe prayse is, of all thinges thynne, and stande euery thing in order, and be not scattered and stinke.

Now therefore in the eleuenth place he sheweth, that there shal be nothing in heauen, that maye offende, that is to saye, which shal not be pleasaunt and delectable moste cleane and nere, absolute and complete. The same place also muste be referred to the persones. For it followeth: saue they that are written in the lymbes booke of life. We understande therfore, how into the kingdome of heauē shal not enter whoremongers, Idolaters, liars, decauers, & what so ever is vncleane, and not purged with the bloud of the sonne of God through faith. This same the Apostle affirmeth in the 1. to the Corint. the. 5. and. 6. chapt. and to the Ephes. the. 5. chapt. David also demandeth: Lord who shal dwell in thy tabernacle, or who shal reste in thy holy hill. And aunswerech inconueniently: he that walketh without spotte, and worketh rightuousnes, and that which insueth in the. 15. Psalm. Finally here that be fulfilled suche thinges as are written in the. 23. chapt. of Deuter. Touching the which are prohibited to enter into the church. Wherefore this place hath a secret doctrine and pryncipall admonishment, instructing vs, that if we wil, or couet to be heppes of the euclasting coetie, we shoulde applye our selues whyle we liue here in Earth, to rightuousnes and Innocence.

For

For it shal followe in the. 22. chapt. For without are dogges and witchaunters and whoremongers: &c. The Lord bying vs by the waye of rightuousnes vnto life euclasting.

¶ He continueth yet in describyng the blessed seates.

The. xvi. Sermon.



AND he shewed me a pure riuer of water of life, cleare as Chrysell, proceeding out of the seate of God, and of the Lambe. In the middes of the strete of it, & of eyther side of the riuer was there wood of life, which bare twelue maner of fructes, & gaue fructe euery moneth: & the leaues of the wood serued to heale the people withal. And ther shal be no more curse, but the seate of God and the lambe shal be in it, and his seruauntes shal serue him. And they shal see his face, and his name shal be in their foreheades. And there shal be no night there: and they nedre no candle, nor light of Sunne: for the lord God geueth them light and they shal raygne for euermore.

The. 22.
chapt.

In the twelfth place is described of John the pleasauntnes, trymnes, the plentuousnes and aboundance of foode in the Cite of God. Riueres make cities pleasaunt and delectable. Without fountaynes, springes and holesome waters cities decaye, and are scarcely worthy the names of Cities. But in case they want victualles, they are wholly losse. Therefore this our heauynly Cite excelleth, and is most noble in al these thinges: nother hath it vitayle only, but geueth the same vnto vs with greate pleasure, and smelle moste pleasaunt. For euen in this Cite doe not only beare fructe, but geue also a

The plea-
sauntnes
of the cite
of God.

Ex. v.

pleasaunt.

pleasantes unspeakable & inestimable. The elixir moreouer
runneth through the middes of the streets: on the bankes of
eether side are trees moste beautiful to behold, bearing the
fructes of life. And as I haue many times in this description
intimated, so I repecte now the same againe that those things
are not to be vnderstande after the letter as the *Millenaries*
take them. For the Lord talketh with vs and euen liſſely, to
the ende we might after the imbecillitie of our witte cōceiue
these things. If any shuld wishe for earthly things, I wene
he could couet no greater things, than he here described. We
shall thinke therefore, if the Lord coude geue these earthly
things, yf he woulde, whie can he not geue greater to the
souldes of the godly and bodys glorified? Hea the Lord will
that being withdrawn from the contemplation of earthly
things, we shoulde looke altogether for celestiaall and diuine,
worthy of blessed soules and bodys clarified. Whiche verely
is howe greete, and what they shall be, no tynge of manne
can expresse to vs, be it neuer so eloquent. For the Lord hath
prepared greater things for his seruantes, than here we
can comprehend. Therefore he bringeth forth here matters
moste ample, that after a certen maner we mighte conceiue
heauenly things muche more excellent than they be. Ther-
fore the sense and meaning of all those things, whiche are
spoken here of the riuer of life, and wood of life, by an ampli-
fication right excellent, is none other, but that the blessed in
the heauenly countie shall be quickened of God, and preser-
ued in that happie life with highe delectation for euermore.
And there is no doubt, but that S. Iohn hath borrowed these
things, as he doeth all the reste, (sins he is the expositor
of the Prophets) out of the Scriptures. And therefore hath
he alluded to Paradise, whose description set forth in the se-
conde of *Genesis*, doeth with this description of Heauen ve-
ry well agree. For there springeth also a riuer in Paradise,
whiche immediately is diuided into foure heades and water-
eth the garden of pleasure moste pleasauntly. In the same
Paradise is the wood, that is the tree of life, bringyng forth
liuely fructe to the eaters: as it is expounded of S. Iustin
in the 13. booke *De ciuitate dei*. The 20. chapter. But for the
sinn of our firste parente we were cast out of that Para-
dise

The very
paradise of
the factfull
as haue it
life.

dise: and Christe is come, to the ende he mighte bringe vs
again into Paradise, that is to saie into high felicitie. Now
therefore that terrene paradise, prepared for vs of Christe, is
situated in heauen, and is here described, into this Paradise
entered the Lord after death, and brought with him into the
same also the faithfull chiefe, to whome he saied: verely I
saue vnto thee, this daye shalt thou be with me in paradise.
Therefore ought we not here to sojourn to our selues the gar-
dens of *Alicons* in Earth, or in the ayre about the globe of
the *Mone*, and reason of Paradise terrestriall. Our Para-
dise is celestiaall, whiche is prepared for vs in heauen: as S.
Paul hath sayde in the thirde to the *Philipp*. And Paradise
is called a garden of pleasure, as at this presente it is called a
golden Citie or of precious stones, verely by a trope on ey-
ther side. Hereunto apperteyneth also a place of *Zacharie* in
the 14. chapter. There is also an other place of Scripture in
the 47. chapt. of *Ezechiel*. Whiche is this, and translated or
written out by S. Iohn into this place in a manner worde for
worde: by the riuer saith he, on eether side of it shall growe
by all maner trees that beate fructe, whose leaues shall not
falle, nor the fructes sacle, but euery moneth shall they bring
forth newe fructes. For their waters flowe out of the sanc-
tuarie, and their fructes shall be meate, and their leaues me-
dicinable. And *Ezechiel* vnder a figure seeth that same blessed
life, and happie seates, whiche S. Iohn at this presente seeth,
by the shewing of the Angel. And eether of them both seeth
the happie seates after the same sorte, & vnder the like figure.
For there is one only blessednes, common to al the faithfull
of the whole world. The Patriarches, Prophets, Apostles,
and *Martins* archieue all one felicitie. They see the riuer on
eether side, and the same runnyng out of the Sanctuarie, or
seate of God. They see on eether side the riuer, trees planted
that bring forth the fructes of life. They bring forth fructes
euery moneth freshe and newe: and the leaues of eether do
heale. I suppose the olde *Poetes* borrowed out of the Scrip-
tures such things as they wrote in verses concerning *Ambrosia*
and *Nectar*, the meate and drinke of the Goddes. That
more verely of *Martiall* is known.

Ambrosia is the meate, and *Nectar* drynke of Ioue.

the meate
& drinke
of goddes.

And

And Grammarians deriue those vocables of immortallitie. But our S. John here reasoning more elegantly & better of these matters, saith, how the Angel shewed him a river, which he commendeth unto him by such properties, as water is wonte to be commended: of the purenes, brightnes, and clearenes. He addeth a parable, which sheweth light in that he hath sayde, and saith, cleare as a crystal. After he addeth, that this river is the river of the water of life, to witte liuely water, which preserveth the drinkers thereof in life. Finally he sheweth also the originall or springe head of this river, deriupng the same from the seate of God, of the which seate or Trone I haue spoken in the. 4. and. 5. chapter of this booke. And by all these things is signified nothing els, but that life proceedeth of God alone, which he giveth to them that serue him in that blessed countrie pure, cleare, bright, moste tried and moste perfect, and altogether diuine. Touching the liuely springes and fountaines of waters, we haue touched some what in the ende of the. 7. chapt. of this booke. Marke againe, that God & the lambe are so ioyned together againe, that no man vnlisse he be madde, will denie the sonne to be of the same substaunce with the father.

The be-
stie of
this citie.

Now followeth the vltual of this diuine citie. The meate in the countie euertlastyng, is the tree of life. And it is the bester phrase the woode of life, for the tree of life, or liuely meate. For there is added bearing fruite. And whether you vnderstande that S. John sawe one onely tree, as also in paradise was one tree onely: or no, as in *Ezechiel*, so that by the general word we maye vnderstande the particular kinde of trees, it shal be all one. The Situation of the tree he sheweth diligently, to be sette in the middes of the strete of the Citie, and on either side the river (whereby doubtes is gathered that there were many trees) to witte on the bankes of the river, that they maye sucke up liuely succour out of the river, which floweth fro the Trone. And hereby I suppose is signified, that the heavenly sode is common and free to all, not locked up, or kept for a few. It is founde in the middes of the strete of the citie: than doeth the meate stande open, and is not hidde. And it driueth a liuely force out of the river, which springeth out of the seate. For that heavenly life is of God,

and

It sheweth to all his electe. Moreover it is also declared moste diligently, what maner of fruite this shal be: the tree of life saith he, doeth fructifie or bring forth fruite twelue times in the yere, so that euery moneth it beareth fruite fresh and newe. The first fruite to men are deuotion: and they that doe commonly abhorre olde fruite, had rather haue newe. Therefore in that blessed countie of oures that nothing be tedious, displeasunt, lothesome, or in any wise to be reiecte, but all things shal be moste pleasunt, moste delicate or delectable, fresh and delectable.

Nowe also he neglecteth not the leaues, as *Ezechiel* did. He sheweth some vse of the same. They serue, saith he, for a medicine to heale the people. Not that they shal be diseases or sores in the heavenly countie: but that the blessed shal haue continual & perpetual heith. These people he calleth gentles: not that the gentles are yet vncleane, but for that they were ones suche, but nowe being purged by Christe, liue heale & sounde for euer more.

And by those allegories hath he hitherto figured by partes those blessed seates, prepared for the faithfull in that euertlastyng countie, vnder the Image of a moste noble citie: which after he hath shewed vs, he semeth as it were to haue opened heauen it selfe, and set forth the eternall felicitie to be sene in a maner with mortall eyes, and eue to haue pointed with the finger, to no other ende, than that we should be stronge and constant in the sayth of our lord Iesus Christ: & should neuer thinke ones, who hath euer sene those blessed seates, wherunto we are called by the denying of all pleasures: what yet thou shouldest dispise the pleasures presente, and shouldest obteyne none in time to come. This thought is wicked. Faith teacheth thee otherwise. But what sayest thou more? desirest thou to know and see such things as God hath shewed thee? Thou hast sene enough and aboundantly at this present. The lord hath shewed thee aboundantly enough of life and pleasure celestial at this present. Endeavour now onely, that the deuill, the world & Antichrist troden vnder, thou mayest aspire and be lifted up into those heavenly seates. Moreover beware thou be not more curiose, than is mete or requisite: and that thou seekest not to knowe mo, and more exacte things of the heavenly countie, and perpetuall ioyes, than the Lord himselfe, which

which only knoweth these things, hath to thee revealed. In this evident demonstration of eternal life suffice vs. I beleeue neuer none hath disputed better or more rightly, more elegantly and more evidently of the blessed life, than here *S. Iohn* hath done. Let vs therefore repose our selues in God, let vs beleeue his wordes, let his reuelation suffice vs, and let vs desire to be ioyned with him in this heauenly court, in all felicitie and eternal life most perfite.

A some col-
lected of *S. Iohn* matter, and concluding this place of eternall life, he finishe
doctrines of *meth* this euercasting felicitie in seven members: whiche we
the blessed
life.

first but touche only, for that many thinke we haue spoken
hereof already sufficiently, and plentifully enough. And to
beginne with al, there shall be no curse, no execration, no malediction,
nother warre, nor famine, nor diseases, nor yet any
Thee that
be no more
curse.

The first
of God in
the citie.

The second member inueth: but the Trinitie of God and
of the Lambe shall be in that citie. To witte the kingdom of
God shall be there, and God shall reigne and al blessing, no
malediction, in the chosen. Therefore what ioyfull thinges
so euer the prophetes Christ and the Apostles haue spokn of
the kingdom of God, the same shall be in heauen, and the
blessed shall haue the fruition thereof. And againe are ioyned
together inseparably the father and the sonne in the unitie
of essence, which neuertheless in the distance of persones are
extendingly wel not diuided, but discerned. These misteries of
the blessed Trinitie are known vnto the faithful.

Shall see
in this world
see him.

There followeth the third member. Some may maruaile,
what the blessed shall do in the world euercasting. Therefore
S. Iohn saith, and his seruantes, λατρευουσιν, shall serue
him, God I saie and the Lambe, they shall worshippe him in
honouring, praying, & magnifying him for euer. Therefore
shall

that they wholly addicte themselves to godly worshipping.
Whiche thing shall in dede be to him great pleasure. As also
S. Iustine sheweth in an other place.

Fourthly, they shall see the face of God. *S. Iustine* treateth at her shall
much of seeing of God, to *Paulina*: and warneth godly, that see *S. face*
we should be not here. Imagine to our selues carnall thinges, of God.
Moses in the 33. of *Exodus*. And *Philippe* the Apostle in the 14.
of *Iohn* haue accompted it for the highe felicitie to see God,
as he is, and as it is commonly sayde, face to face. And there
is undoubtedly in this sight and fruition, highe felicitie and
ioy euercasting and most complete: howbeit in this present
world, as the lord sayde to *Moses*, it chaunceth to none.
The holy fathers haue in dede sene God, but by a shape, and
so farre forth as he hath vouchsafed to reueale and shewe
himselfe to them to be sene. Like as *Tertullian* sheweth in the
booke agaynst *Praxeas*: but with full eye, to see the full glory
of God with ioy inestimable, is than first graunted vs,
what time being deliuered from miserie, and purged from corruption,
we shall also in body be clarified: than at the lasse, as
S. Iohn sayde also in the 1. of *Iohn* the 3. we shall see him as
he is. *Iob* moste righteously speaking of this vision of God, *Iob. 19.*
sayde: when they shall haue put aboute or clothed (to witte the
father, sonne, & holy ghoſte) this (namely my body) with my
fleshe: I shall beholde God out of my fleshe: whome I shall
see to my selfe, and mine eyes shall loke vpon, and no other.
The which is my only desire. Of this seeing spaketh *Paul* also
the Doctor of Gentiles, and sayde: now we see in a glasse, 1. *Corinth.*
euen in a darke speaking: but then shall we see face to face, ac. 13.
And of this vision *S. Iustine* hath also disputed in his booke
De ciuitate dei. aboute the ende.

Fifthly, they shall haue *S. name* of God in their foreheads: The name
either because they shall be the children of God, as we haue
hearde in the Epistle to the *Philadelphians*, in the 3. chapter written in
of this booke. And verely in the countie celestiall it shall be manifestly
known to all, who be the children of God: In this
world they are commonly taken for the children of the deuill
which in very dede are the childre of god. But this shall clearly
appere in an other world, to *S. great* glory of *S. chosen*. And
of the brightness of God shall shine from the foreheads,

of countenances of the electe: as in times past the brightnes of the lord shone from the face of Moses & Christe. Or becaus al Sainctes shal knowe one an other, sins the vertue of God resteth in their countenances: which sense I perceiue hath pleased *Primasius*. Or for that they shal be priestes before the lord for euermore: as the prophetes haue taught of the chosen. In olde time the high prieste bare the very name of God in his forehead in a plate of golde, bounden to his head with a lace. Undoubtedly in the heauenly countie the glory of the children of God shal be wonderfull greates, of those chiefly that haue confessed the name of Christ in earth: for these the celestial father shal glorifie.

God lighteth the chosen. In the sette mynre is repeted agayne, which hath ones or twice ben spokē before, that the electe in heaue are illumined with the glory diuine, wherof hath ben spokē enough before.

They that shal raigne. In the last and seuenth mynre comprising as it were all thinges of life and felicitie, and vntering with one word they shal raigne, sayeth he, for euer more. The lord Iesus graunte to vs his faithfull, that suche thinges as we haue now heard plentifully of his mouth, we may shortly experience in our soules and bodies, and may crye with ioye, to God the father most mercifull, and to Iesu Christ the redemer most mightie and benigne, and to the holy ghost the most swete comforter: be prayse and glory for euer more. Amen.

The conclusion of this worke, wherein is established the autenticke of the same, and the same collected briefly.

The XCvij. Sermon.



AND he sayde vnto me, these sayings are faithfull and true. And the lord God of the holy prophets sente his Angell to shew vnto his seruantes the thinges whiche muste be shortly fulfilled. Beholde I come shortly. Happy is he that keepeth the saying of the

of the prophecie of this booke. I am John which saw these things, and I hearde them. And whē I had hearde and sene, I fel downe to worship before the fete of the Angel, which shewed me these thinges. And he saide vnto me: see thou do it not. For I am thy fellowe seruant, and of thy bretherne the prophets, and of them which kepe the sayinges of this boke. And worship God.

The first & last parte of this worke conteyneth the conclusion, which affirmeth the thinges which we haue heard to be diuine, certayne, and vndoubted: for he collecteth the chiefest thinges, & moueth al men to faith, & study of godlines, that in first faste hope we shuld loke for: Iudge of al, to come shortly, and to iudge the quicke & the dead. And in goodly order this laste booke of the Canonical scripture finisheth the godly narration & doctrine, with the iudgement, & ende of all thinges. For the holy Scripture beginneth at the firste original of all thinges, and continueth a narration untill the ende of all thinges, conteyning in it self the vniuersalitie of thinges, and of such thinges as are requisite to be knowen of matters needefull and profitable. And al those thinges hath our good lord graunte vs to be knowen in the holy scripture, that is to say, in the Canonical booke. For they be false harlottes, that saye, that al thinges which apperteyne to the true & full godlines, & saluation of the faithfull, are not set forth in holy writings, and therefore to haue neede of traditions. They in dede haue neede of those traditions, which wil vtter their craftie wares: we neede none, which esteeme al their wares not worth a gally halpenny to be bought of any man. For Esaye hath sufficiently disuaded vs from their discreditable & craftie suglinges, in the .55. chapr. And this conclusion conteyneth aboute. 16. Articles. Whiche we shal discusse in order.

Immediately after the beginning is set a graue asseueration, & the thinges which he hath sayde or writte hitherto are true, sure, certayne & vndoubted, οὐκ ἔστι λόγος πικρὸς οὐδ' ἀμφιβολία: he hath in a manner the same sentēce also in the. 19. chapr.

The conclusion of this worke

The Apocalipse is the laste booke of the canonical booke of the scripture.

That these thinges be true & vndoubted.

of this booke. And he calleth faithful sayings, which are stable, ratified stedfast and undoubted. And the sentence is referred in the things which he hath spoken of the blessed life to the world to come, lest we should be left in any doubtfulness. Agayne it is referred to the whole narration of this booke. And this sentence seemeth to be a clause of assent, with confirming the veritie of the matter propounded: as be those also in the prophets: for the lord hath spoken: agayne, thus saith the Lord of hostes: and that same mosse is in the gospel, verely verely I saie vnto you. And that in the Epistles apostolical, God is my witness, that I lie not. And the goodness of god doeth succour our infirmities, whereby many times we doubting of the veritie of Gods wordes do moue, & confirmeth our hope with these as it were anchors. Wherefore these must be diligently beate in & vjged in the ecclesiastical doctrine. Arcas expounding this place: as the worded manner of this holy Euangeliste is alwayes, so is it here also. For like as in his gospel, in token of loyalty he saith: & we know that his testimony is true: so in this place also, setting to his scale, he saith, these sayings are faithful and true. Whereto he. Therfore that it be an unworthie thing to doubt be it neuer so little of the things that are written in this booke, and in other booke of the canonical Scripture.

The Author of this booke
God of the holy Prophetes.

Secondly he repeateth, who is the Author of this worke, and all these things are reuealed to him. And verely there is none other Author but the lord God him selfe, and that the God of the holy Prophetes. The which hath a great efficacie, for he sheweth him not only to be one & the same god of both Testaments, which by his spirit hath inspired the prophetes & Apostles: but also biddeth us secretly to esteem the veritie & certētie of this booke of the prophetical matters. For if he coulde in olde time telle his people before of things to come, & utter al things by the prophetes, what maruell is it, if he now also performe the same by S. Iohn? And if all those things came to passe, which the prophetes did prophesie to come, norther did there any world, no no: one late saluato the grounde, which was not fulfilled: there is no man also that wil doubt of the veritie of this booke, if at leest he consider that the same God which in times past was in the prophetes,

to moue also with blessed Iohn. The prophetes said, howe the land of Chanaan shulde be deliuered into the possession of the children of Israel: it was deliuered. The selfe same prophesies that the people of Israel shulde for their sinnes be cast out againe of the same land into Babilon: they were cast out. And the prophetes againe & they shulde be deliuered, shuld repare & Cite, to the which Christ wolde come, which shuld redeme mankind, & cal into the fellowship of life and blesse, all nations: They were deliuered, they repared their Cite: Christ came, and redeemed mankind, and the gospel was preached through out the whole world. What thing than remaineth, but that the church shuld be turmoiled, Antichrist shuld come, and raigue, and that the true Christians and he shulde wage battaile together, and the Judge come at the last vnto iudgement, and reward euery one according to his doings? And this place proueth the diuinitie of Christ infallible. For Christ we what can be spoken more plainly, than was saide? The Lord to God. God of holy Prophetes sent forth his Angel. So in the first chapter is saide: The reuelation of Iesu Christ, which God gaue him. And a little after he saith: I Iesus sent my Angel, that he might testifie vnto you, &c. wherein therfore is shewed the vnity of the substance diuine, and destruction of persons.

And the manner of the reuelation is shewed, or repeted and collected rather: he sent his Angell. Christe therfore by his Angell sheweth all things to S. Iohn. For no man hath sene God at any time: norther that the Lord come downe againe from heauen before the iudgement. Wherfore this whole vision was exhibited and declared by the Angell, which was the messenger of Christ the Lord. Wherfore all things are properly referred to Christ which sent the Angell. But to whom did he shew or reueale these things? To his seruants. For the seruants of God laugh at these things, and take them for fables. But God loueth his worshippers, and warneth them of all things in due season.

1. Now he gathereth the some of such things as he hath treated hitherto. The same are chiefly conteyned in two points, this booke. For he sheweth hitherto, what thing must be done (by way) in this present time. For this booke conteineth the destinies of the church from the Apostles time to the worldes end. Therfore he prophesied

Howe this booke was treated.

The some of this booke in sixe poyntes.

phesied not a farre of, but the thinges that began in the very time of *S. Iohn*. And yf they muste be done, who shall resist? Not that I wyl establish the necessitie of the *Seoycker*, but that I acknowledge the mightie working of God, after his providence and righteousness. After he addeth another turne: Beholde I come quickly *rayd*. For this booke comprehendeth many thinges, which concerne the iudgement it selfe, and the last iudgement, to the which I will come so swiftly, and untolled for, that the wicked and light men shall loke for nothing lesse. For the *Lorde* sayeth in the *Gospel*: it shall be as in the dayes of *Noe* and *Loth*. And in the howre that you thinke not, the sonne of man wyl come. Item, as the brightnesse cometh forth of the *Easte*, and shyneth in the *Weste*: so shall be the coming of the sonne of man. And therefore the *Lorde* sayeth nowe also at this present: Beholde I come quickly. For sodainly, whylesse he seemeth in the meane tyme to doe an other thyng, at unwarre he byngeth in the *Lorde* speaking, and that a matter wonderfull, as this particule. Beholde importeth. For *S. Paule* hath written also, whylesse they shall see peate and securitie, sodayne destruction shall come upon them.

The com-
mence of this
booke.

4. But what profite shall the seruantes of God loke for of this booke? In a short sentence he cōpriseth much, and saith: happye is he that keepeth the wordes of the prophesie of this booke. Felicitie & blessednes, is the fruit that is taken of this booke. In this present worlde beinge lincked with *Christe*, we shall walke in the way of righteousnes, and eschew the creatres of *Antichriste*: and shall not fele the tourmentes which arise in the conscience, of the corruption of religion decayed. And when we depart hence, we shall go straight to those blessed seates. This is the highe blessednes and felicitie. And let vs marke, that it is not enough either to haue seene, or heard, or red this booke: it muste nedes be kepte. For we muste be ware that it goeth not in at one eare, and oute the other, that we forget not the thinges that are told vs, but that we rather frame our whole lyfe after the doctryne of this booke. And he attributed to it the title of prophesie. All the *Scripture* is called a prophesie, as much as to say diuine: But considering howe this booke for the more parte therof, sheweth thinges to come.

come unto the church, it is rightly called a prophesie.

5. We repecte againe and beatech in, both his name and also so that he is a witnes that sawe and heard, who maie surely be credited. And thus he wil get authoritie to this booke. For it muste nedes be had in greate estimation, that which was conceaued and written of the *Aposle* and *Euangelist S. Iohn*. Many accompt a faulte in *Iohn*, that he so diligently expresseth his name. But maruell it is, that they obserue not the same also els where, and of others not without praysse. Wd not the selfe same *Iohn* repete and inculke the name of a Disciple in the story of the *Gospel*: who shulde reprehend this? I see not therefore what he hath offended herein: But rather sith he foresaw in the spirite, that many wold speake against this booke, not without great cause, and with much fruite, and also of exteeme necessitie he importuned his name. And the *Aposle S. Paule* also to the *Galathians*: Beholde I *Paule* say vnto you, sayeth he, in case ye be circumcised, *Christe* shall profite you nothing. The same also, to moue affection, inculketh his name to *Philemon*. *Aretas* therefore very aptely expounding this place. And this, sayeth he, a certen propriete of speech in this *Apostolicall* soule. For euen as he ded in the *Gospel* also, where he saith: And he that sawe hath borne witness, and his testimonie is true: the same doeth he in this place also, testifieng that he was both an hearer and beholder of these thinges, which are prophesied. For hecūp he winneth credit to the thinges which had ben sene. Thus much he. Others haue thought that not without cause, *S. Iohn* hath in this booke repecte his name oftener, than in his story, for that men wil more hardlye beleue a prophesie speaking of thinges yet to come, than a story, which telleth of matters paste.

6. In the sixte place he annexeth, what chaunced to him agayne with the *Angell*, reuealing vnto him these huge misteries. A lyke story for all the worlde, had we in the nineteenth chapter, where also we expounded the same: where he that liue, may see. And yet the expositours demaund, howe chaunceth it, that agayne *Iohn* doeth the same, that he did before, and was prohibited of the *Angell*? *Thomas of Aquine* wreneth that *S. Iohn* being bespides himselfe by reason of the excellencie of visions, dyd this as one astounded. The glose: before

The last
ter of this
booke *Iohn*
which re-
peth his
name.

while *Iohn*
wold be wor-
ship the *An-
gel* agayne.

saveth he, the Angell forbadde, that he should not worshipping him with *Latria*, here he prohibiteth, that he worshipping him not with *Dulia*. But to me appereth (preferring alwayes the better iudgement of others) In *S. Iohn* to be shewed to all the godly, howe great is the frailties of man to fall, vnlasse he be restrained and drawen backe by the mightie hande of God. The Angell had shewed *Ihon* expressely before, that he should not do, that he than did, and now repeteth it againe. For hauing as it were forgotten those things, by reason of the excellencie of the Angell, he wold surely haue done him some worship. For so we permit to our selues more than is decet, especially toward nobler personages, whom for their excellent gifts of God we esteeme worthe, whom we may also without the offence of God euen worship. That opiniō deceaueth in our time & most part of them, which against the comelines of sincere religion worship and honour Saints. But the Angell of the Lozde here nother forgeth nor byingeth forth any new doctrine, but that olde in forme, as they terme it, to the intent we shuld vnderstand, that the will of God is alwayes one and perpetual, which will not haue the most excellent creatures to be worshipped, but one God alone to be honoured. We re- peteth therefore the same causes, which he also objected before. Therefore be they alwayes of force, with all, & at all times. *S. Ihon* in the meane time semeth, that he wold commend vnto vs the excellencie of this vision or reuelation: and that the Angell did admonish him constantlie of his dutie, and so al by him, that the thing which is proper to God, we shuld rean- pose to no creatures, and it deserveth exceeding great paise here, that *S. Ihon* here dissembleth nothing: but by expresse wordes committeth to writing his fall, and rebuking of the Angell moste evidently. For by his fall he wolde admonish, that the godly shuld not fall in lyke cases, but geue all glory to God. Here semeth also to be obserued, a maruelouse affection in the maner of speaking. For the Angell crieth out to *Ihon* bring ready to fall downe now, yea prostrate already, and now aboute to worship, *ἔγειρα μὲν*: See thou do it not, that thou verely intendeest to do. Here is expressed the carefulnes of mynd, and haste, wherewith he goeth about to preuent the enterprise of *Ihon*. And thus diligent are the holy spirittes

in heauē in lettynge athing, that by any meanes do tourne vs fro God, to worshipping of creatures, much lesse would they themselues be worshipped, or to haue things attributed to them, which the Papistes at this day attribute by force of Armes. The Lozde of clemencie & mercie conuerste them to a right minde, that they maye attribute al glory to God. Amen.

S. Iohn is commaunded not to seale this booke, but to publishe it, hauing respecte to no man.

The XCviij. Sermon.



AND he sayd vnto me: seale not the sayenges of the prophetic of this booke. For the time is at hande. He that doeth euill, let him doe euill still: & he which is filthie, let him be filthie still: and he that is righteouse, let him be more righteouse: and he that is holy, let him be more holy.

7 The seventh place that is treated in this conclusion, for- biddeth *Iohn*, that he seale not the booke written, *μὴ σφραγίσῃς*, saveth the Angell, seale it not. And certainly letters and booke are wonte to be sealed, either for credit & confirmaciō sake, or els that they should not be openly red of al men: but those only, to whom they are assigned. An Angell saveth to *Daniel* in the 12. chapt. And thou *Daniel* close the wordes, and seale the booke until the laste time. He is commaunded to shut his booke, that is to saie, to make an ende, nother to loke for any more reuelaciō: finally he is commaunded to shut it for the vngodly, vnto whom assuredly this booke shal seme darke & closed. For it followeth: for many shal erre, & knowledg shal be manifolde. For they that are not ruled by the certayne & sure word of God, haue nothing at al certainly tried & knowē, but wander through manifolde or sondry & uncertayne opiniōs, iudgements, and traditions of men. For *Daniel* saveth, that knowledge shal be variable: y is to say, there shal be innume- rable opiniōs & sectes of the religion & seruing of god: where

Seale not the booke.

nevertheless there is but one only true opinion, doctrine, faith or religion, the same I saye, which Daniel set forth in his booke, which booke also he sealed: that is to saye, confirmed it as it were with godly seales, as authentically, or authoised, and which was worthy to be credited: howbeit at this present S. Iohn is not commaunded in the same sense and meaning not to seale his booke, which we know to be altogether authentically: but such a thing as this is the Angel in earnest, to seale or couer not, & hide not this booke: whom God therefore would haue to be written, that it might be a publicke doctrine in the whole world wherby all men might be instructed in the things that are reuealed from heaven, that they be not thorough the craftes and tyranny of Antichrist withdrawen from the kingdome of Christ, vnto the kingdome of Antichrist: for God would that all these things should to all men be most common and manifestly knownen. And this sense hath Aretas opened also, saying: Seale them not, sayeth he, that is, kepe them not sealed to thy self, but publish them to all. The reason is annexed: for the time is at hande, wherein verily these things which I haue sayde, shall come to passe. Wherfore the saythful had neede of warning, comforting and comforte. Considering therefore that this booke is set forth, that it might admonish, strengthen, and comforte the saythfull, the same ought not to be shutte but wide open. For this is the good will of God, that this his word should be preached in his church to the profite of all saythfull. Let them loke therefore, what they doe, which would haue this booke not only shutte up, but cleane taken away: neither thinke it can be vnderstande as obscure and full of darke speakings. But to God be prayse and thankes geuyng, which hath vouchsafed to prouide for vs saythfully & in time by this most profitable and most necessarie booke.

This booke
should be
open for all
men.

These
things must
be heard in
both to the
hearers &
to such as
will not
heare.

8 The eight place of this conclusion semeth to treat of a certain prevention. For some man here might say: thou wilt haue this booke to be open, and come vnto all men of all states, sexe and ages: but there shall be some, which will utterly contemne the same. In vaine therefore shall it be preached, in vaine shall we vse these writings, with them especially, which shall decide the same, and expounde them this waye or that

waye at their pleasure. But he semeth to prevent this, & saye: doubtles there shall be vniuersally innumerable, which shall proceede vnbidled in their iniquities, and shall more and more erre and passe themselves: but yet there shall be also righteous, which perseuering in all righteousness, shall increase in holy vertues, and herein also shall surmounte themselves: wherfore spare not thou to utter to the all, such things as in this booke I haue commaunded thee, being nothing careful for the successe thereof: let me alone with that: execute thou the office of preaching. I will byng to passe, that thy saythfull preaching shall not be vaine. And let them alone, if thou see certain that will be altogether filthy, and perishe in their filthines, saying they contemne at thy saythful labour. For thou hast done thy duetie, and arte blameles: and they perishe through their owne fault. Wherfore I will nother haue thee, nor yet no other to be ouer careful, what time thou sedman, contemninge the puritie of Gods word, had rather wallowe in filthines. And we reade els where also, that the Holy Spirit is preached to man for their condemnation, and the sauour of the gospel to be seuered vnto some vnto saluation: and to others an intollerable stroke vnto perdition. It like place is in maner in the 2. chapt. of Ezechiel, where we reade that the Lord sayde to the Prophet: thou sonne of man, I sende thee to the childre of Israel, to a people rebellious, which haue rebelled agaynst me, they and their fathers haue deale traitorously with me until this daye. They be childre of an harde sauour, and of a frowarde harte. I sende thee vnto them, and thou shalt tell them: thus sayeth the Lord God, whether they will heare, or not heare: for it is a rebellious house, that they may knowe yet, howe there hath ben a Prophet amonge them. And thou sonne of man feare the not, neither be thou affraide of their wordes: for they be contentious and pickinge like thornes, and thy dwelling is with Scorpions. But therefore shalt thou not be affraide of the, thou shalt speake my wordes vnto them, whether they will heare them, or no.

Howbeit we must here take hede, that we vnderstande not that God commaundeeth, that the vngodly should proceede to be more vngodly, where the angel sayeth: he is vniuersally, let him be vniuersally all, &c. For it semeth in maner to be

Waib. 24.
1. Cor. 10.

God commaundeeth
not that
the wicked
should be

that he will be such a saying, as that same is in the gospel: that thou dost, doe it more speedly. For he commaunders him to doe, that thing which he knew he would do. After the same sort he saith also, that he knewe the wicked would do, he saith they shall do: neither willet he that their doynge should trouble him, & the faithful preacher, saying there shall be also many good, which shall also applie themselves unto righteousnesses. And are woulde also to say with a much like phrase: if it will no other wise be, we must be content. Not that we bidde him that perissheth, to perishe: but that so we reproc he to him his madnes, & signifie that he perissheth through his owne fault, wilfully and wittingly. *Aretas*: It is no exhortation saith he, but rather a rebuking of euery one, unto the which study he applieth himselfe. And *Thomas of Aquine*: The sense is, saith he, he that hurteth, lette him hurt still. That is he will hurt, by doing other euilles: that the Angel be understood to haue sayde these thinges in prophesying, not in wishing, &c. And so the meaning were the wicked continuing the prophesie, shall continue to be wicked, the good a gaine shall growe in the holy study of righteousness. Which sense toucheth somewhat mooste playnly of al. For they differ the much from these, that are read in the. 12. of *Daniel* these wordes: go *Daniel* saith the Angel, and searche not ouer curiously the instant of the laste time: for the sayings are closed and sealed, vntill the laste time. Verie many shall be purified and made white and caste newe. But the wicked shall doe wickedly and al ungodly shall not vnderstande. But the learned shall teach. From these thinges swaue nothing at al the wordes of the .v. .*Cono*. 5. *Apoc*le, speaking and prophesying of the later times: all that will liue godly in *Christe Iesus*, shall suffer persecution for righteousnesses. Notwithstanding euill menne, and deceauers growe more and more, whilst they both leade others into erreour, and erre themselves. Therefore saying the later age of this worlde shall be such, let vs, which are called to this function, proceede constantly to auante, set forth and beare in the very worde of God, and reuelation of *Iesu Christ* vnto al men, regarding nothing, what the worlde and worldlings speake against it.

And so elegantly he settles two scores of men against one other.

others, the unrighteous against the righteous, and likewise to holie, & *as* *saith* he, he that doeth euill, let him be euill: or he that is unrighteous, let him be unrighteous: or he that butteth by persecuting *is* godly, *as* *saith* he, let him hurt still, or furthermore. Against this he setteth: he *is* to righteous, let him be more righteous, lech he proceede further, & grow more & more in al godlines, & go beyond himself in righteousness, both of faith and works. For by righteousness of faith we are iustified: by the righteousness of works, we are declared to be righteous. And they that be righteous, not only hurt no man but also profit & do good to al. Contrarywise the unrighteous, which want true faith, want light: & walke therefore in darkness, & doe the works of darkness: persecuting both the righteous, & righteousness, & molesting al man. And that there should be such men in the latter dayes, the lord hath also prophesied in the 24. chap. of the gospel after Matthew.

No other kinde of men, is of uncleane, polluted, filthie and vile, & *for* *us*, &c. He that is filthie, saith he, let see him be filthie stille. And the interpreters of the *Seelie* things admonisheth that *purge*, is that filthines, which we gather with our sinnes. And be signified uncleane persones in body & soule, Idolaters, fornicatours, gluttons, and suche like. Against whome he hath placed, the holy, pure, and cleane: that is to saye purified by faith, and applying theselues busily to sanctification. Therefore like as the filthie do more and more willowe themselves in the mire, and araye and defile theselues to vilte: so the godly doe more and more applie themselves dayly to cleanes and holines of life. The lord Iesus iustifie and sanctifie vs for euermore.

He gathereth suche thinges as he hath taught of the laste Iudgement, and of the rewardes of the godly, and of the tormentes of the wicked.

The xcix. Sermon.

AND beholde I come Mortely, and my
rewarde is with me, to geue euery
man accordyng as his dedes shalbe.

The un-
righteous
& filthy are
set against
the righte-
ous and
holy.

1. The first step is to identify the problem.
 2. The second step is to define the problem.
 3. The third step is to analyze the problem.
 4. The fourth step is to develop a solution.
 5. The fifth step is to implement the solution.
 6. The sixth step is to evaluate the solution.
 7. The seventh step is to monitor the solution.
 8. The eighth step is to maintain the solution.
 9. The ninth step is to improve the solution.
 10. The tenth step is to document the solution.

4167 63
60 61
62 63

1

I am Alpha and Omega, the beginning and the end: the first and the last. Blessed are they that keepe his commandmentes, that their power maye be in the tree of life. And maye enter in through the gates into the citie. For without shall be dogges & inchauntes, and whozemongers, and murtherers, and idolaters, & who so euer loueth & maketh lesinges.

These re. The ninth place of this conclusion, is of the coming of the lord vnto iudgement, and of the reward prepared for the good, and appointed tormentes for the unpenitent and wicked; for he collecteth at this present, that he treated more diligently and more at large in the 19. and 20. chapt. and other places of this booke. And this place before all others he inculkerh and vjgeth most earnestly. For it is of great importance, if we both vnderstande it rightly, and ponder it very ofte in our mindes. For we shall the lesse licenciously sinne, but shall watche more diligently.

The lord And in this conclusion of S. Iohn the persones are often chaunged. For now speaketh Iohn him self, and incontinently he bringeth in the lord speaking. As at this present verely he maketh the lord Christ himselfe to speake, and saie: behold I come quickely. For the worde pronounced out of Christes mouth is of more authoritie, and hath more credit with all, than that the Apostle speaketh: in saying that he will come shortly, he would stirre up all men to watch, repent, & praye. For in the Gospel he sayde: watch, for you knowe noether the daye nor the houre. Your lord will come at an houre, when you thinke lest. We feareth therefore the thoughtfull and vncleane persones, whiche comforte themselves, that the lord shall not come at all, and if he come, that yet it shall be long first, and perauenture neuer. Against whom he pleadynge, sayeth howe he will come quickely. Against the same also reasoneth Malachie in the 3. and 4. chapt. And S. Peter in the 2. the 3. chapt. Moreover in affirmynge that he will come shortly, he comforteth the godly tempted and tossed diuersely in this world. For the godly some times grieue also, that the lord delayeth

perceeth his coming ouer long, that he is to benigne to his enemies. Wherfore he saith, & he will come sone enough, that is to saie in due time: that he may both deliuer his seruantes, and distrope & rote out his enemies and contemners.

For it followeth, what a one, howe, and to what ende he will come: he will come gloriousse with great maiestie & power to deliuer and saue the faithfull, and condemne the vngodly, for he saith, and my reward with me. Which wordes seme to be taken out of the 40. chapt. of *Esaie*. And signifie, that God is furnished abundantly with all implementes, wherewith it becometh a rewarder and reuenger to be furnished with. Therefore he saith, the reward which I shall geue to euery one, after his doynge, I haue presently with me, and that ready, and plentifull. For our king and Iudge wanteth not power and resourc: as many times the Kinges of this world, eether can not paye their Soldiours wages, as they ought, or haue it not ready, and differ the payement a longe time. But this our Captayne and my reward, saith he, is with me. And immediately expounding himselfe, he saith: that he will reward euery one accordyng as his doynge shall be. For so the Apostle also in the 2. to the *Corinth.* 5. saith, how we must all appeere before the iudgement seate of Christ, that euery one maye receiue such thinges as are done by the body, accordyng as he hath done, whether it be good or euill. For in the 16. chapt. of the gospel of *S. Matthe.* the lord sayde likewise, that the time would come, that the sonne of manne shuld come in the glory of his father, with his Angelles, and then shall he render to euery one after his doynge. The same is taught of the Apostle in the 2. chapt. to the *Romanes*.

And to the intent no manne shoulde doubt, but that our Iudge can accomplishe in dede, that in wordes he sayde he would do, namely to render to euery man after his doynge, he adioyneth, and saith, I am Alpha and Omega, the beginning and the ende, &c. vpon the which wordes he signifyeth, that he is verry God, eternall, and almightie. The sentence is taken out of the 43. and 45. chapt. of *Esaie*. And is expounded before. These thinges teach vs, that Iesus Christe is verry God, and therefore the rewarder of all most hountifull and most righteouse.

And my reward
ward to
me.

I am A.
and O.

Consequētly agayne, expressly, more plainly, and by a petition, S. John with his wordes declareth, what, and to whom the Lorde will geue. And firste in dede he treateth of rewardes prepared for the good, after of punishment appointed for the euill by the iust iudgement of God. And rewardes is payed, or geuen rather, as S. Paule sayeth, to them that kepe his commaundementes, namely Chyistes. For not they that reade, or heare the commaundementes of God, or boaste and praye them are blessed: but they that kepe, and performe them in dede. For so hath our Lorde and sauiour Christ taught vs in the Gospel after *Mattheu* the. 7. chapt. and *Luke* the. 11. And his commaundementes are those that are expounded in the ten preceptes, or in the gospel reuealed to the loue of God and our neighbour, or the which are named of S. John the apostle faith a loue. It becometh vs therefore to be religious, in case we loke to receiue a reward of God. And what is the reward that is geuen of the iudge to the godly worshippers of God? That is taken this name of waipes. For first they are called happy & blessed. Secondly they shall haue power ouer the wood of life, that is to say the fruites of the tree of life that be in their power: that is to wit, they shall liue an eternal life with Christ, as before is declared. For he assurde to the fourme thinges. Laste: they shall enter in, sayeth he, by the gates into the cite (to wit before also described) into the countie euertlasting.

After this he toucheth, or collecteth also the punishmentes appointed for the wicked: and pceeth in one worde compiseth al together, whilist he sayeth, without. For by this only vocable he excludeth the wicked out of the heavenly countie, and includeth or incloseth them in helle, and helle to mymers unspeakable, endles and innumerable. And S. John here followeth the lord in the gospel saying: I saie vnto you, that many shall come fro the East and from the West, and shall restewith *Abraham*, *Isaac* and *Jacob* in the kingdome of heauen: and the child:ren of the kingdome shall be caste out into the outward darkenes, there shall be weeping & gnashyng of teth. So likewise in the parable of the ten virgins, the gate is sayde to be shut, and the foolish virgins shutte out of the foyes celestia. Euen there he commaundeth the vnprophable

that shal be cast out into the outward darkenes. Like wise in the. 13. of *Luke*, the Lord sayeth, hoare the vnbeloued that be repulled out.

And who be they? These he ther, which in that laste iudge-ment shal be cast out: Dogges, and the residue which are recited in the register of the condemned. The vocable of Dogge is not alwayes talen in the holy Scriptures in the euill parte, but yet for the most parte. As the Prince of King *Saul* warres: am I the head of a Dogge, sayeth he, to *Isbo-* Beth, which defende the house of *Saul* against *Iuda*? Signifi- fying that he had incurred the displeasure of the tribe of *Iuda*, for that he had retained ten tribes yet in their duetie, and vnder the dominion of the house of King *Saul*. Els where, as in the. 15. of *Mattheu* the gentiles, or hepten: or restranged from the people of God seme to be called Dogges. As some at this daie call the Turkes, naming them Turkish dogges: that is to saye turkish infidels. Now also the prophet *Ezie* collecth the false Prophetes dogges, chamelesse, rauening, vn- satiable, not able to barke and defende the lordes Shepewe, or els unwilling and slepis. After the same signification the Apostle sayeth to the *Philippians*: beware of dogges, beware of euill workers, &c. Moreover by the holy Scriptures are called dogges angrie men, fierse, cruell, contemners of gods lawes, backers at the trewe, slanderers and persecu- ters thereof, and blasphemers. For in the. 22. *Psalme*, *Dauid* a figure of Christ the lord crieth: Dogges haue inuironed me rounde about, the counsell of the inalignant hath compassed me: Whom he now calleth Dogges, by and by he nameth inalignant. And when *Dauid* cursed *Doeg*, *Abisai* the sonne of *Ner* sayeth: whic dorth this dogge that shall die ourse my Lorde the kynge? And the lord in the Gospel for- biddeth to caste that is holy to dogges, or pearles to swine, finally they are called dogges, these filthy men, vnclean, without repentance, wallowing themselves in the dung- hills of sinne and wickednes.

For S. Peter calleth suche dogges redounding to their owne mire. And the lord prohibeth, that no man bring the price of a strompet or dogge into the Temple. For euen therefore the *Jeremie* Priestes refused the price of bloud offered of *Idol*atres. Therefore

Therefore under the name of dogges we understande her-
then or infidels, false prophetes or deceauers, cruell men,
blasphemers, persecuters of the veritie, cursed speakers, con-
temners of the truth, vncleane and filthie, &c.

The tenth
maketh
desires.

And as for the members that followe, haue ben expounded
before, to witte in the 9. chap. and about the beginning and
in the ende of the 21. chap. To alie he addeth here, he that lo-
ueth and maketh. For many make them not of clay, but they
loue, saue and auance them. Many both loue and make
them. They loue a lesynge chiefly, whiche mainteyne living
learnynge, and delight therein. But herof moste purposely
Primate of Vicia: to all these things, sayeth he,
must be geuen not diligence of expounding, but carefulnes of
auoyding the evils. The lord Iesus saue vs fro al euill. Amen.

Chrisť is wewed agayne to be Authour of
this booke, how great he is here. There is also declared the
desire of the church, wisshynge for the comynge of Chrysť,
and the libercall promesse of the Lorde.

The C. Sermon.

Iesus sent mine Angell to testifie
vnto you these thinges in the co-
gregations. I am the rote and ge-
neratio of David, and the bright
mornynge Starre. And the spirite
and the wyde sayde, come. And lette him that
heareth saye also, come. And let him that is
a thirke, come. And let who so euer will, take
of the water of life, free.

The Au-
thour of
this booke
Christ.

The tenth place of this conclusion sheweth againe the au-
thour of this worke to be Iesus Chrysť, whiche is brought in
here of S. Iohn speakynge, to the intent the thing that is spo-
ken maye haue the more authorite, and credit be geue more
easely of the Auditors to the whole worke. Wherefore no-
thing is to be ascribed to S. Iohn, but the writing of þe worke,
that

that is to witte, that he first sawe al these thinges, indited & com-
mended them to writing. And the manner also of the reuelacion
is repeated. Chrysť himselfe came not downe into the earth, or
into these lower partes, but sent forth his Angell, which from
Chrysť, & in Chrystes name opened & shewed these thinges to
S. Iohn. The ende also of the Angelles sendynge or reuelacio
is specified, that he should testifie these thinges in congrega-
tions, and to you al that are in the world, vnto the ende of the
world. And we learne of those fewe wordes that credit muste
be geuen to this booke, as that which is propounded of the ve-
ry soune of God by his Angell and Apostle, and that in dede
propounded to all that are in the church. Agayne that Iesus
Chrysť is very God, the lord of Angells; as S. Paule also as-
firmeth in the 1. chap. to the Hebrewes. Of the which thing is
spoken also before. And these moste clere testimonies of the
scripture ought to moue the faithfull more, than al the dotages
of Seruantes the Spaniarde, and Seruantes plaiing the Herri-
ngs and Jewes. Let vs obserue moreouer, that Chrysť sente
his Angell, not to Iudge or to teache: but *μαρτυρεσαι*, that is
to testifie. Testimonies lawfully taken, or committed to
writing and sealed, it is not lawfull to speake agaynst. For
they are altogether taken for Authentical. But all this booke
to as written by S. Iohn, and is a witness of the testimony of
the Angell of God. Therefore is it unlawfull to doubt any
change thereof. And also ought to haue the same opinion of
all other bookes of the olde and newe Testamente. For the
Prophets and Apostles are called the witnesses of God;
and the Gospel, and doctrine of the Prophetes and Apo-
stles, the witness of testimonie. He is madde, that thinketh
not the Canonick Scripture to be of it selfe Authentical,
unlesse it be first made authentical by the approbation of the
church and Counsellors. Moreouer we understande that the
doctrine of this whole booke belongeth not only to the seven
churches of Asia, but to all dispersed through out the whole
worlde: and therefore to apperteyne chiefly and singularly
vnto vs, whiche liue at this daye at Zurich or in Swytzer-
lande, Englande, Fraunce or Germany. Aretas Bisshoppe
of Cesaria: that he should testifie, saith he, that is to saye, that
he should proteste not piously, nor obscurely, but in the au-

Christ des-
ty God.

The holy
writings
are Authen-
tical.

science of all Churches, dispersed in all the world, that no man pretending willfull ignorance, should be in any way corrected.

Christ is the roote of the Church of David.

And incontinently the Lord him selfe also sheweth and declareth, who, and howe great he is, and what he hath done, and howe he hath layde up in store in him. And he useth againe parables and allusions for the more perspicuitie: And first he calleth him selfe the roote and generation of *David*; that is to say a tree and naturall man. For we hearde before that he was very and naturall God. And he cutteth off from all heertlines denying and impugning the true fleshe of Christe, all Sermons: most strongly prouping, that he after the fleshe is of our owne nature. Whereof he is called also in the Scripture the fruit of the wombe of *David*, and he that is root of his loynes. Moreover it is sayed to the *Dauidicall* church and mother of God: thou shalt conceiue in thy wombe and bring forth a sonne. Therefore he calleth him selfe also both the roote and generation of *David*. And the phrase of sprake is to be marked. For the like is red in the .16. of *Ezekiel*. The roote and the generation is of the lande of *Chanaan*; that is to say, the birth is of the *Chananites*; or the of sprake is of people polluted, yet semeth here neuerthelesse also an other certain thing to be signified. For the roote beareth a tree, and nurrisheth or quickeneth the same. The roote is not borne or nurrished of the tree: and Christe the Lord is the foundaunt, and preservation of the house of *David*, and Church of the faithfull. That *David* is preserved, that the offspring of *David* is not rooted out, whiche ofen times hath defered to be, it is done in respect of merite of Christe the Lord: Christe hath saued them, the same saueth also, so many as are saued, as he that is of all the promesses made vnto *David* the last, merite add some and euer perfection, as in whome is perfect saluation, and all things, as the cleere testimonies of the Prophet *Esaie* beare witness in the .7. and .37. cha. and also written also in the .3. of *Osee*, 34. & 37. of *Ezekiel*. And not a much unlike place is in the .3. booke of *Kings*. the .19. chap. *Iohn* also in the .1. chap. of this booke named Christe the roote of *David*. etc.

Christ is the bright morning starre

Againe the Lord calleth him selfe a Starre, and that not obscure, but shininge and brighte, and such the shininge Starre.

Starre. When he called him selfe a Starre, he had respect to the most ancient Oracle of *Balaam* that most wise Prophet in the East. He prophesied that a Starre shoulde arise out of *Israel*, that is to say a celestiall starre, and euen the very sonne of God shoulde be borne of a woman. And that the same starre shoulde arise the magicians, being also of the East, residing in the .2. chap. of *S. Matthew*. And it is called bright, because Christe is the light, illumining all men that come in to the world. Of the which matter the same *S. Iohn* hath treated much in the first, eight, and ninth chapt. of his Euangelicall story. The same our Lord is also the morning starre, so called of *S. Peter*, 2. *Per*. 1. And of this our *S. Iohn* in the .2. chapt. of the *Apoca*. For like as *Lucifer* arising, draweth the daye starre after him; so Christe shining in the hartes of the faithfull, doth lighten them more and more in this present world also; and in the life to come doth clothe them whole with the light celestiall. *Thomas of Aquine* expounding this place: the morninge Starre, sancti he, is to witte the messenger of the day, that is the euertlasting felicitie through his resurrection. And thus things haue we hearde hitherto of the mouth of Christe, concerning Christe, who and howe great he is, and what treasures we haue layde up in store in him. He is very God and man, was incarnate for us, that he might be our roote, vertue, lyfe, light, and saluation. Therefore haue we reposed in him, all fulnes of Saluation. And so we see againe, that this booke is written with the Apostolicall spirit, which spirit neuer so ofte as occasion seruerth, reasoneth excellently of Christe, and preacheth his saluation, and commendeth the faith in him, vnto all the faithfull. The same spirit therefore hath inspired euer booke both of the Gospel, and Apocalipse of *Saincte Iohn*, and caused them to be written of the same Authour.

II. In the cleerest place is brought in speaking the church, the desire touching the coming of Christe vnto iudgement. For since of the church our Lord *Iesus Christe* is so good, so benigne and holysome, for the whome all this booke hath promysed to come, and to deli. myng of uer the church of *Saintes* afflicted in this world, nowe is desired the desire of the same his church, wishing and calling the Lord, sayeng, come. For anon we shall heare the Lord promising,

promising, and saleng, be it I come quietly. And the church
again reporting Amen. Even so come Lord Jesu. And that
the spirit within our body relecth busily to the Lord for our
deliverance and glorifying, the Apostle mentioneth much in
the .8. to the Romians. Notwithstanding that by the spirit
may be understand euery spirituall man also. And therefore
Aretas, he nameth them spirits, saith he, which are accompa-
ned withie of the spirituall marriage: And the bynde, the
church is selfe. Thus saith he. Of the bynde we haue spoke
many times in this worke, so that we neede not to be tedious
in repeating the same. Howe be it with a wonderful desire all
the godly couer that the Lord wolde come vnto iudgement.
To the wicked that day is terrible & abhorred, to the godly
moste ioyfull and wished for. For the godly perceiue that
they shall ones be deliuered from all euill, and plentifully
rewarded with all good things, that the glory and ventis
of God shall be maintained and established, that all ungodli-
nes shall be abolished, and the wicked by the iust iudgement
of God rementred. Whereupon S. Peter in the .3. chap. of the
Actes, calleth this day the restoring & persouming of all such
things as God hath at any time spoken by the mouth of his
Prophets. In that same day therefore shall all the promises
of God euen of the greatest matters, be fulfilled thyngs.
Therefore saith the Lord in the gospell: lifte up your heads,
for your redemption draweth nere. They that mourne and
are desperate like, cast downe their heads: The Lord biddeth
vs lifte up our heades, to be cheerefull and of good hope. For
we shall certenly be deliuered and glorified, which haue bene
in the world a laughing stocke, and had in derisio of all men.
Therefore muste the places be expounded figuratiuely, which
poure out the exceeding great lamentation and howling that
shall be in that day. For the wicked for angurthe and payne
and vter desperation shall crye oute, and teare themselves.
The godly shall reioyce in him, whome they see coming,
showinge the woundes wherewith they are redeemed. Like
as therefore the desire of Saintes was greatest, when the
first coming of our sauour approached nere, as in Symon
alone appeareth, Luke the second, right so at the second com-
ing of Christ vnto iudgement, all Saintes with uncessable

vowes

further downe to

voices shall crye, and continually so crye, come Lord Jesu,
come and deliuer vs, come and mayntayne the glorie and
church, almoste broughte to naught: come our redemer and
Saviour so wished and looked for, dispatch vs from euill,
graunt vs the good thinges promised, &c.

Wherefore the things that follow, may be referred eith-
er to the church or to S. Iohn, that eith-er the church or S. Iohn
shulde say: And let him that heareth say, come. Aretas expou-
nding this place briefly and well: by these wordes he infor-
meth them, saith he, which are not yet assured to the Rocke,
yet ready to heare godly matters, and geue their diligence
to knowe the Lord. So much he. And doubtlesse the desire
of the godly is so greete, that they couer that all creatures
shoulde praye the Lord to come vnto iudgement: as many
times we see in the Psalms, the godly to exhort the Sun and
Mooone & all creatures, to praise and speake well of the Lord.
12. The .12. place of the conclusion, containeth a most large
promesse and comfote of Christ. For he promisseth agayne
franchise. His thought he shulde saie: I knowe what thinges
the faithfull shall suffer vnder Antichrist, what also and howe
great easse the same shall practise. All thinges will he sell for
money, Heauen and Earth, and those thinges also which are
not in his power: And he shal deceaue many, and that people
many: And al the godly shall be nere and oppresse with gre-
uous persecution. Therefore if I tary long, and come not in-
continently, in asmuch as the wishes of Saintes couer the
same, you that loue and beleue in me, flee Antichriste, geue
not your selues to be spoiled of him: loke ye for me, haue re-
course vnto me. He that is a thiefe, that is, he that desireth an
heauenly gyfte, or he that is in angurthe or tourmented with
cares, and sondry euilles, let him come to me, to me I say let
him come: I shall sell him with good thinges, deliuer from
euill, and haue comfote him, and strengthen him with my
strength in aduance of daungers, that he may patiently beare and
ouercome all euilles. And he seemeth to haue borrowed these
holysome wordes and most full of consolation, of the doctrine
of E. Ier. which is in the .55. chapter, and in the seuen chap.
of Iohn. Whereof are spoken certen thinges aboute the begin-
ning of the .11. chap. And here we neede ch. 10. to haue I. de-

Come.

And tel
him that is
a chiefe,
come,

23. iii.

And

And to him that is a thyself will I geue of the fruit of the tree of life feely.

And he
that will.

But wher he sayeth: and he that will: he meaneth not, as many mislike him, that it standeth in our will, that we maye be saued. For we knowe that the Apostle hath sayde: it is not in the will, nor in the running, but in the mercy of God. The Lord of his owne good will saucth vs: yet not withstanding he saucth not the unwilling, but the willing. But he groweth vs that we maye will: accordyng to that saying of the apostle, it is God that worketh in vs both to will and to accomplish. *Primasius*: by no good giftes, sayeth he, goyng before he receyue the water of life feely. For what hastie thou, sayeth the Apostle, that thou haste not receyued? Therefore haue we receyued of God feely the will of comyng also: vnto whom we haue nothing faste, that we should be: much lesse that we should be sinners be made righteous. Thus sayeth he: that withstanding it might seme to be such a manner of speaking as is thynge of the Sermones: which is I make it seer for al to come: I doe hereby exclude no man, I bid al come: so, and he that will: that is to saye, come al, and receiue water, &c. To the loyde be glory.

Punishment is decreed to the corrupters of this boke. The loyde sayeth, that he will certainly come to Judgement. The church wissheth for his comyng.

The .c. Sermon.

Testifie vnto every man that heareth the words of the prophete of this boke: if any manne shall adde vnto these thinges, God shall adde vnto him & plagues that are written in this boke. And if any man shall minishe of the wordes of the booke of this prophete, God shall take away his parte out of the boke of life, and out of the holy cite, and from the thinges

thinges which are written in this boke. He which testifieth these thinges, sayeth, be it. I come quickely: Amen. Euē so come lord Iesu. The grace of our lord Iesu Christe be with you al. Amen.

In the .x. parte of this conclusion is decreed a paffe for the corrupters of this boke, but especiall for counterfetter or forger, which (as *D. Bibliander* hath sayde full well) a godly dare attempte to corrupte or falsifie this godly instrument, and holp charter of the empire and bishopricke of Christ, by adding any thing or taking awaye, or altering the true meaning and sense thereof. This place is taken out of the common usage of men. For paffes are wote in the end of their testynges to establishe the same agaynst depeyauers by menacinges and threatenings. Antichrist, the nye of our lord Christ, about the ende of his Bullis addeth: ys any man shall testyfy ppefume to go agaynst this our commaundement, or maketh to lye the same, let him knowe that he shall incur the indignatio of Almighty God and the blessed Apostles Peter and Paule, and our high displeasure. And like wise in keepyng of treasures and publicke thinges, wher danger is feared, they set on wytynges and sealyng with ware. For the which cause vnto where the loyde was not ignorant that there would be some which would selle or oppresse and aboildy this boke, he sendeth it wel Armed to all posterities. We reade in olde Authours, that certen heretikes in the beginning of the church toke vey muche upon them in corruptyng of the scriptures: yea and that some of them to haue rected whole bookes of the holy Scripture. And *Tertullian* impureth the same vnto *Marcion*, which also depaured holy booke. Howbeit though the goodnes of God it came to passe, that we haue neuerthelesse receyued the holy booke whole and uncorrupted. Whiche thing *S. Hierome* sheweth gloriously in his commentaries vpon *Esaie* the .x. booke. And *Erasmus* of Rotterdam in the Apologie of the newe Testament, and also in his Apologie agaynst *Iames Luterus*. &c.

Howbeit the loyde in this present booke doth no newe thing, nothing wherof he commaundeth that nothing shoulde be added, or to be added

aching to take things. For ones as wise he commaunded by *Matt.*
 12. Thou shalt adde nothing to my worde, nother take fro it any
 thing. And *Salomon* in the. 30. of the *Proverbs*, commaunded
 the same. But many marvell, and finde faulte, that he hath
 threatened so many plagues to the corrupters. Whie than do
 not the same me blame and reprove in *S. Pauls*, that he hath
 in one worde compassed as many plagues and displeasures,
 as *S. Iohn* hath here recited, where he sayde unto the *Gelub*,
 Although I, or an Angel from heaven shal preach unto you
 a gospel other than this that we haue preached unto you, let
 him be an outcaste, or accursed. And the same wordes againe
 he doubleth & repeteth. Wherefore if they graunte that *Paul*
 hath herein so little offended, that he hath deserved praise al-
 so; let them leaue blaming of those things, whiche are here
 moste purpofely placed of our lord *Iesu Christ* him selfe by
S. Iohn in their place & time dewe. Verely *Anathema* (whiche
 worde *S. Paul* used) is he, that is rutte of from the felowship
 of al good men, deuoued to extreme punishment, and ruten
 subiecte to all the euilles both of this present life and the life
 to come. Whiche thinge maye be gathered of *Deuteronomie*
 and other holy booke.

And he addeth and taketh awaye, not whiche wylly other
 diuerse, and plauer wordes in expounding a sentence of the
 euclation: but he that putteth in any thinge contrary to the
 true sense, and varying from those things which are here of
 the lord expressed; or he that taketh awaye any thinge, whiche
 is expounded or peruerter, which here the lord himselfe hath expound
 signified. Wherupon *Thomas of Aquine* he addeth to saye
 he, which putteth to a lie: he ministreth, which taketh awaye
 any thinge of that which is written therein, or also in denying
 gaue sayeth the same. Thus much he. Therefore this addi-
 tion and subtraction, consisteth not in wordes only but in
 the sense. For nother the prophetes in expounding the
 same at large, are thought to haue added any thinge to
 his worde: nother the Apostles preaching the libertie of the
 gospel, are saide to haue taken any thinge awaye fro the lawe.

And to refuse, is vnder the religion of a testimonie to af-
 firme any certain thing, or with approbation to vige a beate
 in any thinge euell, and eue so it turne to vnder the power.

that he should certenly knowe that these changes that are spoken
 do haue ouer him, & that God will plague, vnesse he do obey.

Concerning the paynes or plagues, which he threatneth
 to this present, so spoke in the. 15. 16. 17. and 18. chap. xc. Like-
 wise is declared before that might be here spoken of the booke
 of life, and of the holy citie. Moreover he comprehendeth here
 also all good thinges in like maner, whiche are promised in
 this booke to the godly and obedient seruantes of God, of al
 the whiche thinges, the commendat, falsified and corrupter of
 this booke shal be depriued. Whie howe great rilles and dan-
 gers than do they intangle themselves, whiche would haue
 this booke bitterly suppressed, and let, that it should not be ex-
 pounded openly, and come in to the handes of al men: agayne
 it is moste certayne, that they shal obtayne of God all maner
 of blessing, so many as haue a good opinion and thinke de-
 nouel of this booke, and will set forth and commend vnto al
 men the thinges that are written in the same to the glory of
 God, and saluation of the faithfull.

In the fourtenty place is sealed, and euery signed with *Thas* this
 wordeth a subscription, the authoritie of this booke. For weth he that
 followeth, he sayeth that beareth witness of these thinges: or
 he that testifieth these thinges. For in maner all the expou-
 rours suppose those to be *Christes* wordes, as though he had
 said, for a confirmation had putte to the same, and sayde: I
Iesus haue propounded al these thinges, and especially such
 as concerne the threatenings agaynst the corrupter, as a
 true witness, and the same to be vndoubted. For *Aquinas*
 he sayeth he, is brought in *Christe*, affirming the fore sayde
 menacing, and approving al thinges that are written in this
 booke. But I so; my parte, respecting the iudgements of o-
 thers saie, suppose this to be the subscription of *S. Iohn* the
 writer of this booke. For the *prophets*, *Secretaries* or *chaun-
 cellers* of *Princes* are wonte at the ende of the *kinges* or *Em-
 perours* letters or writings, to subscribe their name. And
 vnto *S. Iohn* in the *Epistole* of the *Gospel* hath observed
 the same maner. For in the. 19. chap. he sayeth: and he that
 sawe, bare witness, and his testimonie is true. And at the ende
 of the *Epistole* he subscribeth and signeth vnderneath with
 these wordes: this is that disciple, whiche beareth witness of
 these

these things, and wrote them, and we knowe that his testimo-
ny is true. For at the church here we and con fessyd this.
In like maner he seemeth at this presente to have subscribed
these things also in his owne name & to have sayd. We that
testifieth these things, sayeth.

Childe cor-
meth cer-
tainly to
Judge.

15. In the. 15. place he bringeth in agayne the lord Iesus
himselfe speaking and promising that he will certainly come
to iudgement, to redeeme and glorifie the godly, and co-
purnish the wicked. Therefore with a great asseueration he
sayeth, euen so (or) surely, and doubtes I come quickly: al-
though I seeme to tarre longe, and to some not to come at al.
Nevertheless yet most certainly, and in time doe I come: as
before also is sayde and declared. And the same thing is re-
peated, in maner with the same wordes, oftner as a thinge
most worthy to be marked and knowne.

We amercech immediatly the sayd and wisde, and great
desire of S. Iohn, and of the saythfull church, or of any godly
submitting him selfe to the promise, and saying, Amen.
uen so, or. That is to saye, we acknowledge it to be most
certaine, and vndoubted, that thou promisest that thou wilt
come. Therefore doe we loke for thee the Judge of the quicke
and the dead: yea & praye with our inward bowelles, come
lord Iesu. For els where also we praye dayly. Thy king-
dome come. And al the godly with sighes unspeakable wille
for the coming of the Judge, for glory. Wherof the Apo-
stle treateth in the. 8. chapter to the Romanes, and we have
touched the same matter before.

The Apo-
stles ble-
sing.

16. In the lasse place of the conclusion he wissheth, after the
Apostolicke maner, the grace of our lord Iesu Christe to all
the heerees and readers of this booke. S. Paule in the. 1. Epi-
stle to the Thess. the. 3. chapt. Thus I wrote, sayeth he, in eu-
ery Epistle, the grace of our lord Iesu Christe be with all you.
Amen. We therefore here asseyeth to himselfe, as the Apo-
stle saith dorch euery where. Grace comprehendeth the
whole matter of the redemption and giftes of Christe. We
wissheth therefore to vs al the blessing, whiche we haue in
Christ Iesus our lord. Wherof most plentifully and besse
hath discoursed the vessel of election. S. Paule in the. 1. chap.
to the Ephesians. The lord Iesus whiche hath reuealed to us

upon the Apocalipse

these holy mysteries, write the same in our mindes, and deli-
uer us from Antichriste, and from all euilles: and kepe vs in
the true faith and in his grace. vnto him be honour and glo-
ry, prayse and thanks geuyng, together with the father
and the holy ghoste, for euermore: Amen Come Lord
Iesu our redeemer, and onlie Sauour, and glorifie
them that loke for thy coming most wi-
shed for, that we maye gloryfy thee
for euer Amen.

telus

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